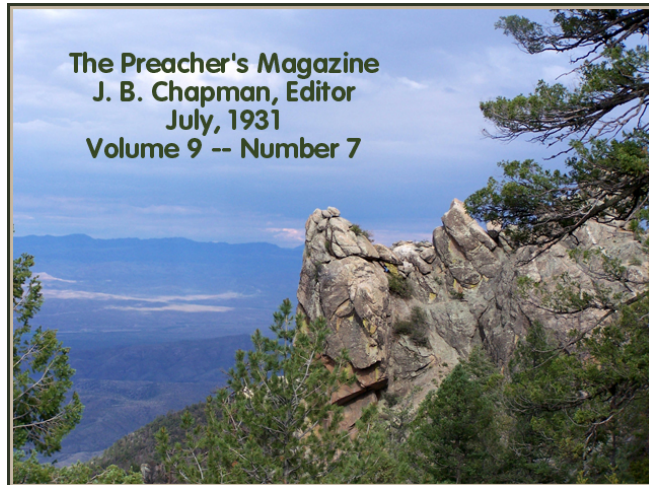


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J. B. Chapman, Editor

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01 -- CLAIMING THE NARROW MARGIN -- By J. B. Chapman

It is subtle pride that makes the preacher indifferent about anything whatsoever which might add to his chances of making a success of his calling. Some preachers think themselves immune to slander, and so they are careless in their associations with the opposite sex. But many an innocent preacher has fallen victim to slanderous and lying tongues. It is scarcely possible to be too careful. Some preachers think, or seem to think, they are so good on main requirements that they become careless about their language, their manner of dress, their approach to people in public and in private, and in many other little things they seem to think they do not really need that narrow margin which always favors the careful and correct preacher.. The preacher may even think it is humility that makes him thus careless. But, no, the truly humble man knows he will make it only by a narrow margin, if he makes it at all, and he cannot afford to take an unnecessary chance.

Much of the preacher's work is absorbed in the overhead. That is, practically all his efforts are needed to keep the church where it was when he came to it or where it would be if he were not there to hinder it. But no business can prosper which is doing no more than to take care of its overhead. It must do that, of course. But it must go farther and make a profit. It need not make a large profit. If it can make a small profit and keep on making it it will succeed. And it is like that with the church. If it simply holds its own in attendance, membership, influence and spiritual power, it can scarcely be called a success. Perhaps it should not be called a failure, if it holds its own, but it certainly is not an outstanding success. But if the preacher can lead so that the church can hold its own, if he could go just a little farther he would succeed. And that little farther might be attained if only he would lay full tribute to the little assets which are at hand. One manufacturing concern planned to take care of its overhead through its byproducts and save its main commodity for the profit. But this may not always be possible. It is more often the other way -- there would be no profit but for the by-products.

Perhaps we may say that preaching is the preacher's main product. Or perhaps we better not try to divide his work. Just say that his personal efforts at preaching, pastoral visiting, etc., constitute his main article of commerce. Well, by means of these he may be able to hold his own, or almost hold his own. Now if he is wise enough in addition to these to organize an efficient corps of Sunday school workers, missionary women, Young People's Society leaders, and personal evangelists he may get forward. For whatever these may do will be profit.

We are of course speaking more by parable and illustration than literally, but the thought is, I think, clear enough. The line which divides success and failure in the preacher's work is a very narrow one -- practically a hair line. The preacher may be on one side of that line part of the time, on the other side part of the time, and the rest of the time just walking down it. The time that he is on the line leaves the scale balanced. The battle is between the other two factors, and the odds are more even than the average man thinks. And it is so easy to become smothered by the smoke until one imagines he is shooting to kill. Then one day he wakes up to find that his little, narrow margin has all faded out and he stands on the center line of neutrality as an effective.

It is a big job to build a preacher from the ground up. It takes from twenty-five to thirty-five years to do it. But it takes just a little, a very little, indeed, to cause the succeeding preacher to fail or the failing preacher to succeed; for the margin is very narrow. Preacher, you may be able to win on only one small point, but if you win you win. Claim every advantage, great and small, that is available or that might become available.

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02 -- EDITORIAL NOTES -- By J. B. Chapman

A recent writer on "Effective Preaching" listed simplicity and pointedness as two elements that should be emphasized in such a discussion. Under the first head he explains that the preacher's audience is limited to those who can understand him. He estimates that five per cent of the congregation are above the average in intelligence and five per cent below the average. His counsel is, "Aim at the ninety per cent."

A pastor up in Ontario, asks the Editor to supplement a recent editorial on "A Preaching Plan" with a suggested outline of preaching for a year or more of time. May I suggest that the monthly preaching plan carried through last year by L. T. Corlett and this year by H. B. MacRory in The Preacher's Magazine is better than I could give at this time. This plan, while covering only one month at a time, does involve the year, as reference to Brother Corlett's material for last year will show. And perhaps the value of the work of these two brethren will be enhanced if we will take the volume complete and glance through with the idea of detecting how far reaching their plan was. It is not likely that one would find it possible to follow the plan of another very fully. But the suggestion is capable of adaptation to practically any preaching task which one may have to perform.

We are receiving many commendations of The Preacher's Magazine. Among them is one from Felix R. Miller, Selma, Alabama, who concludes with these words: "I am glad for the day when Rev. W. R. Platt persuaded me to subscribe for The Preacher's Magazine. Every number gets better." Well, we are just wishing for more preachers who will do as Brother Platt did in this case.

The Layman Company, 730 Rush St., Chicago, Illinois, have been distributing tithing literature for many years, and there is no way of measuring the good that has been done. Now they come along with something new. Their notice is headed: "Establish Financial Freedom in Your Church: It can be Done." And the notice reads as follows: "Put your church on a paying basis! Let the time-tested Layman Company's Tithing Pamphlets do the work. These pamphlets as issued by the Layman Company offer every church a most effective education. They have convinced people by the thousands. Send sixty cents to the Layman Company and you will receive thirty 8-page pamphlets, which can be used for general circulation; three sermons; one account book; two short, convincing playlets; one copy of our new textbook, 'The Scriptural Basis for the Tithe.' The church that is carefully, wisely and systematically taught to tithe will become a tithing church, free from financial difficulties. Sample package, sixty cents. Please mention The Preacher's Magazine; also give your denomination."

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03 -- EXPOSITORY MESSAGES FROM HEBREWS -- By Olive M. Winchester

We see Jesus (Heb. 2:9).

In our New Testament writings we have brought before us viewpoints of Jesus our Lord and Redeemer. In the first three Gospels we have the accounts of His life among men and His teachings; His personal history and His ethical and religious standards. In the Gospel of John we have a theological interpretation of the person of Christ as the Son of God and in the epistle of St. Paul we see the exalted Christ to whom every knee shall bow and the mystical Christ who dwells in our hearts by faith. In the Epistle to the Hebrews we have again brought before us Christ, He is the final revelation but more than that He is the one who makes purification for sin.

Made A Little Lower Than The Angels

In his opening chapter the writer of this epistle had set forth clearly the fact that Christ was superior to the angels; He was superior in the eternity of His throne, in the works of creation that had come from His hand and in His appointed reign over all opposing forces found in the rebellious heart of mankind. Now we hear the words that Christ is made a little lower than the angels. This seeming paradox arises from considering the two aspects of Christ's person; in that He was God, He was superior to the angels, but in that He was man he was lower than the angels.

Herein do we catch a view of the humiliation of Jesus. A thought expressed in that passage of St. Paul which has been regarded as the classical statement of the truth (Phil. 2:5-8) which opens with an exhortation and then continues with a doctrinal fact. "Let this mind be in you, which was also in Christ Jesus, who

existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross" (R. V.).

What is the thought couched in these words? First, we see that Jesus gave up His realm of experience with God; He did not give up His essential nature as God, but He gave up the existence in the realm of the Godhead, He gave up the glory of the eternal world and took upon Himself human nature and lived in the realm of mankind. He became a member of the human race. Curtis, the writer of "The Christian Faith," states the fact: "He added to the original structural law of His being another law, namely, the law of a finite, dependent creature such as man is. Under this new law man's limited existence could be real to Him The miracle of the Incarnation, as I lay hold of it, is the conjoining of two structural plans of being so that the incarnate Son of God has now two inherent capacities, one for divine experience and the other for human experience."

In the passage from Philippians there is specified further the aspects of human nature which Christ took upon Himself, that is, it was the form of a servant, which indicates that the phase of human nature assumed by Christ was human nature under limitations, limitations that had come upon man because of his servile relationship to God, a servile relationship because there had through sin been broken the fellowship of communion, and fear and servility had resulted. Not that Christ in any actual way took into His nature sin; to such a view we would say with the apostle Paul when he would utter an emphatic negation, "God forbid," but human nature is not what it would be had sin never despoiled its heritage; it is limited and handicapped. When sin is removed from its being yet its weaknesses remain. Christ took on our weakened human nature so that He knew all the temptations that man is subject to save sin.

Thus it is that we see Jesus made a little lower than the angels; we see the Son of God leaving the glory which He had with the Father, the realm of eternal light and ineffable majesty, coming to earth not to reign in power and sovereignty but to take the form of a human being in all of its humility, uniting with this His essential nature and being as God. With the powers of His deity He could discern more fully all reality and feel more poignantly the limitations of the human nature than man with his depleted powers could ever feel. Thus we see Jesus.

Crowned With Glory And Honor

After depicting the humiliation of Christ the writer passes at once to the exaltation of Christ. This truth he has brought to us before when he related how that Christ after having made purification for our sins sat down at the right hand of the majesty on high. There has never been a tendency particularly in conservative thinking to the dissociating the thought of the humiliation of Christ from redemption; we have felt that they were closely united. When error has crept in

here, it has been in the propagation of purely humanitarian conceptions of Christ and that His redemptive work lay in His life not in His death. But sometimes we have not connected as an integral part of the redemptive work of Christ His resurrection and exaltation at the right hand of God. These likewise enter into the fullness of redemption.

While Scripture very explicitly, states that the forgiveness of sins is through the death of Christ and that too in many passages, yet we have likewise though not so frequently the thought of the resurrection connected with forgiveness, for we read in Rom. 4:25, "delivered up for our trespasses and raised for our justification." The fact that redemption includes the body as well as the soul is taught also in Scripture. Sin brought the physical being under death as well as the spiritual being, so redemption brings life to the physical being as well as the spiritual. While the spirit of man may exist apart from the body, yet he will not exist in the fullness of his organism, this can only come when he has a resurrected body. This resurrected body will be "conformed to the body of his glory," that is, the body of Christ after His resurrection constitutes the norm and type for our resurrection or the completion of our being for life in its fullest capacity.

But this is not all that lies in the crowning of Christ with glory and honor. While He was crowned with a resurrected body that did not have the limitations of this human frame, He was also crowned in that He "sat down at the right hand of the majesty on high." Here also there is a connection with the redemption. Christ does not sit in passive expectation waiting for the redemption of men, but "he ever liveth to make intercession for us." There is the session at the right hand of God. Just as the Spirit makes intercession for us operating in and through us pouring out at times "groanings that cannot be uttered," so does Christ make intercession for us. While the Spirit's intercession is within us, the intercession of Christ is external to us; He is in the heavens but still He intercedes. We are led to believe that this intercession is part of the redemptive work of Christ, and when this intercession ceases, when Christ leaves His mediatorial throne, then there may be raised the question whether redemption will be longer possible for man, whether His redemptive work will not then be concluded and He will be the judge of mankind.

Tasting Death For Every Man

The thought of the exaltation of Christ as a part of the redemptive work of Christ is a part of the Scripture verse under consideration. The reading is: "We see Jesus for the suffering of the death crowned with glory and honor in order that by the grace of God he might taste death for every man" (from original), that is, as Wescott says, "The glory which followed the death marked its universal efficacy."

Yet while the humiliation of Jesus was necessary as a preparation for Jesus' ministry in death for mankind and while the exaltation marked the efficacy of His death, the fact remains that in the death of Christ we have the supreme work of

redemption. Sin had broken the fellowship of man with God, had severed man from the source of all righteousness and true holiness. Righteousness and holiness or the supreme good of life is integrated. Jesus said unto the rich young ruler, "Why callest thou me good; there is none good but one, that is, God" (Matt. 19:17). God is inherently and independently good; man is relatively and dependently good, that is, all his goodness is derived. When man broke fellowship with God, then he severed himself from the source of spiritual good and thereby lost the image of God out of his soul in the aspects of righteousness and holiness of truth. He might have been left without moral qualities and might have degraded from a spirit being to the level of the brute creation, but he broke religious communion, and he experienced religious death from the standpoint of personal fellowship with God. Physical death and moral death follow in the wake if there is not a reuniting of the soul in life of spiritual communion in holy fellowship.

In the death of Christ we have the physical phase, the suffering of the anguish of death in its worst form. But the question arises whether in the physical death alone is the atonement for sin made, does not the redemptive work of Christ go deeper. Is not the death of the spirit in its separation from God greater than physical death?

Returning again to the broken fellowship originating with the first act of obedience was the penalty of death an arbitrary fiat or a resultant effect? We would conclude that it was a resultant effect. God in holiness could not look upon sin, the radiant purity of His being meets sin with wrath; holiness in purity can meet this antagonistic principle not otherwise. So heinous is sin that man defiled brought the stroke of divine wrath, not only on his spirit being, the supreme element in man, but that sin might appear exceeding sinful the wrath of God extended to the physical being as well. Yet we might say that mercy here is extended as well as wrath for how wretched the state of man to live on and on in this world of sin. And there was also the manifestation in nature, so nature heaves forth blighting and curses, all telling to man that a pure Being in dealing with a world abnormal with sin expresses fundamental spiritual realities by wrath.

Standing once more at the foot of the cross beholding a dying Savior and hearing His words spoken praying for forgiveness for His enemies and welcoming the penitent thief to mercy, caring for His mother and committing her into the custody of the beloved disciple we hear the words, "My God, my God, why hast thou forsaken me?" Here seems to lie the heart of the atoning work of Christ. Holiness over against sin can express itself only in wrath, otherwise the full force of the demerit of sin would not be known. In this one supreme moment Christ met the impact of sin, met the withdrawal of the Father, set forth before all mankind the love of God in its fullness in that He sent His Son to be the Savior and to die for man, set forth His wrath against sin in its fullness that bearing the impact of sin, God could not look upon His only Son. Not that Christ in His nature received sin, but He felt the impact of sin, the waves of evil surgings passed over Him, leaving Him undefiled but bringing all its horror within the range of the sensitivity of His being,

whose power of sensitivity exceeded that of all other beings who have lived and died. "He tasted death."

One additional thought is here expressed and that is that this atoning work was vicarious. Christ bore the full exemplification of the wrath of God against sin. Had He not borne this full exemplification then man, the sinner, must have borne it; holiness meets sin ever in its impact with wrath. But since Christ bore that impact of wrath for us, then we, accepting this atoning work wrought for us, may receive from God the Father the fullness of His love in forgiveness.

**"From Calvary a cry was heard,
A bitter and heart-rending cry;
My Savior! every mournful word,
Bespeaks Thy soul's deep agony.**

**"A horror of great darkness fell
On Thee, Thou spotless, holy One!
And all the swarming hosts of hell
Conspired to tempt God's only Son."
-- Cunningham.**

Thus we see Jesus made a little lower than the angels, taking upon Himself our human nature for the suffering of death, sharing with us human limitations and human suffering and temptations, we see Him exalted at the right hand of God in a resurrected body, representative of the body which we will have, we see as the experience which links these two together, the experience for which the first prepared and out of which the last sprang, the pivotal experience in the redemptive work of Christ, we see Jesus dying on the cross, meeting the darkness of sin, its content of divine wrath and suffering for every man, that we might walk in newness of life.

**"Yea, Thou wilt answer for me, righteous Lord:
Thine all the merits, mine the great reward;
Thine the sharp thorns, and mine the golden crown;
Mine the life won, and Thine the life laid down."**

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04 -- SOME THINGS A GOSPEL MINISTER SHOULD KNOW -- By J. W. Roach

Saul said that he was not ashamed of the gospel, for it is the power of God unto salvation. The Scriptures also teach that the husbandman must first be partaker of the fruit (that is, be in possession of, and practice what he preaches). If he preaches that men should be holy, he should know that he himself must be holy; if he preaches on the carnal mind and its manifestations, he should know that he himself must be free from these manifestations. If he preaches that men should

tithe, he himself should be a strict tither; if he preaches against immodest dress and worldliness, he and his family should set the example. If he preaches the danger of the opposite sex, his life should be a safe boundary for all others. A gospel worker should know that he is saved from all sin, he should also know that he is sanctified wholly, and he should know that the Holy Ghost abides. A preacher may have the wisdom of Solomon, the eloquence of Socrates, but if he has not God in His fullness, he is a failure as a minister of the gospel.

2. A preacher should know that he is called of God, and that the calls of God are without repentance, and "Woe is unto me, if I preach not the gospel." He should know that preaching is more than a profession, it is more than an occupation, it is a divine call. There is much demand now for scholastic education in the pulpit. To this we have no objection; God has no use for an ignoramus or for a lazy man. It is been said that, "A call to preach is a call to prepare." Doubtless this is true, but it should be understood that the preparation involves more than a knowledge of textbooks. The preacher should be a man of broad reading and social polish. Let him remember above all things that God's message to and through the prophet is still true -- Not by might nor by power, but by my Spirit, saith the Lord. God must choose His ministers, and after all they can do and be, by diligent preparation, He must still supernaturally equip them for their work.

3. A preacher should know the Bible. I do not mean that he should commit it to memory, although he should commit much of it to memory. I heard Dr. Bresee say that a preacher should commit the Psalms, all of Isaiah, and at least one hundred of the old hymns to memory. But a preacher should know the Author, and authors of the Bible. He should know the Book by chapters, books, periods, dispensations and doctrines. He should devour it like the prophets of old. He should know that it is the unchanging Word of God, and that its promises are infallible, that the good of humanity is its design, that the glory of God is its end, and that he will be held accountable for the way he divides it.

4. A preacher should know other books. The injunction of Paul to Timothy should be given to preachers today. A farmer can make a crop without tools as easily as a preacher can succeed without books. A preacher should know something about the current news. I do not think it makes a preacher formal to read the daily papers and to know what is going on in the world around him.

5. A preacher should know how to dress. There is a sacredness and holy dignity about God's ministers that should be maintained. He should not dress like a dude, neither should he dress like a tramp or an object of charity. Clothes will not cause you to say greater words, but they often give your words a greater or less effect. He should know that his preaching against low necks and short sleeves is in vain when he pulls off his coat, rolls up his sleeves and turns down his collar and goes to town. A preacher should know that his shoes should be shined, his trousers should be pressed, his hair should be trimmed occasionally, his nails should be clean, he should shave as regularly as the sun comes up, his teeth

should be clean and his breath sweet and wholesome. It is very hard to get a man to come forward for prayer if he is forced to hold his breath all the while you are urging him to come.

There is no excuse for preachers who go into the pulpit with dandruff on their shoulders when soap is so cheap, and one good application a week will guarantee protection, A preacher should know that his collar is never clean enough to wear the second day. A preacher should know that his home and children should be kept clean at all times, and that there is no reasonable reason why it should not be thus. If his wife is not strong, or does not have a vision of the importance of these things, then he should lend a helping hand and see that these things are done, for when people come to your home and find it looking ratty, or yesterday's syrup on the children's faces, your preaching will not sound so good next Sunday. Clothes and personal appearance do not make character, but they do help to make reputation and thus help you to succeed.

6. A preacher should know the value of money. Some seem to be puzzled all their life as to why they do not get a better place. If they would look around they would see that they have never made a success of their own business, and yet, they want a big business of God's with which to fail. Failure with your own business spells failure with the church of God. Some seem to think after they have failed with everything else they have undertaken that this is evidence that God has called them to preach. A minister should know safe business methods -- know at least how to stay clear of debt -- and if you cannot preach without letting your business get in such condition that it brings reproach on the cause, you should know that the only honest thing to do is to quit. A preacher should know that he cannot continue to go from place to place, borrowing money from members of his church and others who have confidence in him, pay off with a hard luck story, and move to another church leaving the members not only without their money, hut with their confidence gone.

7. A preacher should know that familiarity with the opposite sex will kill his or her influence, that there is no poison more deadly to the body than slackness here is to the minister's usefulness. Secrecy will not work; trips to the train, letters, climbing into the automobile and going here and there, may work for a while. But there is no class of people criticized so quickly along this line as the Christian worker, and he who begins to slacken here should know that he is laying his head in the lap of Delilah, and will soon be shorn of his power with God and man, and he who goes down here never rises. Samson was God's man, but he was not content to obey God's laws. Brother, if we are going to be God's man, there are certain laws that we must obey whether we like them or not. The life story of many a strong man is written in that sentence, "I have seen a woman of the Philistines," and his following life has been "broken vows, broken hearts, broken homes, wrecked lives, influence gone, the church hurt," and as a result of all this the man himself, with thousands of others, die without God and spend eternity in hell.

8. A preacher should know that if he fails to co-operate with the district and general interests of the church, he is hindering the progress of the cause of Jesus Christ, and is working himself out of a job. That, when he is satisfied to collect his own salary and let everything else drift, he is at least very selfish, and the only way he can grow-is smaller.

9. An evangelist should know how to co-operate with a pastor and help solve his problems, and not multiply them. If he tries to win the people to himself and away from the pastor, he should know that his days as an evangelist are numbered.

10. A preacher should know how to settle a difficulty; to take sides with either adds fuel to the fire and makes it impossible for him to adjust the trouble.

11. A preacher should know that there is coming a day of reward, and he should strive to have a conscience void of offense toward God and man, so when he comes down to the end of the way and looks back over his past ministry, he can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." We; like Paul, may sail some rough seas, and travel some rough roads, but let us be true to God at any cost, for we are to succeed, not because of circumstances, but in spite of circumstances.

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05 -- REVIVALS -- By C. L. Henderson

The growth and development of life is marked by ebbs and flows. A new peak is reached and then, a receding, not to the former" level, but part of the attainments are seemingly lost. So it has been through all the history of the Church. Israel's history is marked by these changes. Isaiah, Jeremiah, Micah, Malachi, Joel and others give record of the realization of these conditions and begin to climb up by going down in humility.

This peak time in the life of the church is called a revival. Webster says this is an awakening or bringing back to life. A revival is the rejuvenation of the dormant factors in the life of the congregation involved in such activities.

The need of these times is brought before our eyes forcefully when we watch the inactivity of the average church member unless placed under such a pressure by being brought face to face with the realities of life and eternity in rapid succession, giving the Holy Spirit the opportunity to apply new truths to the heart.

Sinners repenting, backsliders returning, and believers being sanctified are not the revival, but results of the revival already in the heart of the church. Isaiah 66:8 says, "When Zion travaileth souls are brought forth." Therefore the responsibility rests on the now existing church. Preparation must be made if the revival is to be a success.

I. Preparation

1. There must be a preparation on the part of the pastor. The pastor is the key man to every local situation. He must have the heart preparation by the Holy Spirit's searching. The preparation begins in the secret closet where God is given an unobstructed way to the innermost part of his heart. There must be a renewal of passion for the lost, a burning zeal to see men redeemed, and see the church awakened.

2. The preparation of the church should consist of several things. (1) A series of sermons with the purpose of awakening the church to its responsibility to God and to the lost. Our ability and opportunity measure our responsibility. (2) Cottage prayermeetings with the purpose of prayer and the confession of faults. (3) Personal workers classes should be organized for the purpose of instruction in leading men to Jesus. (4) Special seasons of fasting and prayer should be observed by the congregation in behalf of the cause at hand.

3. The community preparation is a much neglected theme in revival preparation. After the church has been prepared within itself it is ready to go out into the community to bring men to Jesus. As was one of the commands of the Master given in a parable "go out and compel them to come in." The campaign should be announced as soon as arrangements have been completed. Getting the news to the community with a personal touch is of much value and will bring good results. It is of much more value than just the printed page. Organize personal workers teams. and send them two by two from door to door with a copy of the Herald Of Holiness or a personal message from the pastor or evangelistic committee. As often as opportunity affords enter the homes and pray or read a short passage of scripture. Where cordially received return in a short time and deal a little more personally and definitely with the individual concerning his personal salvation. If rebuffed do not retaliate but bear it kindly and manifest the spirit of the Master. Always give an invitation to the special revival campaign. One of the best preparations a community can be given is to keep the name of the church above reproach and highly respected as far as honesty, uprightness and integrity are concerned.

II. Advertising The Revival

The special advertising for the campaign should be carried on for at least two weeks before the meeting begins. Newspaper advertisement, handbills, window cards, personal postal cards to a preferred mailing list, parades, street meetings, radio, and any other such legitimate means as the congregation can afford. False economy has defeated many a revival meeting. Don't be its victim.

III. The Evangelist

The evangelistic call is one of the special calls of the New Testament Church. A few times it is practical for the pastor to hold his revival campaign, but in most cases it is better to call an evangelist. The church will develop better under a varied ministry.

In calling the evangelist at least two things should be taken into consideration. The type of man he is and his type of ministry. Do not call a man of the same type of the present ministry. Call an opposite to get the best results. If the pastor is a high pressure evangelistic type, call the more conservative type for the purpose of reaching the class of people you have not been able to reach by your methods. If conservative, call the high pressure man and then take your hands off and let him work his own way.

The Evangelist And His Work

The evangelist is not a general practitioner. He is a specialist in his line of work. We should consider him as such when he comes into our midst. If it is necessary to consult a specialist concerning your child you will consider his advice as being important and will do nothing to hinder him in any way but will lend him every assistance that his work should be a success. The evangelist is not called to untangle church troubles, but he is called to win men to Christ. If he can preach better than the pastor boost him with all your power and make it easier for him to put it across. Boost your evangelist as he is your right hand man for church development. Allow him to obey the leadings of the Spirit.

The entertainment of the evangelist is important to the success of the meeting.

When possible share your own home comforts with him while he is in your employ. Be considerate in providing entertainment when not able to provide as above suggested. Just any home or place will not do. The evangelist has had to be content with surroundings that the pastor would not consider for himself, such as changing beds every day or two, be in one home for breakfast, another for dinner and still another for supper, and then after getting acquainted with these families get another shift for the next week. There is no economy in following this method. Be sure the room is adequately warmed either by furnace pipe in the room or an independent stove or some way that the heat may be controlled from the room. Inadequate protection from colds has caused many an evangelist to contract a cold which has hindered him in his work. The Golden Rule is a good guide at this point. This matter is not all one-sided. The evangelist has his part to play. When a pastor has done his best to provide for him under the prevailing circumstances, a little adaptability on the part of the evangelist comes in good play. A few years ago a young evangelist was asked by the entertaining family to sleep with the father of the home in a small, dingy bedroom and other surroundings in comparison, but it was the best there was to offer. The young evangelist complied and a good meeting was not hindered by the evangelist.

The financing of the campaign is a matter of interest to all concerned. Methods of raising these extra finances are varied and are influenced by the individual characteristics of the congregation and pastor involved. The burden of financing the meeting rests largely on the church rather than on the crowds that are in attendance. A few suggestions might be helpful in raising these funds.

Sometimes it is practical and beneficial to pledge the major portion of the finances before the meeting begins. Then the offerings received in the evening will be sufficient to care for the remainder. These pledges should be over and above the tithe. If a church is trained along this line there will not be any trouble in accomplishing this.

Offerings may be raised in the public services, but never carried so far as to kill the spirit of the meeting. This gives everyone the same opportunity to give and many times the visitor will be a contributor.

Other times pledges may be made in private by the membership after the meeting has started. These supplemented by public offerings will be able to care for the expense of the campaign. Enthusiasm and a good spirit are helpful factors in raising finances.

The amount to be raised should be determined by the ability of the congregation, the support the pastor is receiving, the dependents of the evangelist, and his qualifications. No congregation is excused from doing less than its very best in this matter. The average Nazarene evangelist is not preaching for the money he receives, yet he must be supported. If the evangelist feels he will be dealt with honestly and squarely he is willing to trust the consequences with the ones in charge. If a call is accepted the remuneration received should be satisfactory if honesty has been used in dealing with the matter.

It has been known of pastors saying nothing about finances until the last night of a campaign and then pass the offering plates and simply stating that the offering received would be given to the evangelist as a free-will offering for his service. There is no excuse for such treatment. In another meeting the finances came in in good fashion and lots of money was received for the support of the meeting and the evangelistic party of five. At the close of the said campaign that lasted over four Sundays, the pastor gave the entire party the paltry sum of \$60. Some time later a member of the same church made the statement that they had a good pastor because he raised their budgets from the revival offerings. Many other such incidents may be cited that are examples of dishonesty or carelessness on the part of the pastor dealing with the finances of the meeting.

The Meeting In Progress

If the proper foundation has been laid by the pastor the evangelist can begin immediately to build thereon. There is no set rule in this matter as God is a God of variety and never does the same thing in the same way. But if the ear is kept close to the ground the path will be made plain as He says in His Word, "The steps of a good man are ordered of the Lord."

The meeting should develop and intensify from night to night. Fire is attractive and if the Spirit is burning in the hearts of the saints the interest will constantly increase.

Properly trained personal workers in the congregation will produce satisfactory results in bringing sinners and believers to the altar. Three things are essential to be a good personal worker: spiritual life within, wisdom from above, and character above reproach. If the personal worker is driven forth by that inner force of soul passion and love for the lost and is led by the Spirit, the most gratifying results will be seen. This comes only by being close to the throbbing heart of God.

After a sinner has knelt at the altar seeking God a new responsibility is placed upon the church, namely, praying that soul through. It is much easier to talk than pray the prayer of faith in the face of devils, fixed habits, stubborn wills and every other ruling force in man's life.

Many a soul has gotten up from the altar disappointed and gone away to battle with the same burdens as before because someone failed to show them the right way when at the altar. Prayer changes things even in the human heart at the altar. Prayer is the safest and most result-bringing agency that the Christian has in his possession. Singing is helpful but does not take the place of prayer. Pray, pray, pray, pray!

Following Up The Revival

It is not a matter of having one or five hundred at the altar that counts in eternity, but how many are preserved to the church and to God. During the revival prepare a list of all the seekers that bow at the altar with their addresses as complete as possible. This is a preferred list above all others except the very sick of the present congregation. Refer to it immediately and form some definite plans to bring these persons into a closer relationship to the church. Place in the hands of your membership committee a preferred list with membership application blanks and get them to work on new prospects. This committee is not a watch dog to keep out, but the members are to invite worthy individuals to become members of the church.

There are those who make a good start but fall by the way after a short time and go back into sin, bringing burdens to all hearts concerned. Don't pass them by

but bring them back in the arms of faith and do everything in human power to save them to God and to the church.

The Church of the Nazarene was born in a revival and has grown and developed by such means. Give us more God-sent, heaven-born, prayed-down revivals throughout the land!

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06 -- ETHICAL PROCEDURE IN SEEKING CHANGE OF PASTORATES -- By P. J. Bartram

In the theme with which I have been asked to deal, the emphasis would seem to be placed upon the phrase, "ethical procedure," but I wish also to call your attention to another phrase, that of "seeking change." This term, "seeking change," does not allow me to include in this topic that very important question of a pastor's ethical procedure when, while not having planned to move and maybe having no place to which to move, his church fails to give him a recall. Nor does it allow me to deal with that tendency in the preacher who, having resigned from his charge, is so vitally interested in the church that he must select his successor before going, instead of leaving that matter to the leadership of the District Superintendents and who, even after leaving for another charge, is still so vitally interested that he must endeavor to hold some sort of supervision over his former pastorate.

While the make-up of this theme implies the thought that seeking change itself, under certain circumstances is ethical, the question may arise in the minds of some as to whether it really is ethical to seek change at all. For they will ask, "Is not a pastor presuming and getting ahead of the Lord when he seeks in any way to advance his own interests?"

The position of a minister is somewhat like that of a modest maiden. No matter how much she would like to do so, she must refrain from taking the initiative in making a matrimonial match for herself, for that would be unethical. Rather must she be willing to be sought after instead of positively seeking. And just as that modest maiden would blush to tell of her own methods of indirectly and coquettishly seeking to gain a man's attention and admiration, just so would the average preacher rather refrain from speaking of any method of his in seeking to get an advancement in his divine calling.

The church manual does not speak of "seeking change of pastorates." The initiative is not left with the pastor who would move, but with the church which is seeking a change of pastors. The church does the seeking, the pastor the accepting or rejecting. So we cannot use that word "seek" with reference to actually filing application with a church you would choose to pastor, but only to placing yourself in such a position that the churches can make advances and will make them in your direction.

First, then, let us keep in mind that there is not only a divine side, but also a human side in the calling of a pastor. In some cases, it is true, the change seems to favor of the human only, but that is not a matter for us to judge nor does it minimize the fact that the human element is a vital factor in changing pastorates. What man ever received a call to a church without some one, a General or District Superintendent, an evangelist, a former pastor, a layman of that church or of some other church, someone, somewhere, having known him and recommended him to the church? And is not the human element again manifested when that church either with a partial knowledge or no knowledge at all of the man, votes to give him a call?

Certainly the preacher should not be an office seeker. He should not be guilty of pulling wires to advance his own personal interests. To do so is to manifest a selfish interest and is certainly not "seeking first the kingdom of God." On the other hand, he is "a poor stick" of a preacher who has no ambition for greater fields of usefulness and service, who is content to stay on the same rung of the ladder year in and year out, when a little more effort and push would have given him a greater field of endeavor. But the way to seek advancement and a greater field of usefulness is not to pull wires but to put so much effort, studiousness, initiative and passion into your present task that your very ministerial effectiveness will create a demand for your services elsewhere.

A preacher may in some cases get a boost into a pastorate which he considers an advancement. Someone calls it politics. It may be, but I like what Dr. Chapman says in this particular, in an editorial entitled, "Preachers and Politics" (Preacher's Magazine, December, 1932). He says, "It made me a little suspicious to find that those most given to accusing others of using politics were principally those who themselves were known as 'standing out on the edge of things,' so far as connectional interests are concerned. And upon pressing the question I found they counted it politics when the evangelist gives attention to the Herald of Holiness, to the Sunday school and to the various general, district and local interests of the church. 'He does that,' it is explained, 'so he will get more calls for meetings and so he will be recommended by the editor and by the general officers of the church.' Then I found that they count it politics when a pastor loyally raises his District and General Budgets and puts himself out to assist in zone rallies and district meetings of various kinds. 'He does that,' it is explained, 'to ingratiate himself with the District Superintendent and pastors of the district so that when he gets ready to move he will be offered a better place.' In fact, I found that practically this whole charge of politics resolved itself into a judgment of motives, for the things they said were done for political reasons were just the things that ought to be done. So I decided that practically all the charges of politics among preachers that I have been able to trace are based on the disappointed ambitions of the complainers." And to quote from Doctor Chapman in another of his articles on this question of criticism of preachers (Preacher's Magazine, February, 1929), he says, "No man can do much without an opportunity, and in other walks of life men openly aspire to places of

opportunity, and freely solicit support to bring them to it. But in the ministry if a man seeks an opportunity he is a politician; but if no opportunity comes he is a 'no good'; if opportunity comes and he takes it, he was laying for it all the time. If it comes and he does not take it, he is shirking responsibility and is a spiritual incompetent and a moral coward." So let us be careful not to label a man a self-advertiser or a publicity seeker because we see his name at the bottom of a peppy church news report or at the top of a contributed article, or when he receives special mention in the editorial columns or because he is on good terms with his District Superintendent, or because he seems to have a special stand-in with the general officers of the church, or because he happens to visit a neighboring assembly or convention. Let us be careful of judging motives in others and at the same time be careful that our motives in all these things are just what they ought to be.

And suppose a preacher has received a promotion through political maneuvering, he cannot live long on a mere reputation. If he can meet the demand, well and good, if not then he is due for a drop. Referring back to that article on "Preachers and Politics," Dr. Chapman continues, "Then I set in to wondering if it is really possible for a preacher to permanently better his situation by 'political intrigue or trickery,' and I decided that it is not. It is not possible to fool the people and the leaders very much or very long and no one knows this better than the preacher. 'Boosts' that are not based on facts do not generally help the preacher. He must climb on the reputation of work accomplished. Advertising soon runs out if the firm is unable to deliver the goods."

District Superintendent A. E. Sanner in his course on "Practics" suggests that a few evangelists and pastors have little enough ethical principle to proceed to work for the pastorate of a certain church by trying to talk the present pastor out and themselves in. In the chapter entitled "Twenty-six mistakes holiness preachers have actually made," Brother Sanner says, "Brother O., an evangelist, played Absalom. 'Oh if I were pastor, we would have a revival all the year round.' 'If I were pastor, I'd have that merchant in this church.' 'If I were pastor, I'd do this, and I'd do that.' The good pastor was thus undermined and in the minds of his parishioners relegated in favor of the evangelist, 'the wonder man.' So the pastor was a little later excused and 'the wonder man' called."

Another question which I believe is right to the point is the matter of breaking an accepted term of pastorate. Is it ethically right to resign a charge before the term, either a one year term or a longer term, is expired? With reference to the annual call, the expiration of which comes with the close of the District Assembly, ordinarily I believe the rule should be that a pastor will fulfill his accepted term of office. But there are exceptions even to this rule, and circumstances alter cases. There are two sides to this calling of a pastor. Let us suppose a case: A minister has spent a considerable time in one field. He is feeling that this should be his last year with the church. Some time in the year he receives a call to another church in another district, the assembly time of which comes at a different season of the year

from his own. He feels that the call is providential, he accepts it and leaves between assemblies for his new charge. But suppose his present church strongly objects to his leaving between assemblies and charges him with lack of ethical principle if he does so. Suppose he yields to the pressure and stays. And suppose that at the end of the year he fails to get a recall. And suppose that the church in failing to give him that recall knows that there are no openings on the district and that the pastor will be "out in the cold" at assembly time. Will that church which considered it unethical for a pastor to leave in the middle of the year have any ethical compunctions of conscience in voting him out of a job at the end of the year? I wonder?

The last General Assembly made provision for an extended recall and the manual specifies the method of procedure in accepting and also in breaking an accepted term of pastorate over one year. I would say simply this on the question of an extended call, that no pastor should accept, say, a three-year term with the idea in mind that if he gets a chance to "jump" he will do so and if he does not get that chance he is, as it were, "sitting pretty" in his present location. If he is given, for instance, a three-year recall and he has serious doubts in his mind as to staying that long, he should accept that extended call in part, either for a one- or a two-year period, and then if he should still desire to continue his pastorate in that place beyond the period he himself accepted, he can have the matter again brought up in regular recall form.

Certainly the most important factor in seeking change of pastorates is the matter of divine guidance. If a man is willing to pray the matter through and sincerely seek for divine direction, self-advancement and betterment of his own personal opportunities will be secondary and God's will for his future first. And how important it is that we have the guiding hand of God in this matter of accepting a new charge; for not all preachers will fit in with all churches and situations and when a man is meeting the vexing problems of an accepted pastorate how good it is to feel that the placing of ourselves in that position was not ours alone, but God's; how good to feel that we are "the right man in the right place," and that we have "come to the kingdom for such a time as this."

I believe that if we will follow the admonition which Jesus gave His future ministers in the Sermon on the Mount and "Seek first the kingdom of God and his righteousness" or as Weymouth translates it, "Make His kingdom and righteousness our chief aim" we will not go very far wrong in our "ethical procedure in seeking change of pastorates."

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07 -- WHY NOT HAVE A HOLINESS CONVENTION? -- By Richard S. Taylor

A holiness convention is a short, intensive meeting (five or six days, perhaps even less) especially given over to the propagation of scriptural holiness. The

program includes Bible readings; sermons expositional, instructive, inspirational and doctrinal; and any other feature which would aid in furthering the purpose of the meeting. In it all, a mighty, concentrated effort is made to inculcate the doctrine of entire sanctification, get people into the experience, and build up those already enjoying it. Such a meeting, with such a purpose, could not fail to be signally honored of God.

This type of convention is not new in this country. From the very beginning of the modern holiness movement it has been a favorite and most successful method of spreading this precious heritage. It is one of the principal methods used by the holiness forces in the British Isles; and I might add, with great success.

But in our own denomination, of late years the holiness convention has fallen into disuse. Perhaps because we were founded on the doctrine and set out from the very beginning to continually preach holiness, it was thought that special meetings for its promotion were not necessary. Although such reasoning may appear logical, it also may prove dangerous.

As a denomination our chief emphasis, so far as methods are concerned, has been intense evangelism, expressing itself in numerous protracted meetings, and in the development of the Sunday school. No one would deny that we have been wise in this. But have our thousands of converts been thoroughly indoctrinated into our doctrines -- especially those relating to holiness of heart and life? The fact of the matter is that evangelistic meetings, which intrinsically are directed chiefly to sinners, will never take the place of such meetings as holiness conventions, which are directed primarily to Christians. Neither is it the purpose of the convention to supplant the revival, but to supplement it. Very often the special holiness meeting would so deepen and strengthen the church itself as to lay a foundation for a mighty awakening among sinners. It might prove to be the very beginning of such a revival.

Our Manual states, "Our church has an evident and well-defined commission from God, namely, to propagate the gospel throughout the world, seeking the conversion of sinners, the reclamation of backsliders, the sanctification of believers, especially emphasizing the precious doctrine of full salvation." Can you think of a better way to especially emphasize this precious doctrine than by meetings literally devoted to this very purpose?

The inherent value of a meeting which specializes on holiness themes cannot be overestimated. First, it serves to centralize the attention of the people on the subject (especially is this so when it is openly and frankly called by the name "Holiness"). This in itself has a most powerful effect. People begin talking about it. Hidden animosities against sanctification are brought to light; because, although before they were not stirred, now the subject has become an issue which cannot be avoided. All of this gives force to the meeting. Moreover, the fact that the thoughts of the people are focused on holiness gives the Holy Spirit the best of all

opportunities to deal with the unsanctified soul. It is the most natural thing in the world, at a time when sanctification is preached and obtained, for each individual believer to come face to face with his own need. The question will force itself into his mind, "What am I going to do about this?"

Secondly, people will become indoctrinated. It is almost sure that someone who has struggled with confused conceptions and misunderstandings for years will be given clear light and be led out of the fog into clear spiritual comprehension. And generally, the natural result of comprehension is apprehension. People will have old questions answered and problems solved; doubters will be convinced as to the attainability of holiness; Christians who are coming in contact with it for the first time, those who have been falsely taught, babes in Christ, will receive the light; and even those in the fullness of the blessing will go away and say, "I never understood it as clearly as I do now." Soul-hungry Christians from other denominations will wander in, attracted by they know not what, joyfully embrace the experience for which they have longed, and eventually become a part of us. The entire church, including the pastor himself, will emerge from the holiness convention with this great central doctrine more firmly embedded in its life and thinking than ever before.

Third, at such a time unsanctified Christians are most likely to obtain the experience of perfect love. This in itself means a revival within the church. Under the searching truth of burning scriptural messages, made effective by the Holy Spirit, people will be made keenly aware of their awful need, carnality will be uncovered, and soon there will be some earnest seeking. This will be followed by rapturous finding, and then there will be "glory let down out of heaven." Every pastor with true spiritual perception knows that it is a great victory for a Christian to get rid of the "old man" and be filled with perfect love. If only one obtained the experience and was transformed into a blaze of fire, would not the convention be worth while? Was it not John Wesley who said that it was worth more to the kingdom of God to get one person sanctified wholly than ten converts?

Fourth, those already in the Promised Land would be greatly strengthened and encouraged. Even the most spiritual saint would not fail to be uplifted, retired and deepened in such a meeting. The entire church would catch a new vision.

The need of holiness conventions is just as great as the benefits are numerous. It is sad but true that there are multitudes within our own ranks who make no claim of being sanctified; nor are they, like the early Methodists, "groaning" after it. There are others who are confused on the subject and only half believe in it. I had occasion some time ago to visit an elderly sister who had been a member of the Church of the Nazarene in that particular place for nine years. Imagine my astonishment, when talking about sanctification, in hearing her express frank disbelief in the doctrine. Upon questioning her further she explained, "Well, I never could see through it. It always seemed to me that the Lord never did anything by halves; that whatever we needed we got when we were saved." Now I knew this

woman to be a consistent Christian, and of the type who would eagerly walk in any ray of light she received. I asked, "But have you not been bothered at times by something in your heart that hindered you from living the victorious Christian life you desired?" "O yes, yes," she answered emphatically. "At such times I have often had to lock myself in my room and stay on my knees for hours to keep from backsliding." I explained to her what this something was, and God's remedy for it, quoting the simplest scriptures on the subject. At the close of the conversation she remarked, "I never saw it this way before." In about two weeks she came to the altar in a regular service and clearly obtained what she so greatly needed. What had been the trouble? Had the men who had been her pastors for nine years never preached holiness? As I was acquainted with some of them I knew that such was not the case; on the contrary they had probably mentioned it in a general way every Lord's Day. But evidently they had never preached it definitely or clearly enough to convince the mind of this sister or convict her of her need.

Here is another case: A lady who was a member of one of the leading Nazarene churches on a prominent district was talking to a second member. She said, "Just what is this sanctification anyway? I've been listening to Brother _____ preach it every Sunday for ____ years, but I must confess that I don't know any more about it now than I did when I first joined the church." The young woman who reported this remark was in the same quandary. She too was a Nazarene, having been a member for eleven years, and was known to be honest and sincere. But her ignorance of the simple facts relating to sanctification was appalling. Her eager questions revealed a groping heart but a pitifully confused mind.

Again, another young woman was asked to supply one Sunday morning for the teacher of a junior girls' class. During the lesson she touched on the subject of "Sanctification." Noticing the blank look on the girls' faces, she asked them what they knew about the doctrine. It fairly staggered her to learn that not one in the class remembered of ever hearing of sanctification before.

Because every candidate for membership is supposed to believe in holiness as we teach it, because our ministers are required to experience it, and because our official papers and our leaders are truly spiritual, we are apt to think that everybody knows everything about it. We are apt to be lulled to sleep with the assumption that the doctrine of holiness is perfectly safe in our hands, that we will never be anything but a holiness denomination, and that we don't need to do anything special about it. Let's disillusion ourselves. As our own Dr. Goodwin has said, "We are prone to think that because we understand the doctrines relating to holiness, everyone else does too. We must not forget that our converts need to be as carefully indoctrinated as we did when we were new in the way." There are many in our midst now who do not enjoy the fullness of the blessing, and there are many more who may be in the experience but could not clearly explain it to their neighbor if they were paid for it.

Many pastors will shy at the financial obligation involved in the holiness convention, and for a very obvious reason. We are likely to measure the value of an investment by the visible results. When we plan a campaign we endeavor to arrange a program that will attract large crowds and result in a class of new members. And because the holiness convention is not likely to accomplish either of these results, we are tempted to think the money is thrown away. But this is a false conception of values. Although it is true that a holiness convention will attract in the main only the church people, and most of the seekers, naturally, will be those already among our membership, let us not forget that one red-hot, successful convention may have more of a lasting, deepening, enriching effect on the church itself than several of the usual revivals. This will pave the way in gold for a greater revival later on.

And anyway, the expenses need not be heavy. It is not necessary to ship an expensive party across the continent. We can get some warmhearted, able man from the home district who can preach holiness sanely, clearly and effectively; give him a good freewill offering, and he'll go on his way rejoicing. When the location of the churches makes it practicable, as in larger communities, several of the churches can get together and put on a city-wide convention, pooling the expenses. But whether our meeting be large or small, one day or six, let's be sure and secure workers who can, as U. T. Hollenback expresses it, preach holiness so "Scriptural that one would have to become an infidel to not believe in it; so plain that one cannot keep out of the insane asylum and not see it; so essential that a believer will backslide if he doesn't get it; and so logical that one would have to go to hell to get around it."

Brethren, we have preacher's conventions to make better preachers; Sunday school conventions and rallies to get more scholars; revival meetings to get more converts and members; stewardship campaigns to get more money; why not have holiness conventions to get more of Pentecost?

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08 -- CLOSING ILLUSTRATIONS -- By Edward Paul

A man was drafted for war. He had obligations that demanded that he stay at home. He found a man who was not drafted and who was willing to go in his place. In the first skirmish his substitute was killed. A few months later another draft was made and he was again called upon to go to war. He took up the fact that his substitute had been slain with the drafting officer. The officer ruled that he was immune to draft because of this. So are we immune from spiritual death because our substitute has been slain.

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Some children had a lamb that had been kept for a pet. Their father was in need of money and unknown to the children took the lamb to the butcher to be slain

for meat. The children, when they learned of what had happened, were heart-broken. However, they went to their saving banks and got all of the money that they had saved and when it was pooled, they found that they had just enough money to redeem the lamb. It took all they had. So God gave the best that He had that we might be redeemed from sin.

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Colonel Chartereis while dying offered \$150,000 in cash to assure to his dying, unsaved soul that there was no hell. He was confident enough in his skepticism as long as life was sure but when he faced death he saw that such a faith would not stand the waves of the Jordan.

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Moody was preaching in Wales. He dismissed the service and one man stayed after all others had left. An elder of the church who had remained asked why he had not gone home. The man replied, "I feel that tonight is my last chance to get saved and I am not going to leave here until I know that I am right with God." They had prayer and the seeker received the witness that God had forgiven his sin. The next day he went to work in the coal mines as usual. During the morning the mine in which he was working caved in. When the rescuers came to where he was caught they found that he was dying. As they carried him to the open air he said, "I am glad that I settled it last night," and died.

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A man's only daughter died. He became bitter toward God because of her death. One night he had a dream. He saw himself on one of the banks of a beautiful river. Upon the other side he saw his daughter playing in the flowers. He could not swim the water between them so he began walking up and down the river seeking a place where he could cross. As he had almost given up the search, there appeared on the bank the figure of Christ. He heard Christ say, "I am the way, the truth and the life." When he had awakened he fully realized that if he wanted to meet his daughter that Christ actually was the Way. He became a Christian.

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THE END