

5-1943

The Preachers Helper, vol. 1, no. 1 (May 1943)

Oral Roberts

Follow this and additional works at: <https://digitalshowcase.oru.edu/preacherhelper>

Recommended Citation

Roberts, Oral, "The Preachers Helper, vol. 1, no. 1 (May 1943)" (1943). *The Preachers Helper (Shawnee, OK)*. 1.
<https://digitalshowcase.oru.edu/preacherhelper/1>

This Periodical is brought to you for free and open access by the HSRC Digitized Periodical Collection at Digital Showcase. It has been accepted for inclusion in The Preachers Helper (Shawnee, OK) by an authorized administrator of Digital Showcase. For more information, please contact digitalshowcase@oru.edu.

The Preacher's Helper

Volume 1

MAY, 1943

Number 1

CONTENTS

WHY THE PREACHER'S HELPER	Page 2
PREACH THE WORD	Page 3
SUGGESTIONS TO MINISTERS	Pages 4-5
TAMPERING WITH THE MINISTRY	Pages 6-7
THE PREACHER'S WORKSHOP	Pages 8-9
THE PREACHER'S QUESTION BOX	Page 10
YOUR AID SOLICITED	Page 11
SERMON OUTLINES	Pages 12-20
SERMON ILLUSTRATIONS	Pages 21-22
THE PREACHER'S ENGLISH	Page 23
ADVERTISEMENTS	Page 24

Why The Preacher's Helper

ORAL ROBERTS, Editor

FOR several years your editor has seen and felt an urgent need for a magazine that was devoted exclusively to the needs of preachers. We have a church paper, The Pentecostal Holiness Advocate, and it is doing a great job in serving general needs of our church. The P. H. Y. S. has had its own monthly publication for some time. But, up to the present, the ministry of our church has had to look largely to other denominations for publications which served their own peculiar needs. And in our estimation these periodicals, though rendering a valuable service to others, have fallen short in meeting the needs of Pentecostal Holiness preachers.

Out of these conditions and with a burning desire to render aid to the highest profession, the ministry, The Preacher's Helper makes its entry into the realm of ministerial publications. Much sacrifice has been involved in laying the foundation for this magazine and getting its material ready for the printer. But your editorial staff counts it an extreme pleasure to render our service to our brother ministers.

Bear in mind that this is a preacher's magazine. Its material is designed and prepared solely for ministers. No person who is not a minister will be permitted to subscribe to The Preacher's Helper. It is first and last a preacher's publication. Therefore we request your comments, suggestions for additions, omissions, and improvement, also your contributions. The material gathered for this magazine is not

limited to our editorial staff. But we have secured the aid of some of our leading writers and workers and they, out of their rich experience, will contribute articles monthly.

No one writer will monopolize these pages for they will be shared by all of us. Each department will have its own editor. The sermon outline department will have a new contributor each month. Your editor, after this issue, will confine his efforts largely to compilation. A dozen or more different writers will have articles in each issue.

Material from contemporary publications will be worked in here and there, each month and will aid us in giving you a well-rounded magazine.

We are carrying each month a limited amount of advertising. We are doing this to help with printing costs and at the same time introduce to our church reputable business institutions which offer products that meet some of our church needs.

Thus, we believe that in publishing The Preacher's Helper we are providing practical information and valuable material for present day preachers. We believe that this information and material are so arranged and outlined until every minister can grasp them, put them into immediate action and thereby step-up his efficiency in his pulpit and everyday ministerial life.

The Preacher's Helper will be published twelve times a year. The subscription is one dollar and a half for the year. We shall endeavor to give preachers the most for their dollar and a half to be found in any similar magazine.



Think It Over

Two minister's wives were sitting on the veranda of a Canadian house chatting to each other as they mended their husband's trousers "I can't understand," said one of them, "why your church is always prosperous, while ours is not." "Well," said the other wife, "if you were an observant person, you would have noticed that I am patching these trousers on the knees while you were putting patches on the seat!" The rest was understood!—The Christian Digest.

THE PREACHER'S HELPER

Published monthly in the interest of the Pentecostal Holiness Church.

ORAL ROBERTS, Editor-Publisher

Contributing Editors: Dan T. Muse, H. T. Spence, Joe E. Campbell, George Harris.

Subscription price: \$1.50 a year. Address all correspondence, subscriptions and material for publication to The Preacher's Helper, Box 222, Shawnee, Oklahoma.

Advertising rates on request.

Preach The Word

Bishop Dan T. Muse

PRAYING earnestly and meditating as we sought the mind of the Master for a message for this the initial issue of *The Preacher's Helper*, which we believe will be of inestimable value to our ministers, we felt we should use the pregnant words of chapter four, verse two of Paul's second letter to Timothy: "Preach the Word."

PREACH THE WORD should go reverberating down the corridors of every minister's soul, echoing and re-echoing until every fibre of his being catches on fire with the written Word.

We are living in an age when many professed ministers have drifted far from sound preaching of the Word of God. There is an inner urge, voiced audibly in some circles, of a "back to the Bible" cry. This should be encouraged. The only safety for mankind and the only hope for the race is in the written Word. This cry, "back to the Bible," should change the preaching from many pulpit masters who have, heretofore, given themselves to the preaching of a socialized fospel; a gospel that is alien to the kingdom of God.

In these days of uncertainty, these times of unrest; the perilous times of the latter days, ministers and congregations alike need something tangible; something that is secure; and that brings with it a feeling of positive assurance. Human reasonings and fashions of men and the world shall pass away, but God's word shall endure forever. "Forever, O Lord," declared the Psalmist, "thy word is settled in heaven" (Ps. 119:89). It is dependable. For all Scripture is given by inspiration of God. And the preacher needs to make sure that he is safely anchored on God's truth. It is said of Jesus following the Sermon on the Mount, that "He taught them as one having authority, and not as the Scribes" (Matt. 7:29). The Scribes were more or less tainted with the modernism of that day; somewhat skeptical of the supernatural and received with misgivings and false interpretations, the written Word. Therefore they could not speak authoritatively. Their own hearts were not anchored in the Bible and consequently their messages carried an uncertain sound. Their preaching and teaching offered no genuine heart security. One cannot preach the word forcefully and authoritatively unless it has become a part of his faith. It requires more than a doctrinal thought of

the mind. It must be deeply rooted, not in the mind only, but also in the depths of the soul coupled with a genuine Christian experience.

Observe also, that Jesus never met the devil with the logic of human reasoning in the wilderness temptations, but rather with "it is written." That's the sequel to the answer to all of our problems in preaching. "It is written." And when the Lord faced the people He expounded the Word to them. "And straightway many were fathered together, insomuch that there was no room to receive them, no, not so much as about the door, and He preached the Word unto them" (Mark 2:2).

The gist of the message of Peter, both in the second and tenth chapters of Acts is found in these three words, "It is written." Stephen, the first Christian martyr, in his discourse to the people offered nothing but the Word of God and exhortations designed for their comfort. The same is true of Paul's sermon in the thirteenth chapter of Acts. It is said concerning the preaching of Philip to the people at Samaria that "He preached Christ unto them." The apostolic declaration, "For I determined not to know anything among you, save Jesus Christ and Him crucified" (I Cor. 2:2) is forceful.

There has been so much and make-believe in the modern pulpit; so much "universal brotherhood of man and fatherhood of God" until the mass of the people seem to be insensible to the terrible guilt of sin. Men are going to hell and do not know it. Many of them have been sung to sleep through the portals of death by the lullabies of a Christian ministry skipping over the stern realities of life and singing of all "religions as an approach to God." My brother, there needs to be a recurrence of the preaching against sin and of warning men and women that are hell-bound to repent and turn to God.

The Lord Jesus repeatedly warned the people of their danger of going to hell with its fire and brimstone. Why should his ministers hum-m- over this vital truth? Preach hell fire and brimstone! Tell of the blackness, the hideousness and the fateful results of sin! People must be made sin-conscious, hell-conscious, eternity-conscious! We need some more Jonathan Edwards in the pulpit during these perilous times! Jesus did not die

as a mere martyr to truth—He died to save men from sin and hell! Keep these truths before your congregations and preach under the anointing!

The Bible is full of hidden treasure for the saint of God, and the resourceful minister who applies himself to a diligent study of the Bible will be able to dispense to his parishioners all the spiritual food that is needed.

Study and learn the art of properly feeding your people. Give them a well bal-

anced diet. I have noticed that some cooks give their families a super-abundance of starches and little else. That is true of some ministers. Don't give all starches. They need all the spiritual vitamins. Vary your spiritual food and always confine yourself to the written word. Some ministers follow one or two lines only in their ministry. Preach all the Word. Do it in season and out of season.

But above all else, preach the Word!



Miscellaneous Suggestions To Ministers

L. J. Oliver *

A MINISTER of the gospel is a person called of God and dedicated to the profession of helping humanity and glorifying God. His is more than a profession; it is a high and holy calling. To be divinely called is the greatest thing in all the universe. To Paul it was the highest privilege of all to be a preacher of the Gospel of Jesus Christ. He describes it in these words, "I thank Christ Jesus our Lord . . . for that He counted me faithful, putting me into the ministry."

We still believe in a God-called ministry. This is so because of the many difficulties that confront the minister. Unless he is called of God and empowered by the Spirit he will be unable to surmount these difficulties. No man has a right to say he is a minister unless he feels "woe is me if I preach not the gospel."

The ministry should be looked upon and accepted as a life-time job, as there is no discharge in the Lord's army. It should not be entered into as a mere "side-line" or in a "hit or miss" method. The man of God is dealing in eternal issues and is consecrated to win immortal souls for Christ.

Since the minister is to be considered to be a custodian in the field of morals and spiritual things; it goes without saying, he, himself, must be a Christian gentleman. He should be highly spiritual, prayerful, thoughtful, calm, serene and well balanced in his judgments and decisions. If he is not spiritual he will be a blind leader of the blind.

When we think of the tremendous responsibility resting upon us, of the One who has sent us, and of the account we must soon render before the judgment seat of Christ; when we think of the influences that we set in motion and of their power

after we are gone, we cannot afford to esteem the sacred calling of the ministry a light thing.

The first thing the preacher must do is to maintain a close walk with God. Private devotions must be held regularly. Public preaching is useless unless it is backed up by private prayer. Never plead for God until first you have plead with Him. Water your sermons with tears, soak them in prayer and you will never be "dry". Before you bring God's message to your people, bear them to the throne upon your knees, and you will be more effective and insure results. Learn to "weep with those that weep and rejoice with those that rejoice." Try to give the sheep's feed to the sheep and the lamb's feed to the lambs. Neither will thrive on the other's food.

Few men are watched as closely as ministers of the gospel and there are none whose mistakes and blunders do so much harm. This, of course, is only natural. He is the example and leader. He must seek to gain the confidence of all to whom he ministers.

"Abstain from all appearance of evil", is more applicable to ministers than to others. Stay off the devil's territory.

An idle, inconsistent preacher is a laughing stock to bad men and a sorrow and grief to good ones. Be usefully employed.

A minister's work should some first with him and to show himself approved unto God and rightly divide the word of truth, he must study. You must feel your sermons before others will feel them. Only heart sermons will reach people's hearts; aim at hearts and not at heads. On the Day of Pentecost, Peter's sermon "pricked the hearts" of his hearers. Your sermons

should do the same. "For the gospel is (still) the power of God unto Salvation."

Let most of your messages be positive and use an abundance of Scripture, (rightly interpreted, not merely quoted) and let the people know what "thus saith the Lord." It is the Word that convicts and converts. Do not spend much of your time in refuting other doctrines, entering into controversies or debates; give few negative sermons.

Seek to make your sermons useful, practical and simple. Some will be won to God by love while others will be driven from sin only by fear. Use pleadings and threatenings as the Scripture does. Do not preach too long; leave a good taste in the congregation's mouth so that they will come back and hear you again. This you cannot do if you tire them by prolonged preaching.

An elderly minister prayed for the writer once, just before the sermon, asking the Lord to "cause him to stop when he was through." I have asked the Lord many times since then to answer that dear old brother's prayer. I have seen conviction preached down upon people and then preached off. Some say, "Rarely are souls saved after the first twenty minutes of the sermon." Well, this depends, I suppose, but this is a day of brevity.

The minister's duties, especially as a pastor, are multitudinous; visiting homes, hospitals, prisons, and some social and civic activities. In all of these he should be ready to render his best service in all possible ways. The sick and aged of his congregation must not be neglected. Let each feel that you are his personal friend. Show a personal interest in each one and avoid having favorites; avoid cliques, and discourage or stop any that begin to form in your membership. Remember, "a house divided against itself cannot stand." Have no "two sides" in your church. Let there be one side only and let that be the Lord's side. Remember if you neglect the sick and they die it will be sad to think that you have lost your last opportunity of helping them. If you neglect the sick and they recover, your influence over them will be weakened. If you willfully neglect those of your own congregation, they may seek pastoral help from others and will attend their church. This often happens to the slothful pastor.

A hospitable and courteous attitude toward ministers of other denominations will be beneficial. We hold much in common with all ministers and are often

thrown together in our work until I do not feel there is anything to lose in such an attitude. One can maintain his faith and convictions and yet be friendly, at least, with others in the gospel ministry. I think this will often broaden our influence, help to break down prejudice and clears up misunderstandings. Get acquainted and be friendly toward all neighboring ministers of sound fundamental faith.

A pastor and church should always consider, when contemplating securing an evangelist, just who could be the most helpful to them in their particular community and who could lead them to revival victory. One should be secured who can work hand-in-hand with the pastor and who can draw the church and pastor closer to each other, promote fellowship and who would not take sides with some clique or disgruntled element.

I seriously doubt whether an evangelist should enter the field desiring to find a pastorate. It is possible that after he enters the field that he will find an open door in the pastoral field, but I have seen much harm done when it was known that the evangelist would accept a pastorate. There are some people, who, under the influence of the revival effort, will think that the evangelist engaged is the man they need for their pastor. And often when this man has been secured and stays long enough for the "new" to be worn off, the people wish they had never seen or heard him.

Evangelists and former pastors should seek to avoid too much contact with the congregations they have served. It is doubtful that it is the part of wisdom for these brethren to carry on correspondence with the members of these churches. Much harm has been done to some churches and pastors by too many personal contacts along this line. If an evangelist finds it necessary to correspond with anyone, after conducting a revival at a church, the proper one is the pastor. It is questionable whether a continued correspondence with members over a period of years will do the evangelist good in the long run.

One great channel that is now open to the ministry is the radio. By all means use the radio as often as possible and do it as extensively as permitted. We have been rather slow to grasp the advantages of this great advertising medium and let us lose no time in using it for the propagation of the gospel of Jesus Christ.

Have a love for your work, fall in love with lost souls and live inside the thirteenth chapter of First Corinthians.

Never forget, "He that winneth souls is



wise." Be "wise as a serpent and harmless as a dove."

* Veteran Superintendent of the Florida Conference of the P. H. Church.



Tampering With The Ministry

WILLIAM Jennings Bryan talked in his day about "tampering with the mainspring." He had reference to that group of people who cut the Bible to pieces, disbelieve its teachings and disregard its warnings. He often said that a man who did not believe in the Bible as the Word of God was tampering with the mainspring—that is, striking at the very heart of the Christian religion. But I am not thinking of that class of people today. I am talking about preachers who trifle and tamper with the high calling of preaching.

Preaching a Great Calling

It is great to be a God-called minister. For one to be entrusted with the specific task of giving out the Word of God to a suffering, lost world is one of the greatest responsibilities ever entrusted to a human being. For one to tamper and piddle with this calling seems to stand at the top of the list in betraying the confidence of Him who called and the people who listen to his ministry.

Preachers Out of the Parsonage

Noted preachers have come out of preachers' homes. Such men as Wesley, Edwards, Mather, Beecher, Spurgeon, with a host of other great ministers, came out of the parsonage. Such leaders as Lowell, Holmes, Cleveland, Wilson, Morse, Tennyson, Cowper, Addison, were sons of preachers. In an edition of *Who's Who*, more sons from the parsonage have gone down in that volume than any other class of men listed. The influence of a preacher, if God-called and true to his calling, is felt at home and abroad, far and near, and helps to mold the lives of present and future generations.

A Crime to Tamper with this Calling

The Apostle Paul said that he thanked God that He counted him worthy, putting him into the ministry. A preacher has to reckon with and give an account to God. It is no wonder that Gladstone, "The Grand Old Man of England," once said to his son, "If God calls you to preach the gospel of Christ, do not stoop to be a king." It seems a tragedy that any man will tamper and trifle with this high calling!

Is the Average Preacher Working?

I see preachers all across the nation. I love them with a tenderness almost equal to the love of a mother. I believe them to be the best group of men, with the highest ideals, that one will find among any class of men on earth. But at an early morning hour I was thinking, "What does the average preacher do?" Many have no systematic method of study. It is a haphazard, hit-and-miss program. They often have no fixed plan for visiting, and sad to say that many of them hardly visit enough to count. They are drawing forty, fifty and sixty dollars a week, with a nice parsonage furnished, and as a District Superintendent said yesterday, "I doubt if that man has made a new contact and prayed in a strange home since he came to this city two years ago."

A discouraged, cowed, preacher needs the vision that a statesman had when he was asked the question, "How does the world situation look to you?" "For the immediate present I see little that is hopeful," he answered. "But when I take the longer look, I see much." And after all, it is the "longer look" that tells in the life and work of the preacher of the gospel of Christ. It is the "long run" that we are on.

My Talk with a Pastor

I recently talked with a pastor for about two hours who has been in the present pastorate forty-one years. He started with 124 members and now has around seven thousand. His church property, out of debt, is valued at one-half million dollars. It covers an entire city block and is four stories high. He took us into his study and there are literally thousands of books at his disposal. This pastor is sixty-nine years of age and averages going into ten homes each day for six days out of the week. His Sunday school is the largest in his denomination.

He averages around two hundred and fifty weddings a year, and has from three to eight funerals each week and yet with all this he makes ten calls a day. He goes into the home of new members immediately after they come into his church. It would seem that if any preacher had an

excuse to lie down on his job, take things easy, it would be a man who had filled one pulpit for forty-one years, and is now at the age of sixty-nine. The average preacher would plan on nothing else for the day if he had a funeral or a wedding on his schedule.

Another preacher in a sister denomination makes an average of ten calls a day, is the author of a number of books, fills engagements all over the nation, and has received into his church an average of ten members a Sunday for the past eleven years. Incidentally, I might say that his Sunday school has gone from six hundred to 3,600 in his fifteen years in this pastorate.

An Illustration

I have just recently had the following incident come under my observation. A leading member of one of our churches brought into this life an immortal being. She was in a hospital for many days, came back with the new infant, then returned to

tor with a fifty dollar a week salary and parsonage averages about six calls a week, and these are made to about the same group each week. I sometimes feel that there is such a thing as getting money under false pretense in the ministry.

It was said of a certain preacher that he was so busy taking care of his wife and child, that he had no time to look after the interests of his church. God pity any preacher who does not look after his family to the best of his ability, but when it comes to paying a man two hundred dollars a month, giving him a beautiful parsonage, and then he spends his time in washing dishes, piddling around like a hired hand, it is time for a checkup in that minister's life.

A lady pastor recently said to my wife that not many pastors would put up six hundred quarts of fruit as she had done. My wife remarked that this should be done by others, as it was her duty to build the church and not to can fruit.

A God-called preacher is a man of prayer, humble, patient, reverent, courageous, joyful, carrying into every situation in life the tonic of an unconquerable faith. The age is looking for such preachers. But a lazy, half-hearted preacher is a disgrace to the pulpit.

the hospital for further treatment, and in a few weeks took the new babe to her church. The pastor had never visited her during her illness, and unto this day has never given one word of comment on the beautiful babe that is a regular attendant in his congregation. The pastor feels that his people do not co-operate with him, and that they do nothing in building the church program. Well, who would under such leadership? Any pastor who pays no attention to children, and especially a mother and a new babe, is not worthy of being followed. "These are my sentiments."

A pastor drawing sixty dollars a week salary, with a good parsonage, who rarely visits a home except a few special favorites, need not be surprised when he finds himself out of the ministry. A pas-

George Bernard Shaw, although not a Christian, says that he sees no way out of our present troubles but the way of Jesus Christ. The present crisis is unparalleled in magnitude. What Amos and Isaiah and Jeremiah were to the people of their generation, preachers are now called to interpret the happenings on our world by the revelation God has made in Jesus Christ. The preacher of the gospel of Christ deals with causes. Disaster follows sin. The causes which produce war and bloodshed remain unremoved.

God pity any man who tampers with his call to the ministry, and trifles with the highest calling entrusted to a human being.—A. S. London in the Preacher's Magazine.



The complaint most commonly lodged against the modern Protestant pulpit is that it lacks spiritual warmth. Wistful men and women, seeking a reassuring sense of the divine, sit through our services and declare that at no time have they become aware of the presence of God. No spiritual glow has warmed their hearts.

—Roy L. Smith.

The Preacher's Workshop

Joe E. Campbell *

THE CHRISTIAN

When one has found a man who is gentle in speech, cheerful in manner, tolerant in judgment; loving deeds more than favor; a man who gives without thought of return, being wronged is ready to forgive, and being misunderstood still keeps his faith; a kindly man of wholesome thoughts, uplifting spirit and a resolute purpose to do the will of God; mark him well—that man is a Christian! — Alfred Grant Walton.

TRY TEARS

When General Booth received a communication from one of his captains that the work was so hard he could make no progress, the General sent a telegram back, "Try tears." We are told that success came to that corps. If the Church of God followed the same advice more frequently, she might reap a larger harvest of souls.—Wm. Olney in "The Preacher's Magazine".

CAN YOU BEAT IT?

Some pastors were exchanging stories of stingy men they had met. The first told of an old brother who was so close that he used a wart on the back of his neck for a collar button. The second told of a man who always walked on the shady side of the road for fear his shadow might ask him for a chew of tobacco. The third told of a groom who had given him ten cents for a wedding fee, which he had stolen from the milk bottle on the front porch of the parsonage.—Your Nazarene Neighbor.



WHERE IS HAPPINESS?

Not in unbelief.—Voltaire was an infidel of the most pronounced type. He wrote, "I wish I had never been born."

Not in pleasure.—Lord Byron lived a life of pleasure, if anyone did. He wrote, "The worm, the canker, and the grief are mine alone."

Not in money.—Jay Gould, the American millionaire, had plenty of that. When dying, he said, "I suppose I am the most miserable man on earth."

Not in military glory.—Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, because, he said, "There are no more worlds to conquer."

Not in position and fame.—Lord Beaconsfield enjoyed more than his share of both. He wrote, "Youth is a mistake; manhood is a struggle; old age is a regret."

Where, then, is happiness found? The answer is simple: "In Christ alone." He said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 16:22).—The S. S. Banner.

IN AN ORCHARD

Said the robin to the sparrow,

"I should really like to know
Why these anxious human beings
Rush about and hurry so."

Said the sparrow to the robin,

"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—F. M. Barton, in Church Management.

* Evangelist, Nationally-known and a great soul-winner.

Religious News

H. T. Spence *

WASHINGTON, D. C.—There are definite signs of a rising tide of public sentiment for some definite restrictions on the manufacturing and selling of liquors. The best people of our nation are beginning to doubt whether God can afford to trust us with the final victory as long as we are definitely committed to such a nefarious business.

As one Congressman recently said, "I am

not at all certain that our prayers and Christian profession can tip the scales in our favor until that monstrous weight—national legalized liquor—has been removed from the scales of God's justice."

April 13 was the 200th anniversary of the birth of Thomas Jefferson, the writer of the Declaration of Independence.

A magnificent marble shrine was dedi-

cated to his memory a few days ago which marked his birthday.

This shrine is located on the banks of the Potomac river in our Nation's Capital and is surrounded by the famous Japanese Cherry trees which were given to us by Japan as a token of their friendship and esteem.

Of course they made this gift some years before their infamous attack on Pearl Harbor.

The writer in company with Evangelist Oscar Moore visited The Jefferson Memorial shortly after the elaborate dedication ceremonies were over. We found the original document of the Declaration of Independence guarded by several Marines who carried loaded rifles.

People were allowed to look upon this famous charter as it lay under glass in a steel case at the base of the Jefferson statue under the marble dome of the Shrine, and it is an inspiration to know that in these days of blood thirsty dictators such a symbol of democracy has been dedicated. However, the Marines on guard vividly portray the fact that such a heritage must be constantly guarded. "Eternal vigilance is the price of safety."

Brother Moore and your scribe walked over to one side, apart from the crowd, and there under the dome of our national shrine of democracy, while "Old Glory" waved in the cool breeze, we offered a prayer for a righteous peace when all people will enjoy, under the reign of "The Prince of Peace", freedom in the truest sense. God hasten the day.

The Federal Bureau of Investigation figured a few days ago that major crimes occurred at the rate of nearly three a minute in 1942 or a total of 1,436,748 offenses during the year.

Comparing last year's crime statistics with the average for the past three years, J. Edgar Hoover, F. B. I. director, said offenses against the person such as murder and assault increased 70.2 per cent, while crime against property declined 5.8 per cent. Radè led the increases with a gain of 11.2 per cent and burglaries dropped the most, 13.2 per cent.

Hoover reported that the number of women arrested last year was 21.7 per cent greater than in 1941, while the number of males arrested declined 10 per cent. The

number of minor girls arrested for prostitution increased 64.8 per cent.

Red 2 Timothy 3:1-6. Let us not only sing "God Bless America", but "God Save America". Let us pray earnestly for national rependance and then God will bless our nation.

* Pastor of the Washington, P. C. Pentecostal Holiness Church.

The women of the Methodist Church have adopted a resolution opposing the conscription of women for war effort. This action was taken, according to the Women's Division of Christian Service because, "Under present conditions of avoidable absenteeism, labor is not producing to capacity and skilled labor resources of minority groups and persons in non-essential industries have not been fully utilized." They declare that the home is the "citidel of democracy" and that the home must not be jeopardized by the conscription of mothers for the war effort. The Methodist women's group represents more than one million and 24,000 societies.—Herald of Holiness.

Any officer or enlisted man of the United States Army who, at the time of his entry into the army, was an ordained minister serving a congregation, and is otherwise qualified, may apply for appointment to the Chaplain's Corps, the War Department has announced. To date some twenty applicants have been appointed to vacancies in the Chaplain's Corps. The new procedure is in line with the army's policy of filling its officer requirements from its own ranks whenever possible, even in highly specialized fields.—Religious News Service.

As in England so in America comes the objection to certain types of letters parents and friends are writing to the soldiers away from home. Instructions are to avoid depressing news; self-pity, moaning or malicious gossip; financial troubles. Write in a helpful vein; enclose priceless bits of news about old friends and old haunts; a little humor is advised; above all things, get some spiritual truth in the letter. Do not make it pious, but frank, so as it will be readily understood. Say nothing that would cause a soldier to be restless and want to come home. A whining wife or sweetheart is the greatest of morale breakers.—Herald of Holiness.

The Preacher's Question Box

Dan T. Muse

Question 1—Should a Church in addition to paying their pastor a salary, give him a small sum weekly to help him with his car and gasoline expense?

Answer. It certainly would be commendable for a church to take into consideration the extra needs of their pastor along this line and prepare him for it by an additional appropriation. It is the rule of commercial establishments, whose employees are forced to travel or to a greater expense by reason of their duties to allow an additional sum above their regular salary to take care of the same. The average Pentecostal Holiness minister spends a sizable portion of his salary (or weekly offering) in the upkeep of his car, or for fuel for his car, visiting his members and ministering to the sick and needy. The church that is thoughtful of the added expense required in such ministrations and supplements the regular salary of their pastor with a generous allowance for such necessary expenses, will greatly profit spiritually and financially.

Question 2—Several of our folks have moved to other localities due to war work, and our finance, together with our attendance, is down. What do you suggest as a remedy?

Answer. This question is one that confronts many pastors, and local congregations in the present day. The war, and work incidental to the promotion of the war effort, has seriously disrupted the church work in many localities. And while this is true, neither pastor, nor congregation, should bemoan the situation. Do not take the defeatist attitude. Do not continually complain because so many have moved away. Cease repeatedly reminding the people of your "small" congregation. Don't crush the life out of the loyal saints. Be optimistic. Meet this challenge as a true soldier. There are scores of unevangelized people in your community. Reach these with the live wire Gospel. It can't be done groaning over, and bemoaning those who have moved away. Pray earnestly, work hard, preach fervently, and testify until you set your community afire.

Question 3—Is it proper for a church board to raise money for the evangelist and then withhold a portion of the amount that is given, or set a limit to the amount the evangelist should receive?

Answer. Never. Every penny raised

for the evangelist should be given to the evangelist. If the money is raised for the evangelist no church board would have a moral or legal right to withhold any portion of the amount. It was given by the congregation to the evangelist. To limit the amount the congregation can give to the evangelist would be to impose a hindrance to the possible plan of God to enhance the evangelist's offering against the day he is to minister to an impoverished church or community. However it is perfectly legitimate for a church having a budget system to set aside a specified amount for the evangelist, provided the congregation understands they are contributing to all the needs of the church.

Question 4—Is it right for our folks to sell books and other materials in our churches on Sunday?

Answer. I should think not. The church should by all means set the example for the entire community, and if the church commercializes on even spiritual books, such as song books, sermons, or rather religious books, on Sunday, it is reasonable to suppose that the grocery man would observe this and feel more at ease in keeping his food store open on Sunday and commercializing on his commodities on the Sabbath. It is true the church might assume the attitude that it is selling commodities designed for the spiritual food people are in need of possessing. Virtually on the same ground the grocer could say that men must eat to live, and justify his cause in following the example set by the church. The clothing merchant could also assume the same attitude that people must have clothes to wear. The druggist could also excuse himself on the same ground. This could be quickly followed by the amusement places on the ground that it is essential for men to have diversion and amusements, etc. There are six days to commercialize products. Let the church set the example for piety, and whole-hearted worship on the Sabbath.

Question 5—Should a pastor talk over the conditions of the church with the evangelist before a revival?

Answer. I should say, under no circumstances whatsoever. To do so would seriously impair the usefulness of the evangelist. It is assumed the evangelist is God's man for the particular revival. He does not have a certain number of

prepared sermons. God has a message for your congregation. Do not prejudice the mind of the evangelist, and by your conversation suggest an outline for his preaching. Permit the evangelist freedom to go before God with an open mind and holy unprejudiced heart and receive from the hand of God the message for the peo-



Your Aid Solicited

BY YOUR help we will be more able to make *The Preacher's Helper* of much practical benefit to you. Since we are publishing the magazine we want it to serve the best interests of as many ministers as possible. Here are some ways in which you may help to make this a better magazine:

Write us your constructive criticisms, send us suggestions that will help us to understand better what you desire to be printed in this periodical.

Send us detailed write-ups of methods or plans which you have used with success and which you believe may be used successfully by other ministers. This would include advertising plans, personal workers' methods, plans for evangelistic services for your church, any attendance method that has been successful in Sunday School, church or prayer meeting attendance—any plan that has worked to the furthering of your church work.

We especially solicit sermon outlines and suggestions. To supplement our regular monthly preaching program (written by one minister; a different one each month) we will print sermon outlines and suggestions from different preachers. The more outlines we have on hand the better material we will be able to print. The happiness of the Editor will be greatly in-



The Minister's Success

A certain minister of the gospel occupied a high place in a large city. He came from a small Canadian town. One who knew him well was asked: "How did he secure that prominent pulpit? What is the secret of his success? There are greater preachers than he, more scholarly and more eloquent." The answer was, "He has always done what many other men knew ought to be done, but neglected.

"He never failed to write notes of condolence to the afflicted, whether they belonged to his congregation or not. He would cross the street to speak to a burdened man. He would take an hour to make friends with a group of romping children. He would pen a sincere word of praise to the sheriff who did his duty, to the mayor who enforced the law, to the teacher in the public school who was faithful. Nothing that might properly receive a minister's notice escaped him. This is the real secret of his success."—*Christian Observer*.

To parade the faults of your congregation before the evangelist will in the end likely serve to degenerate your church, and create a spirit of criticizing and back-biting amongst the membership. In fact it is good to keep the faults of your membership between yourself and the Heavenly Father.

increased if each reader would send, within the next thirty days, two or more of his best sermon outlines.

Our Question Box Department can be most helpful in a magazine of this type; but we will not be able to run a question box without questions. As yet we do not desire you to send questions of a theological nature on Bible subjects. Send only those questions of a practical nature having to do with church work, pastoral problems—anything dealing with the practical side of the minister's life. These we will have Bishop Dan T. Muse to answer. Give this great man a chance to help you. And remember—there is only one way to keep this department going, send your questions. The questions submitted should have the signature of the sender, but these will not be printed with the answers.

These columns are open to your pen. Write on any subject which you believe will be of benefit to our readers.

If you will send us the names and addresses of the pastors of the neighboring Holiness Churches, we will send to these ministers a sample copy of this magazine.

All material of this nature, all articles and any other correspondence should be addressed to *The Preacher's Helper*, Box 222, Shawnee, Oklahoma.

SERMON OUTLINES

A PREACHING PROGRAM FOR MAY

G. Oral Roberts *

Distinguishing Marks of a True Christian

Scripture: Gal. 6:17; Acts 4:13; 11:26.

Text: "I bear in my body the marks of the Lord Jesus" (Gal. 6:17).

Introduction

A Christian is a person who reproduces the life of Christ and reminds others of Jesus. He holds certain convictions and experiences and he does things in a certain way—the Christ way. He trusts Jesus as Savior and obeys Him as Lord. The disciples were called Christians first at Antioch. The people in Antioch saw they were bearing the marks of Christ and called them Christians, a name that has stuck ever since. From time immemorial people have been known by the marks they wore. Nationalities are known by their racial marks; children are known by the marks of family resemblance; in the cattle country, especially where they have open range, each ranch's cattle are distinguished by a brand or mark and we are told by John that the followers of the beast shall be known by his mark (Rev. 13:16-17). In the realm of the spiritual the people of God are known by the marks they wear. I wish to point out several of these distinguishing marks.

I. The first distinguishing mark of a true Christian is that of supreme devotion to one person — Jesus Christ. Many great and good men have lived but towering above them all is Jesus Christ. He is the world's only perfect man. He is the God-man. His life is the only one, which from life's morning until expiration on the Cross, is worthy of our emulation.

1. Christ comes first, others next, ourselves last.

a. This devotedness will be proven in works that honor Him.

II. Christians manifest the spirit and attitude of Christ toward the world.

1. Christ manifested the spirit and attitude of love. He loved men in spite of their sins. It was love that brought him from His Father's glory to this world of sin and sorrow. It was love that sent Him to Calvary.

a. We are made partakers of this love nature (1 Jon. 3:14; Rom. 5:5; 1 Cor. 13:4-7). It becomes just as natural for a Christian to love people, both friends and those who despitefully use Him,

as it is for the sun to shine. The sun shines because God gave it a shining nature. Its shining rays are no respecter of persons; shining upon everything alike. A little girl who had her baby brother strapped to her back, on being asked if she didn't think he was too heavy for a girl of her size to carry, replied, "Why, no, you see, he's my brother." Blood relation and love made the load light. This is why the martyrs could sing and shout while dying—they loved as Christ loved.

III. A true Christian places his emphasis on the things that count most. On what do you place your emphasis? This will determine whether or not you are a child of God.

1. He places his emphasis on one book—

Bible. When Sir Walter Scott was breathing his last he told his servant to bring the book. "What book, sir?" the servant asked. "There is only one book," declared the great man, "bring me the Bible." To the Christian there is one book more divine than others and he accepts it as his rule of conduct.

2. There is one day more sacred — The Lord's Day.

a. A day of rest and religious activity for Jesus (Luke 14:16; 4:38, 49).

(1) Not a day for buying, selling, joy riding or manual labor.

3. One dollar more holy—the tenth (Lev. 27:30).

a. Israelites cursed for not tithing (Mal. 3:9,10).

b. Jesus sanctioned tithe paying (Matt. 23:23).

c. Paul tells us the day to bring them to the storehouse (1 Cor. 16:2).

4. One house more holy—Church.

a. The community lighthouse.

b. Only thing that looks to his spiritual welfare.

c. Worthy of support, reverence and care.

d. Christian does not forsake its assemblies.

5. One hour more holy—hour of prayer.

a. Forms regular hours of prayer (Dan. 6:10; Mark 1:35; Luke 6:12).

IV. A fourth distinguishing mark is that of complete separation from the world (Jno. 17:14; 1 Jno. 2:15).

1. A dividing line between Christianity and world.

a. In dress, conversation and daily walk.

V. Mark of keen expectancy for the Lord's coming (Matt. 24:37,51).

1. Watching and praying constantly.

a. Do not know hour of His coming.

b. Engaged in His service all the time.

c. Vigilant and alert.

Are you manifesting the marks of a true Christian?

* In addition to the outlines sent in by other preachers, next month's preaching program will be prepared by W. J. Nash, Superintendent of the Georgia Conference of the Pentecostal Holiness Church.

—o—

THE SADDEST PRAYER EVER PRAYED

Scripture: Luke 14:16, 24: "I pray thee have me excused (v. 18). For I say unto you that none of those men which were bidden shall taste of my supper. (v. 24)."

A great man made a great supper and sent his servants to invite his friends to come for the supper was ready and waiting. But all who were bidden made excuses and said, "I pray thee have me excused." This supper represents the plan of salvation and God's program today. Many things are implied in this supper:

I. IT WAS A TIME OF ROYAL ENTERTAINMENT.

1. A time of festivity. Religion a thing of gladness and great joy.

2. A time of fellowship.

3. A time of nourishment.

a. Had a well-balanced meal.

b. Too many spiritually stale menus today.

(1) Lack spiritual vitamins.

(2) Not much similarity between modern Christians and early Christians.

(3) Many are pale and emaciated.

4. Leave devil's table and dine with the Lord.

a. Has soul-building food, best entertainment and fellowship.

II. YET THOSE BIDDEN PRAYED TO BE EXCUSED.

1. Let us notice a few modern excuses:

a. Inability, doubt. Can't be a Christian.

(1) Couldn't hold out, live it.

(2) Make God a liar, He is able to help you.

(3) His commandments not grievous.

(4) He proposes to give you strength.

b. Gone too far.

(1) God will save the devil's out-cast.

(2) Saved Paul who "was chief of sinners."

(3) Saved maniac of Gadara when the devils had him.

c. Too many poor samples.

(1) Many are living double lives Matt. 7:22).

(2) All going to hell; you will make your bed with them, unless you come to God.

d. Not convicted. Don't feel like coming now.

(1) I'm all right, anyhow.

(2) A lot of folks praying for me.

(3) So just excuse me, please.

III. SADDEST PRAYER EVER PRAYED!

God did excuse these in our lesson. Marked them off His list. Went around them and sent His invitation to others and declared that these who prayed to be excused "would not taste of His supper." Many do not realize what all they are saying when they pray to be excused. God will accept these excuses some day and then men and women shall weep and wail. What happens when the Lord accepts your excuse? Notice:

1. His spirit stops striving with you and you are left to yourself. A young man who had grieved the Spirit once too often suddenly felt Him take His flight and began to cry, "He's gone, He's gone. Oh! spirit please come back, please come back."

2. Saints lose their burden for you. There are many people for whom I once had a burden of prayer but now that burden is gone.

a. God has accepted their excuse.

b. Every sinner should rejoice that someone is praying for him.

c. When saints lose their burden sinner is doomed.

3. You will feel so cold. Finer feelings will die.

4. God's protecting care will be withdrawn.

a. God is shielding and protecting you now.

(1) Your life's brittle thread is in His hand.

(2) He is protecting you that you might serve Him.

b. When He removes His protection—

(1) Your feet shall slide.

(2) Your body shall die.

(3) Your soul shall slip into eternal hell.

5. You will be reserved unto the judgment.

a. There you will be judged and cast into lake of fire, with no hope of ever getting out.

IV. PRAY NOT FOR GOD TO EXCUSE BUT TO ACCEPT YOU!

1. Today is the day of salvation.

(1) Harden not your heart.

(2) Take advantage of this opportunity to seek God.

(3) Pray for God to accept you.

2. This may be your last time to ask God to excuse you.

a. Think of what will happen to your poor soul if God accepts your prayer of excuse tonight.

(1) Turn to God and be saved.

—o—

THREE THINGS THE CHURCH MUST DO—NOW!

Scripture: Acts 2:46,47; 4:12,17, 33-33.

These Scriptures give us a picture of the holy power and effectiveness of the early church. It was a church that was awake, in harmony and fellowship. This is the model church. How tragic it is that many of our churches are falling short of the pattern set forth in this triumphant church. If we are to have the power of this early church we must adopt its standards and doctrine. We must be awakened, concerned and empowered with the Holy Ghost devoting our entire church program into those channels which God Himself will ordain. With these texts as a keynote and with other passages as proof-texts, we desire to point out the three things that we must do now in order for us to have victory.

I. THE CHURCH MUST AWAKE (Jonah 1:6; Prov. 10:5; Mark 14:37; Eph. 5:14).

1. Asleep when the heathen is calling for the gospel.

a. Asleep in the midst of an over-ripe harvest.

2. Asleep when the Lord desires to travail for souls and we are spiritually weak.

a. Only an awakened church travails.

3. Church must awaken itself before it can awaken a lost world.

a. Before we can reach outside

world must set church in order inside.

4. When Jonah awakened he won a whole city; Peter led 3 thousand souls to Christ with one sermon.

a. Amos warns them that are at ease in Zion.

5. Sleeping churches are easy prey for a wide-awake devil.

a. Sleeper is unconscious of danger; unable to defend himself.

b. Many sleepers die before they awake.

II. THE CHURCH MUST REPENT (Rev. 2:5).

1. Not all of our church members live above sin, though it is possible to do it.

a. Only one remedy for sinning Christians: repentance.

b. Sin in the camp brings defeat (Joshua 7).

2. Many Christians have never stopped breaking God's laws. Need to repent of—

a. Protracted spiritual coldness.

(1) One of the alarm signals that a Christian is backsliding.

(2) This condition nauseating to God (Rev. 3:16).

b. Sabbath breaking.

c. Non-tithing.

d. Lack of vision.

e. Irregular church attendance.

f. Prayerlessness.

g. Ingratitude.

h. Lack of brotherly love and consideration.

III. THE CHURCH MUST TRAVAIL!

A travelling church is a growing church (Isa. 66:8).

1. Many churches have no spiritual power with which to travail (2 Kings 19:3).

a. Joy of the Lord is strength to deliver (Neh. 8:10).

b. Many joyless, shoutless, fruitless.

2. Church machinery, good programs and preaching without God's anointing cannot cause the church to travail.

a. Preaching must be anointed.

b. Testifying must be anointed.

c. The choir must be anointed; also the special singers.

3. The secret of a church's success is its power with God.

a. God's power moves people.

4. A travelling church is a victorious church, a soul-winning church. The church must awake, repent and travail.

CHRIST — A DIVIDER

Scripture: John 7:43.

Wherever Christ went, while upon the earth, He made divisions among people. They could not remain neutral in His presence. A division will be made in many hearts before this message is finished. Let us consider Him as a divider:

I. A DIVIDER OF TIME.

1. Our Calendar system is based on Jesus' birth. The years are divided into the time before and after Christ. Thus world time is reckoned by Jesus Christ. "I have nothing to do with Christ," declared a noted lawyer to a Christian one day. Seeing that the distinguished man held some legal papers in his hand, the Christian said, "Will you please let me see one of your legal papers?" Putting his finger on the two letter A. D., that followed the date, he asked the lawyer what they meant. "Why," stammered the lawyer, "they mean after Christ." Handing back the paper, the Christian said, "I thought you said that you did not have anything to do with Christ." The lawyer turned on his heel and walked away. Christ is a divider of time.

II. A DIVIDER OF LIFE'S WAYS (Matt. 7:13, 1).

1. Because of Christ there are only two ways in the world.
 - a. Cannot travel both ways at same time.
2. Broad way traveled by many, narrow way traveled by few.
 - a. One leads to hell, the other to life.

III. A DIVIDER OF FAMILIES

1. Only two families in world (John 8:44; John 1:12).
 - a. Many proud of their family pedigree, yet belong to Satan's family.
2. The two families going to different places:
 - a. Satan's family to devil's hell.
 - b. God's family to where He dwells, heaven.

IV. A DIVIDER OF HIS COMING.

1. Divides His coming into two separate events.
 - a. The rapture (1 Thess. 4:15, 17; Rev. 16:15; Luke 17:34, 37; Matt. 24:44).
 - (1) In rapture coming "for" his saints (2 Thess. 2:1).
 - (2) In rapture coming before tribulation (Rev. 3:10; Luke 21:36; Rev. 12:1, 5).

(3) As the blessed hope (Titus 2:13).

(b) The revelation (Rev. 1:7; Matt. 24:29, 30).

(1) Will be public, non-stop descent to earth (Rev. 19:11, 16; Zech. 14:4).

(2) Coming with great wrath (2 Thess. 1:7, 9) and to destroy the anti-Christian kingdom (Rev. 19:17, 21).

V. A DIVIDER OF THE RESURRECTION.

1. Two resurrections, one for the lost and one for the saved.
 - a. Separated by a thousand years (Rev. 20:4, 6; Daniel 12:2).
 - b. Dead in Christ shall rise when He comes.
 - c. Wicked will rise after millenium, in time for judgment (Rev. 20:12-15).

VI. A DIVIDER OF ETERNITY.

1. He divides it into heaven and hell.
2. Just two realms beyond this life.
3. Which place you go will depend upon your relationship with Christ and how you live in **this** world. Where will you spend eternity?

WHERE IS YOUR FAITH?

Scripture: Luke 8:25.

Words of Jesus after He stilled the storm on Galilee's Sea. These disciples had faith but it was inactive. Christ had given them power for such an emergency in their commission and wondered why they hadn't used it. Living, active faith is what brings things to pass. Where is your faith, what is hindering it?

I. IS YOUR FAITH HINDERED BY DIFFICULTY?

They allowed the rolling waves and the velocity of the wind to cover their faith so that the Lord couldn't see it.

1. Allowed difficulty to hinder their faith in healing child (Mark 9:14-29).
2. Evil spies got the giants behind them and their faith (Numbers 13:33).
 - a. Joshua and Caleb got faith between them and giants (Numbers 13:20).

Look at your difficulties through faith in God; they look small.

3. Suppose your task was leading 2 million slaves out of Egypt, crossing the Red Sea, bringing water out of rock, walking dryshod across a flooding Jordan or bringing down the walls of Jericho? By faith God would make you a Moses, roll the waters back, turn the rock into a

fountain, clear a path through the flood and bring the walls down.

- a. Look at your unsaved companion through faith.
 - (1) Your revivals.
 - (2) Your building program.
 - (3) Your impossibilities.

II. IS YOUR FAITH HINDERED BY INDEFINITENESS?

Some pray for forty different things, yet do not believe for a single one.

1. Elijah prayed for one thing—fire (1 Kings 18:36, 38).
 - a. Prayer for one thing on Mt. Carmel—rain (verses 42, 44).
2. Widow asked unjust judge for one thing (Luke 18:3).
3. Church prayed for one thing—Peter's deliverance (Acts 12:5).
4. Saints must agree on one thing (Matt. 18:19).

III. IS YOUR FAITH HINDERED BY CIRCUMSTANCES?

The storm produced a storm of circumstances that looked like sure death.

1. The big waves caused Peter to sink (Matt. 14:30); lost his faith.
2. Circumstances did not hinder the faith of the 4 men who brought the man with the palsy (Mark 2:3, 5).
 - a. Faith laughs at circumstances.

IV. IS YOUR FAITH HINDERED BY THE UNBELIEF OF OTHERS?

Not by the unbelief of sinners but Christians.

1. Devil sometimes used good people to discourage others. One Christian said to a devout woman, "It doesn't look as if your husband will ever be saved." The devout woman became discouraged. Have faith! Many evangelists have had great revival success in fields which many considered "burnt over" fields. A backslider (formerly very active for God) was reclaimed recently whom some Christians had doubted ever coming back to God. Have faith!

THE BAPTISM OF THE HOLY GHOST

Scripture: Acts 2:4.

Many sincere Christians are asking questions concerning this great experience. They are asking: "What is the Baptism of the Holy Ghost? Is it for Christians of this day? How may it be received and what are the results?"

I. SCRIPTURAL DEFINITION

1. What it is not.
 - a. Not water baptism (Matt. 3:11).
 - b. Not conversion (John 14:16, 17).
 - c. Not sanctification (compare first clause of John 17:21 with Acts 2:1

and note the harmony).

- (1) Sanctification a cleansing; the Holy Ghost a filling.
- (2) Sanctification an eradication and consecration; the Holy Ghost an endowment of power, A Comforter, Teacher.

2. It is—

- a. An experience (Matt. 3:11; Acts 1:5; Acts 11:15, 16). Conversion, sanctification are experiences, so is the baptism of the Holy Ghost.
- b. A gift (Luke 11:13; John 14:16, 17; Acts 2:38; 10:45; 11:17) to believers and thus to the church.
- c. An endowment of power (Luke 24:49; Acts 1:8). A person may be forgiven (Converted), sanctified (consecrated and cleansed) and yet be void of Holy Ghost power.
 - (1) This fact demonstrated in experiences of apostles before and after Pentecost.
- d. A special comforter (John 15:16, 18), a guide-teacher (John 14:26), a special intercessor in prayer (Romans 8:26); and a seal for redemption (Eph. 4:30).

II. WHO MAY RECEIVE THE HOLY GHOST AND WHEN?

1. Not sinners (John 14:16, 17). Eligible for salvation only.
2. Neither can believers unless they have been cleansed or sanctified and gotten rid of the carnal nature.
3. Peter says all whom God has called are eligible (Acts 2:39).
 - a. God's first call is to sinner (Matt. 9:13) to be saved.
 - b. His second call is to a church or believers (1 Thess. 4:7) to be sanctified or go on to holiness.
 - c. The person who obeys these two calls of God or get saved and sanctified is ready for the baptism of the Holy Ghost.

III. SPECIAL THINGS THE HOLY GHOST WILL DO FOR THE RECIPIENT:

1. Fills the soul to overflowing (Joel 2:28; Acts 2:4).
2. Speaks through the tongue in heavenly language (John 16:13; Acts 2:4; 10:46; 19:6).
 - a. This is for personal edification (1 Cor. 14:4).
 - b. The moment he comes in he speaks for himself.
 - (1) This is his inaugural speech.
 - c. Difference in the gift of the Holy Ghost and the gift of tongue (1 Cor. 12:4, 10).
 - (1) A person who speaks with

the gift of tongues should always have an interpreter (1 Cor. 14:27, 28).

- (2) A person may have the Holy Ghost and speak in tongues yet not have the gift of tongues.

(1) In this connection Paul told us, "Forbid not to speak with tongues (1 Cor. 14:39).

- d. The record proves that on Day of Pentecost the 120 disciples all spoke in tongues for some time before the multitude assembled. In fact it was their speaking in tongues that was spread abroad. There is no indication that an interpreter was required during that time.

(1) Acts 10:44, 46 and 19:6 tell of people receiving the Holy Ghost and speaking with tongues with no interpreter.

(2) Speaking in tongues is the initial evidence of receiving the Holy Ghost.

(3) Why should it be dreaded for the Blessed Holy Ghost to speak through our vocal organs?

3. He endues with extra power (Acts 1:8).

a. This is a special enduement of power to witness (Acts 1:8).

b. Disciples had power before Pentecost to heal sick, cast out devils, etc.

(1) Needed this power to witness to the ends of the earth.

c. This enduement produces a holy boldness (Acts 4:31).

Oil field trucks and other special trucks have what is known as a wench, a spool of cable that is connected to the motor. When the truck wheels have bogged down and cannot pull out with engine power the wench is used. One end of the cable is tied around the trunk of a nearby tree or rod than can be driven into ground and as the motor turns, taking up the slack in the cable, winding it back on the spool, the wheels pull out under the extra power of the wench and the truck comes out without the assistance of another truck. The wench is always carried with the truck. Saved and sanctified Christians do not have the heavenly wench (as ordinary trucks do not carry one) but

spirit-filled Christians only.

4. He comforts (John 14:16). How we need His comfort in these days of war.

5. He seals for the Lord's coming (Eph. 4:30).

There are many other things one received with the baptism of the Holy Ghost other than those stated but these are sufficient to make Him desired by all.

ENTIRE SANCTIFICATION

Scripture: 1 Thess. 5:23.

Sanctification is often spoken of as though it were something so mysterious and incomprehensible that one need not try to understand it in this world. Few people know its real meaning. In spite of the fact that from John Wesley on down to this present hour Holiness preachers have taught it, preached it and lived it, entire sanctification is yet a closed subject to millions. According to a well known concordance the words, "sanctify," "sanctified," "sanctification," are found 164 times in the Bible. In our text we have three fundamental facts about entire sanctification. These are facts that should be constantly emphasized in our preaching. Let us note them prayerfully and Scripturally.

I. SANCTIFICATION IS A SECOND DEFINITE WORK OF GRACE.

We do not have to go outside the letters of Paul to the Thessalonians to discover this fact.

1. The church was in God the Father and the Lord Jesus Christ (1 Thess. 1:1).
2. The church manifested works of faith (1:3).
3. The members of the church followed the Lord, had joy and were examples to others (1:6, 8).
4. The members loved each other (4:9, 10).
5. The members were not in darkness (5:4).
6. They rejoiced (5:16).
7. They prayed (5:17).
8. They gave thanks (5:18).
9. They quenched not the spirit (5:19).
10. They despised not prophesyings (5:20).
11. They were rational (5:21).
12. They abstained from even the appearance of evil (5:22).

Paul prayed earnestly that these members would be sanctified wholly. If they had already been in possession of the experience his prayer would have been mockery. Why should Paul

pray for them to receive something if they already had it? And since they **did not** receive sanctification when they believed on the Lord, then the blessing must come as a second definite work of God's grace.

II. SANCTIFICATION IS A DIVINE WORK. "And the very God of peace sanctify you wholly."

1. The triune God has made provision for the believer's sanctification and stands back of it with all the power of the supper world.

a. God the Father

(1) Originated Sanctification (See text and Jude 1).

(2) Chose in the beginning that we be holy (Eph. 1:4).

(3) Wills that believers have the experience (1 Thess. 4:3).

b. God the Son

(1) Bled and died that we might possess it after an intercessory prayer for the sanctification of all believers (John 17:17; Hebrews 13:12; Eph. 5:25, 26).

He shed His own blood, gave His own life for our sanctification.

c. God the Holy Ghost

(1) As the executor of the Godhead, performs the work in the heart (Romans 15:16).

(2) With the blood of the Son, He removes the foreskin of the heart, the carnal nature, leaving the heart pure and holy and ready to see God (Heb. 12:14).

2. The Bible is the instrumental cause of sanctification (John 17:17). It points us to the experience.

3. Faith is the conditional cause (Acts 15:8, 9; 26:18). Faith must be appropriated in being sanctified as well as in being saved.

4. As one has said, "God thought it, the Son bought it and the Holy Ghost wrought it."

III. SANCTIFICATION IS A THOROUGH WORK.

What does sanctification do for the believer?

1. It removes the carnal nature.

a. Every converted person still has the seed of sin in his heart. This was transmitted through birth. Though the soul is forgiven of all actual transgressions in conversion yet the carnal mind is still in the heart.

(1) He is a double-minded man James 1:8); The mind of

Christ and the mind of carnality.

b. In sanctification this carnal mind is crucified and removed, leaving the heart with Christ enthroned and without an idol (Rom. 6:6 and verse 22).

(1) Until this carnal mind is destroyed the Christian's progress is hindered and he has an inner warfare (Rom. 7:23, 25).

2. It restores the image of God to the soul.

3. It produces a devotedness to God.

4. It removes the "want to" for sin from the heart.

5. It makes the love of the Christian perfect.

6. It makes it possible for the Christian not to sin.

7. It fits the believer for heaven and puts him in a condition so that he can enjoy heaven. Without holiness of heart and life, we would be out of harmony up there.

8. A sanctified soul means—

a. Sanctified affections.

b. Sanctified thoughts.

c. Sanctifies the soul's taste and appetite.

d. Sanctifies the eyes; enabling the eyes to see in the direction of God's will.

e. Sanctifies the tongue so that it is under the control of a sanctified life.

f. Sanctifies the ears so that they listen to God as Abraham did on Moriah.

g. A sanctified soul means a sanctified body so that the physical man is controlled by the spiritual man and is fully dedicated to God and His service (Rom. 12:1).

Oh, the far-reaching blessings of entire sanctification! It's a present privilege, a present necessity and a present enjoyment. What an experience!

PRODIGAL SON

Scriptures: Prov. 14:14; Jer. 2:19; Luke 15:11,24.

Let us present the prodigal son under three heads:

I. GOING AWAY FROM HOME (Luke 15:12-14).

1. Restless.

2. Rebellious.

3. Roving.

4. Riotous.

5. Reckless.

6. Ruined.

7. Rejected by associates in riotous living.
- II. HOMESICK (Vs. 15-19).
1. Reflecting.
 2. Recounting—his temporal blessings at home.
 3. Regretting—the course he had taken.
 4. Resolving.
 5. Renouncing—the old life of sin.
 6. Repenting.
 7. Returning.
- III. HOME AGAIN (vs. 20-32).
1. Recognized—by his father.
 2. Received—by his father.
 3. Reconciled—to his father.
 4. Restored—to former position of sonship.
 5. Robed—by order of the father.
 6. Ringed—by order of the father.
 7. Reshined—by order of the father.
 6. Reinstated—at his proper place at the table.
 9. Rejected—by his elder brother.
 10. Resurrected—"This thy brother was dead."
 11. Resting—in his father's house.
 12. Rejoicing. — W. W. Loveless in The Preacher's Magazine.

LUKEWARMNESS

Scripture: Revelation 3:15,16.

Here is a startling statement—God is sick at His stomach.

I. WHO IS THE CAUSE OF HIS SICKNESS?

1. Not sinners.
 - a. He promised rest for the weary.
 - b. He forgave the woman taken in adultery.
2. Not blacksliders.
 - a. He had a pity for Peter.
3. A Church.
 - a. They thought well of themselves.
 - b. But God is jealous.
 - (1) Of His name.
 - (2) Of His holiness.
 - (3) Of our love and devotion

II. WHY?

1. Not because of faulty organization.
2. Not because of sinful lives.
3. Not because of false doctrine.
4. Their service came from lukewarm hearts.

III. WHY IS HE OPPOSED TO LUKEWARMNESS?

1. It is repulsive.
 - a. Illustrate—a game in which neither side tries to win.
 - b. A half-hearted handshake.

- c. Lukewarm water.
2. It robs of progress.

If you have all you want, you will not seek more.

 - a. Of money.
 - b. Of learning.
 - c. Of spirituality.

More hope for a praying Publican than a self-satisfied Pharisee.
3. It kills power to serve.
 - a. Keeps others from the Kingdom.
 - b. An engine filled with lukewarm water cannot even blow the whistle.

IV. SIGNS.

1. Prayerlessness.
2. Passion for souls gone.
3. Criticalness.
4. Looseness.

V. IS THERE A CURE?

1. Yes, it is prescribed here.
 - a. I stand and knock.
 - b. If you will hear and open.
2. The cause is, that He is shut out.
 - a. Not by sin.
 - b. But by unwelcomeness.
3. Cure is welcoming constant presence of Christ.
 - a. Not necessarily public altar (though that is a good place to receive Him).
 - b. Re-establishment of prayer life and Bible reading.
 - c. Love grows and heart becomes fervent.
 - d. Passion for souls revives.
 - e. Criticism vanishes.
 - f. Life becomes holy.

—Edward Paul in The Preacher's Magazine.

LOSSES AND GAINS IN COMING TO CHRIST

Scripture: Phillipians 3:7,8.

There are both losses and gains in coming to Jesus. For every loss we gain something better to take its place. The planted seed must die before it can spring forth into new life (John 12:24; we must lose our lives before we can save them (Matt. 10:39) and in being saved we must lose those things that have brought gain to us in order to win Christ who will bring every good thing into our lives (text). What are some of the losses and gains?

- I. WE LOSE ALL CONDEMNATION FOR SIN AND GAIN NO CONDEMNATION (Rom. 8:1).

1. Sinner is condemned already (John 3:18).
 - a. God's wrath hangs over his head and God is displeased with him every day.
 - b. He lives willfully in sin and refuses Christ as his Savior.
 2. If sinner will confess his sins and plead Christ's mercy, God will remove condemnation and pardon him.

A doctor and lawyer were discussing a service in which they both came to Christ. The lawyer said to the doctor, "Why was it so easy for you to be saved and so difficult for me?" The doctor replied, "I pleaded guilty and you pleaded your case."
 3. In Christ we are uncondemned.
- II. WE LOSE OLD SINFUL WAYS AND GAIN NEW WAYS IN CHRIST (1 Cor. 5:17).
1. Sinner's way is against God (Isa. 55:7-9) and as such shall perish (Ps. 1:6).
 - a. This way must be forsaken.
 2. A change is wrought in the nature by Jesus and we gain new ways; begin living a new and different life.
 - a. After finding Christ we take another road (Matt. 2:12).
- III. WE LOSE DEATH IN SINS AND TRESPASSES AND GAIN THE ABUNDANT LIFE (Eph. 2:1).
1. Wicked are void of spiritual life.
 - a. Thus, must be born of God, receive life from above.
 - b. Millions are dead today; physically strong but spiritually dead.
- IV. WE LOSE THE AWFUL AGONIES OF SIN AND UNREST AND GAIN PEACE THROUGH CHRIST (Rom. 5:1).
1. Sin takes away peace.
 - a. From individual.
 - b. Nation.
 - c. World.
2. Sin produces storms in the heart and wars in the land.
 3. Christ brings peace, stills the tempest (Mark 4:39).
- V. WE LOSE THE FRIENDSHIP OF THIS OLD WORLD AND GAIN FRIENDSHIP WITH THE GOD OF THE AGES.
1. World will cease to love or honor you (John 17:14).

The world will shun, shove, deny and hate you.
 2. Christ will own and claim you (Heb. 2:11).

He will love, caress and bless you, pat you on the back, put His arms around you and will give you a home in His house where you can be with Him forever.
- VI. WE LOSE THE DREAD AND FEAR OF DEATH AND GAIN HOPE AND CONFIDENCE THROUGH CHRIST.
1. Jesus made death a gateway into a better world (Phil. 1:23).
 2. Death is a putting off of this earthly tabernacle.
 3. It is our bodies falling asleep and our souls entering heaven.
- VII. WE SHALL LOSE THESE VILE, DISEASED BODIES SOMEDAY AND TRADE THEM FOR BODIES IMMORTAL AND INCORRUPTIBLE (2 Cor. 5:1; 1 John 3:2; 1 Cor. 15:51,57).
1. No more diseases up there.
 2. We shall trade a world of sickness for one of health.
 3. We shall trade the cross for a crown.

Think not of the losses you will suffer in coming to Christ but of the many wonderful gains that will be yours in this life and the world to come.

△ △

Nothing Atones for Failure in Evangelism

Since the major, ultimate objective of the church is to reach unsaved people a failure at this point is a basic, fatal failure. A merchant who does everything well except secure customers will go broke. The fisherman who succeeds in everything except catching fish has failed at a focal point. The farmer who does everything perfectly, except gather his crop, is a failure. The church which does everything well except that thing for which it was instituted—to save the lost—is a monumental failure. The pastor who succeeds in his ministry at every point except that of adding people to the church on profession of faith has failed in the primary mission of the ministry.—Arkansas Methodist.

Sermon Illustrations

George Harris *

NOT TONIGHT!

"God's last call is going to somebody here tonight," cried pastor E. M. Roberts of the Okemah, Oklahoma, P. H. Church. The spirit was unusually strong that night. Conviction had seized many hearts as the Word of God had gone forth. Some of the saints were weeping as the pastor walked up and down the aisle pleading with people not to put their salvation off.

An attractive young woman stood back in the crowd with evident signs of conviction upon her face. "Not tonight," she said to the pastor when he came over to where she was standing and asked her to come to the altar and be saved.

The service came to a close without the convicted ones yielding to God.

Three nights later this young woman in company with her boy friend came speeding by the church and just about a mile out of town the end came. The young man was driving at a high rate of speed and as they neared a bridge he lost control of the car and it plunged into the side of the bridge railing. The body of the young woman was almost severed at her waist line and the boy was also killed.

"As I preached the funeral of this girl," said pastor Roberts to me, "I thought how awful and dangerous it is to reject God's call."



THE REWARD OF A PASTOR'S CONCERN

"No, I don't agree with my preacher," said a prominent layman who had squirmed a bit under the sermon. "But I can't get angry with him, and I can't refuse to listen to him. You see, when I was going through the blackest hour of my life, with my wife at the point of death at the hospital, he came and sat up all night with me."

That pastor had opened hearts and minds to his message by a simple bit of unfeigned and honest Christian concern.



A WAGE INCREASE

"I'll add an extra two dollars a month on the radio program," said Ray Pults, member of the Shawnee, Oklahoma, P. H. Church, to his pastor who was struggling to keep his two-station hookup as the "Voice of Pentecostal Holiness", but was threatened with defeat unless the money came in a little better.

That was during the Wednesday night

prayer meeting and when Saturday night came and Ray's boss started to give him his weekly check, he informed his chief clerk that he was giving him a \$2.50 weekly wage increase.

An connection between this wage increase and his sacrificial spirit on prayer meeting night to keep Pentecostal Holiness on the air? Ray says there is.

God will help those who help Him.



TAMPERING WITH SIN

"Oh, mother, save me! My hands are burning up!" cried a young woman she had grasped the guy-wire on the electric pole in front of her father's house, to see if she could get a light shock. Her hand was suddenly contracted by a powerful current which swept through her body. The young girl screamed in agony. She writhed and twisted and fell to the ground, but she could not relax her hold upon the live wire, which was burning in her hands, for she had reached up with her left to tear her right hand away. People ran toward her but none of them dared to put out a hand to save the girl. Then her mother ran up and quickly grasping her daughter around the waist in an effort to pull her away from the wire, she herself was struck to the ground as if by the blow of a club. Finally a man came up with presence of mind enough to take an axe and sever the wire. He was in time to save the girl's life, but she was fearfully burned.

This incident suggests tragedies that are taking place every day before our eyes. Many people are willing to tamper with sin and run the risk of a slight shock. A boy likes to drink a glass of wine or beer that will make his nerves tingle. A young lady desires to smoke, drink a little and stay out late for a good time, thinking that she will not go too far. Many, both men and women, old and young, are asking themselves, how far can I go in the wrong direction without being overthrown. This is the way Satan fishes for humankind. People grasp his wires for a slight shock, a new sensation and laugh at the danger; but some day they are going to take hold of a live wire, fired with the flames of hell, and they will be unable to turn loose. It is better to be cleansed by the blood of Jesus Christ and have the desire for sinful pleasure removed and that way not play with the devil's wire at all.

In one of our large cities a fire that with proper facilities could have been quickly extinguished spread to enormous proportions and destroyed much property because the firemen found the water frozen in the first hydrants they undertook to use.

Revivals of old-time religion and regular church services that are designed to put out the fires of sin in the community are often hindered in the same way. The hydrant of the water of life in some pastor, evangelist or layman is frozen up. It is a terrible thing to have some people depend upon us and resort to our services in time of spiritual need and find us with frozen hearts. To reach these needy, hungry people we must have the fires of the Holy Ghost burning in our hearts.

Everything depends upon the spirit with which we work. The labor of many people is fruitless because it means nothing to them. There is no definite grip of purpose to what they do. I say a little boy take a pitchfork in a hay field in July and he went about raking, imitating the men, except for the fact that the teeth of the rake, or fork, were turned up. The raking was easier that way. Some preachers, Sunday School teachers, and Christian workers do all their raking in this manner. They rake a great deal, and go through lots of motions but they rake with the teeth up and never gather any hay.

Our success depends upon the way we use the rake. If we are to obtain results we must set the teeth of purpose deep into what we are doing and rake for results. The church is depending upon Christians who will use their rakes and rake with the teeth down.

* Pastor of the Seminole P. H. Church and one of the most outstanding ministers in the East Oklahoma Conference.



Hugging the Mourner's Bench

Dr. H. C. Morrison, mighty holiness preacher of the Methodist Church, was to conduct a campmeeting in Kentucky. He arrived at the grounds late the evening the camp was to begin. While the crowd was gathering the preacher walked under the tent and went directly to the mourner's bench where he knelt down.

"I love you, mourner's bench. It was at such a place I found God, and when the church grows too proud to use you for saint or sinner alike, she will drive God from her borders," he said, stroking the lowly penitent form where multiplied thousands had been transformed from lives of sin to holiness.

"You have been put out of many of our churches," he went on, "but I pray God to raise up a people who will love and cherish you. Without this lowly bench the world is doomed to destruction. We need you to bring the glory down upon our poor lost souls."

When he arose tears streamed from his eyes and a radiancy shone upon his face which bespoke the glory of the Almighty upon his soul.

The mourner's bench people are scarce these days, and it behooves us as preachers to keep our benches well stained with tears of sinners seeking God and saints pleading for the glory upon them.



Few books can stand three readings, but the Word of God is solid; it will stand a thousand readings, and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—Hamilton.



If men would worship God as they worship money, this would be a better world.—Michigan Christian Advocate.

The Preacher's English

THE purpose of these articles is to help the preacher to overcome some of those little slips in English and mannerisms that detract from his message, to be a kind of mirror in which the preacher can see himself somewhat as his audience sees him. With your help this column may be made more useful. What mistakes in English, or other faults, have you noticed in other preachers? Probably a hint from this column would fall under their eyes and they would profit thereby. Send your criticisms to The Preacher's Helper. No names will be used:

Use your dictionary and check yourself on the pronunciation of these words:

PUT—put, to rhyme with foot, not with nut, but, putter.

ROUTINE—rue-TEEN, nor row-TEEN.

PREDECESSOR—pred-e-SESS-or, primary accent on first syllable.

CONVERSE—kon-VERSE (verb), to speak together.

CONVERSE—KON-verse (noun), transposed, reversed.

EUPHRATES—yu-FRA-tez, not YOU-fra-tez, a rivier in Asia.

FASCIST—FAW-shist, a as in awe, run up the musical scale—do,ra, me, MA-shist.

LOS ANGELES—Los AN-gel-es, or Los AN-jel-es. A prominent radio preacher in California, and many others, pronounce it Los Angels. I find no such pronunciation in any dictionary. The Spanish pronunciation is Los Awn-heles.

MARANATHA—MAR - a - NATH - a, a - NATH-e-ma, an ecclesiastical ban or curse.

OBEDIENCE—o-BE-di-ance, four syllables, not o-BE-dance.

RAMESE—RAM-e-sez, an Egyptian monarch. Note the accent is on the first syllable.

FIANCE (Masc.) **FIANCEE** (fem.)—fee-AWN-see, a as in lawn, betrotred person.

JOKIM—JOE-kim, not JOCK-im.

You errors in the use of words and of spelling get more attention from others than a thousand of things you do correctly. The sun gets no criticism for an entire year of shining, but let a black spot appear on its surface for a few days, then listen to the talk. The President misspelled the word "Generalissimo" the other day by putting two "I's" in it and the reporters

spread it all over the front page of the papers. They never said a word about the thousands of words he spelled correctly every day.

If not positive of the correct use of these words, look them up in your dictionary. Cross out the wrong words:

1. The path in the park is (to, too, two) beautiful (to, too, two) miss.
2. I enjoy most the stretch between the (to, too, two) beds of tupils.
3. Will you (lend, loan) me your book?
4. I have never seen two more (healthy, healthful) boys.
5. Deep breathing is a (healthy, heauthful) exercise.
6. Be sure to (bring, take) your coat with you when you go to the shore.
7. The farmer found the corn borer would (affect, effect) his profits.
8. He attended every (session, cession) of the conference.
9. The town (council, counsel) had been in (session, cession) all day but did not follow the (counsel, council) of the attorney.

Deduct 8 for each error and grade your paper.

1. too; 2. two; 3. lend; 4. healthy; 5. healthful; 6. bring; 7. affect; 8. session; 9. council, session, counsel.

The pastor in his welcome address to the preachers said: "It is good to renew our acquaintances again." What error is in that statement?

SPEAK DISTINCTLY.

"They must have been at the Zoo," said Mrs. W., "for I heard her speak of a trained deer." "My goodness," laughed Mrs. X., "your hearing is certainly not good. They were talking about a trip, and she said, 'Find out about the train dear.'" "Well, you are both wrong," said Mrs. Y., "I was close to them and am sure they were talking about music, for I heard her speak of a trained ear." In the midst of the argument the lady herself appeared. When they appealed to her, she said, "Well, well, this must be the worst hall anyone ever tried to speak in. I had just returned from the country and was asking my husband whether it rained here last night." Speak distinctly.

—Selected in part from The Preacher's Magazine.

ALL FOR ONE DOLLAR AND A HALF

One dollar and a half will bring The Preacher's Helper to you each month for one year.

1. Not less than nine extensive sermon outlines in each issue.
2. The best in sermon illustrations.
3. The latest religious news; brought to you from our nation's capital.
4. A veritable storehouse of new ideas, methods, seasonal suggestions and quotable poetry.
5. An unofficial self-correcting English Course, part of which will be taken from a contemporary publication.
6. Answers to questions peculiar to preachers.
7. Sermons in each issue from the pens of outstanding writers in our church.
8. In short, a magazine chock-full of good things for the busy preacher. Don't miss the helpful articles and tips on good preaching that we are accumulating. Where can you get so much for so little? So—just take a pair of scissors and snip the coupon below and mail it now—with your check or money order.

The Preacher's Helper,
Box 222,
Shawnee, Oklahoma.

I enclose \$1.50 for a year's subscription to The Preacher's Helper with the understanding that if I am not completely satisfied my full subscription price of \$1.50 will be returned at once.

Name -----

Street or P. O.
Box Number -----

City ----- State -----

Denomination -----

(Please Print or Write Clearly)

FLOYD W. CURRIE CHAS. S. CURRIE

SOUTHWEST CHURCH FURNITURE MFG. CO.

Church and School Furniture

WRITE FOR CUTS AND PRICES

SHAWNEE, OKLAHOMA

P. O. BOX 526

BIBLES AND TESTAMENTS

● BIBLES

Scotfield Bibles
International Bibles, loose-leaf, Marked, pulpit, etc.
New Testaments, large and small

● MINISTERS' AIDS

Dictionaries
Concordances
Commentaries
Other books especially for ministers

● MISCELLANEOUS

Greeting cards

Get well cards
Scripture text greeting and Christmas cards

Scripture text post cards

New crystal plax and velvet Scripture mottoes

Large and small pictures of Christ

Order from

G. Oral Roberts

Box 222,

Shawnee, Oklahoma

The Preacher's Helper