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Dr. Bonar is quoted as saying to one who preached with considerable gusto, "You love to preach, don't you?" "Yes, indeed, I do." "But," said Bonar, "do you love the men to whom you preach?"

Preachers who read the ritual and carry on their work without feeling, like turtles and other cold-blooded creatures, are inclined to live a long time. But those who weep with them that weep and rejoice with them that rejoice and pray over their people with the solicitude of a father are likely to burn out their nerve energy and come to their day of rewards much sooner. But the true preacher of the gospel prays rather to live well than to live long. He is like the old local preacher who said he preferred "to wear out rather than to rust out."

But I do not think of that Giant's Corner as a melancholy place. Rather I think of it as a place made radiant by the bones of the triumphant. It made me pray that grace may be given me to finish my course with joy. I joined with Balaam in praying, "Let me die the death of the righteous. Let my last end be like his." Only I said, "Let me live the life of the faithful prophet of God and come to the close as he came—in the swing of apostolic triumph. Let me so live and so preach that when I come to the end of my day in the field I can go with confidence to the house of the Goodman of the vineyard to receive my penny."

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By Basil W. Moller

Chapter Two. The History of the Doctrine of Assurance

I. THE DOCTRINE OF ASSURANCE AND WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

THERE are two types of the doctrine of assurance which are sometimes confused. Some theologians write of the doctrine of assurance and refer to the theory of Christian certainty whereby they defend the authority of the Bible, the finality of the Christian religion, and the grounds of belief in the assurancy that Christianity is the true religion. Others assume that when they speak of assurance they mean that definiteness of knowledge, possessed by the regenerate individual, that he is a child of God. Still others, as Rubelius in The Doctrine of Assurance in Recent Protestant Theology, go back and forth from the doctrine of assurance to the certainty of the Christian religion with no breaks in their arguments.

As noted in the Introduction, we understand the doctrine of assurance to have reference to the assurance of salvation, and in no manner to be connected with the problem of the defense of the Christian faith, or a statement of the metaphysical theory of religious authority. However, we must note that the evidence of Christian experience stands as one of the highest apologetic arguments for the veracity of the claims of Christianity. We then define assurance of salvation, as the knowledge which the regenerated possess concerning their adoption as sons of God.

It is at this point that Wesley's doctrine of the witness of the Spirit is in accord with the doctrine of the assurance of salvation. To Wesley the goal for every Christian was to possess the assurance that he was a child of God. He often speaks of one being regenerated "and knowing it." In his theology it would be impossible for one to be converted "and not know it," unless it was during some abnormal experience of ill health or other highly terrifying strain. Wesley appealed to experience for the assurance of salvation. He said that "I know I am a Christian because I have the witness of the Spirit."

With this distinction in mind let us lay the background for Wesley's doctrine by a brief outline of the history of the assurance of salvation.

II. TYPES OF THE DOCTRINE OF ASSURANCE

Six various doctrines of assurance have been held by the Christian Church, and each is distinct in its broad outlines from the others. Let us note these doctrines in detail.

1. The Doctrine of the Catholic Church. Generally the doctrine of assurance previous to the Reformation was denied by Catholic theologians. The system of penance, and father confessors and indulgences, which had been developed through the centuries was contrary to the idea of a personal, direct contact with God, whereby one knew that he was regenerated. Workman says, "This doctrine of assurance was altogether contradictory to the whole scheme of indulgences, penance, purgatory, and sacerdotalism in general."

In answer to a query of a sick woman seeking to know that her sins were forgiven, Gregory the Great wrote, "Thou oughtest not to become secure about thy sins, except when, in the last day of life, thou shalt be able no longer to bewail them. But until that day comes, thou oughtest ever to beware and to be afraid of faults, and wash them with daily tears."

We are forced to hold with Fisher that the scholastic conception of justification had no foundation for assurance. "Under the scholastic conception of justification and of the nature of faith, no foundation for assurance, for a sure and established confidence in one's Christian standing, could exist. According to Aquinas, the only means open for attaining an assured hope are certain signs or indications which, however, afford no certainty, and an immediate revelation from God which is sometimes given to individuals as a special privilege." While Aquinas held that God might give a special revelation of one's standing, this is but rarely found to exist. So in reality this one hope of finding assurance of personal salvation in the pre-Reformation period vanished.

It would be expected that the "morning star of the Reformation," Wyclif, would hold this doctrine. But in fact he denies it. He writes, "No one can know, nor ever the Pope, wot nor whether he be in the Church or whether he be a limb of the fiend."

The Roman view can be summarized thus, "The Roman Catholic Church remains by the position that assurance of being in a state of grace is an exceptional gift, the great majority of believers being obliged to be satisfied with a probability on this subject."

When we come to the post-Reformation period, even the possibility of this assurance which Aquinas would permit disappears. We find the Council of Trent most positive in denying that one may know of a certainty that he's in a state of divine grace. Yet it is not to be said, that sins are forgiven or have been forgiven to anyone who boasts of his confidence and certainty of the remission of his sins; seeing that it may exist, yea does exist in our day, amongst heretics and schismatics; and with great vehemence is this vain confidence, and one alien from all godliness, preached up in opposition to the Catholic Church. . . . even so each one, when he regards himself, and his own weakness and indisposition, may have fear and apprehension touching his own grace; seeing that no one can know with a certainty of faith, which cannot be subject to error, that he has obtained the grace of God."

More specifically we read, "Except by special revelation no one can know whom God hath elected. . . . No one, moreover. . . ought to be so as to
pretend as regards the secret mystery of divine predestination, as to determine for certain that he is assuredly in the number of the predestinate . . . for except by special revelation, it cannot be known whom God hath chosen unto himself. 3 This guilt is the old position of Aquinas reasserted, with the underlying thought of the impossibility of such a revelation.

Robert Bellarmin brings out the current discussion between the Catholics and the Protestants thus, "The question in debate between Romanists and the Reformed was, Whether anyone should or could without a special revelation, be certain with the certainty of a divine faith, to which the way pertains, that his sins are remitted?" To which the Romanists said "No." 4 Moehler in his Symbolik shows the position of the Romanists with reference to assurance of salvation. "Catholics have no criterion by which to distinguish the operations of grace from the achievements of man, and assurance is impossible. Without faith the authority of the Catholic Church awaits the day on which God shall produce his final reward. 5"

After the Reformation one divergent Catholic opinion is found. The Catholic scholar Katharinus did not believe that the authority of the scholastics was binding, and affirmed that the certitude of grace was in accordance with the doctrine of Rome. 6 His opinion did not receive the sanction of universal Catholic belief and can be accepted as a divergent view from the standard.

However, in modern Roman theology Alphonse LeGuern has made a place for assurance. It is not the certainty of grace resting upon the authority of the father confessor. The father confessor, he affirms, because of his sacerdotal position can avow to the penitent that his sins are forgiven. 7 But still the great dividing line between Romanists and Protestants remains as the doctrine of assurance, Romanists denying it, except by special

revulsion, and Protestants affirming it. Schaff sums up the position of the two groups thus, "Assurance of justification and salvation: denied (except on the ground of a special revelation) by Roman Catholics; asserted by Protestants (though in different degrees)."

2. The Lutheran Doctrine of Subjective and Objective Assurance. Two positions have been held by the Lutherans with reference to assurance. Luther himself affirmed his belief in the possibility of a subjective assurance that one was in a state of grace. With this he laid the foundation whereby his followers could affirm that assurance was also objective in that God through the instrumentality of the Bible assures the believer that he is in favor with Him.

1. Luther firmly denounced the position of the Romanists with reference to salvation and assurance in no uncertain tones. In his commentary on Galatians, he writes, "The pope by this infamous dogma (concerning assurance) by which he has commanded men to doubt respecting the favor of God toward themselves, has banished God and all the promises from the church, overthrown the benefits of Christ and abolished the entire gospel. Such unholy results necessarily follow, because men depend not upon the promised God, but upon their own works and merits."

2. Luther believed in the possibility of subjective assurance of salvation for the believer. As Dörner happily says he had tasted the assurance of reconciliation through Christ and wrote into his doctrine, "There is therefore such a thing as personal assurance; we may feel the crying of the Spirit in the heart; for it is at the same time the cry of the heart itself, the Spirit cried with all power, i.e., with the whole and a full heart, so that the whole lives and moves in confidence (Rom. 8:16, 26). Thus this crying of the Spirit is nothing else than a mighty, strong, unwavering, trustful looking with the whole heart to God as a beloved Father . . . The witness of the Holy Spirit is just this, that by His operation our heart is poised of consolation, confidence, and childlike prayer. Thus we see that there is a subjective assurance, a calm persuasion, of the certainty of grace, but not an immediate, direct witness. Of the Spirit we need not have an assurance of this certainty of grace," 8

4. Again this subjective persuasion is avowed to exist along with the objective assurance of the Word: "That we are God's children and may certainly regard ourselves such, we have not of ourselves or of the law; but it is the testimony of the Holy Ghost who, against the law and the feeling of our unworthiness gives us, in our weakness, such testimony and assures us of it. The testimony is of such a nature that we also feel and experience the power of the Holy Ghost, which He works in us through the Word, and our experience agrees with the Word or preaching. For when in need and sorrow you receive consolation from the gospel, you can feel this in you and thereby you overcome such doubt and terror, so that your heart firmly concludes that you have a gracious God, and that you no more flee from Him, but, in such faith, can joyfully call upon Him and expect aid from Him . . . Such is the true inner witness whereby you learn that the Holy Ghost is working in you. Besides you have also external signs and marks, that He gives you especial gifts, a spiritual understanding, grace and success in your calling, etc., that you have pleasure and love for His Word, and confess the same, even with danger of body and life." 9

It is thus through the illumination of the Word by the Holy Spirit that man is persuaded of acceptance with God. This subjective assurance coming from the Spirit and objective assurance coming from the Word unite to form the constant persuasion that one is a child of God.

On this score again Luther says, "Faith is not acceptance of a list of doctrines, assurance, it is the certainty of the forgiveness of sins." 10 Faith arises from reception of the Word, is the gift of the Holy Spirit, with which inner witness are external signs. 11 Here Luther is speaking of saving faith carrying with it the certainty of the forgiveness of sins. This position Wesley would deny. To Wesley assurance of salvation is not a part of saving faith, but comes by a direct witness of the Spirit.

4. Luther denounces the position of Catholicism that the believer remains in uncertainty as to his state of grace. There may be a fluctuation in the definiteness of this subjective and objective assurance, nevertheless every believer may possess this certainty. 12

5. The great Reformer likewise in no uncertain tones disavows his belief in the idea that assurance comes through the church. Rome had taught him to say that through indulgences, confessions, penance and submission to the dictates of the Catholic church he could not be accepted by living in accordance with her commands. But to him certainty of salvation, after his great spiritual reformation through faith, became a matter of the living definiteness of grace working through his being. 13

6. Luther's doctrine declared his belief in the fact that we could be certain that our assurance was of the Spirit and not of the flesh. Sheldon says that he believed evidence of our sonship was given in such a way as to effect in us "the consciousness that what our heart testifies is the result of the testimony of the Spirit and not the imagination of the flesh." 14 By this means Luther not only re-established the work of those who had declared that this supposed testimony is the result of the imagination, and not of the Spirit when speaking to the consciousness and illuminating the Word.

3. Calvin's Doctrine of Present and Future Assurance. Calvin affirmed his belief in the assurance of salvation as existing in the present, but to him the greater thought was the certainty of final salvation. To be assured of present grace is to know that one is predestined to final salvation. A definite doctrine of immediate assurance of one's standing in the sight of God is impossible. "With Calvin a logical doctrine of assurance is impossible, for inasmuch as the source of salvation is external, in the immutable decrees, the certainty of salvation must take the form of a special revelation."

1. Calvin stated the fact that one could be assured of the witness of the Spirit. On this point he did not waver. He wrote, "He does not simply state that the Spirit of God is witnessing to our spirit, but he uses a compound verb signifying to
bear witness together with another. Paul means, the Spirit of God affords such a testimony that our spirit cannot determine the adoption of God to a firm and unshakeable... For while the Spirit testifies that we are the children of God he at the same time infuses this confidence into our minds. He is here commenting on Romans 8:15, 16. This testimony is not merely a matter of conjecture respecting salvation, but it is from God. This certainly rests not on man's law but is the testimony of the Spirit of God. This is from the same passage.  

(2) The main emphasis in Calvin's system is on the certainty of future more than of immediate salvation. Hence the result was that the Reformed churches placed more stress on the certainty of future salvation than on the fact of the forgiveness of sins and of adoption. On this point Calvin says, "Therefore, as God renews forever the elect alone with incorruptible seed, so that the seed of life planted in their hearts never perishes, so he firmly seals within them the grace of his adoption; that it may be confirmed and ratified to their minds:... The Spirit properly seals remission of sins in the elect alone, and they apply it by a special faith to their own benefit... He vouchers for the elect alone, the living root of faith, that they may persevere even to the end."  

The Reformed churches claimed to have risen above the certainty of mere human subjective conviction to an immediate and final apprehension of objective certainty of salvation as ultimately founded upon the eternal divine purpose.4 Husbands believes that the principle of absolute predestination logically took shape as the ultimate expression of Protestant reformers in their search for a certain and infallible ground upon which to base the personal assurance of salvation.  

(3) This doctrine of present and future certainty of salvation is expressed by a modern reformed theologian as follows, "It is God's present forgiveness and acceptance of which we have experiential knowledge and which is the ground of our confidence... It is true... our thought reaches out inevitably to the future, and the consciousness of present salvation, acceptance, and forgiveness passes imperceptibly into the hope of final salvation." This is a refinement of the doctrine of the Reformers. Wesley's reaction to this phase of the doctrine is that today one may possess the assurance of adoption, but through sin this assurance can be lost. To him there is no relationship between immediate and final salvation. This, of course, is due to his position with reference to apostasy, whereby he affirms that the truly regenerate may fall from grace and finally apostatize.  

(4) It is necessary to note the distinction which later Calvinists made between faith and assurance. It is to be remembered that Luther did not hold to such a distinction. Turretin, Calvin's later representative, clearly defined faith and assurance, so much so that the distinction could be said to be accepted by Wesley. He writes, "The diversity which occurs between the orthodox has arisen from a different use of the word fiducia (confidence) which may be taken in three senses: (1) for confident assent, or persuasion... (2) For the act of fleeing to and receiving Christ. (3) For confidence, satisfaction, and tranquillity of mind, which arises from the refuge of the mind to Christ and reception of Him. In the first and second sense confidence (fiducia) is of the essence of faith, is rightly said by theologians to be its form; because... it is confidence in the gospel. But in the third sense it is by others rightly said not to be the form, but the fruit, of faith; because it is born from it, but does not constitute it." Hence as Wesley would assert assurance is the fruit of faith, and not an inseparable part of faith.  

The earlier theologians of the Reformation in their desire to make justifying faith the final ideal regarded assurance as a necessary implication of it. As Cunningham says, "The Reformers in general maintained its necessity and in order to secure it in the sacerdot and most effectual way, usually represented it as necessarily involved in the very nature of the final completed act of saving faith." But the Westminster Confession, following the

lead of Turretin, broke away from this and maintained that believers may attain unto "an infallible assurance of faith, founded upon the divine truth of the promised salvation, the inward evidences of those graces unto which these promises are made, the testimony of the Spirit witnessing with our spirits that we are the children of God... This infallible assurance doth not so belong to the essence of faith but that a true believer may wait long, and with many difficulties before he be a partaker of..." Joseph Hall expresses this sentiment when he writes, "It is not for every man to mount up this steep hill of assurance; every soul must breathe and pant toward it as he may, even as we would and must to perfection: he is as rare as happy that attains it."  

It was this distinction which finally prepared the way for Wesley's doctrine of the direct witness of the Spirit to the believer's adoption. For if saving faith and assurance were the same, there could be no separate witness of the Spirit.  

Wesley's doctrine of the direct witness of the Spirit to the believer's adoption. However, and related to that, is the position that Wesley takes on the unity of Christian consciousness as the first authority, that is, by the united church of believers possessing the light. It would Thus seem that authority rests primarily in the individual consciousness, as testified and affirmed by the church and not in the Bible.  

Rufus M. Jones, a modern exponent of early Quaker doctrine, states this theory thus, "I am I, am the clearest of all facts, but nobody could prove it to me if I lacked the testimony of consciousness. I know that I have found freedom from the sense of sin... peace through the forgiveness, only because I know it, because it is witnessed within, not because some man in sacred past has witnessed it... The peace which comes to those who receive the Holy Ghost inspires them with certainty."

4. The Inwardness of Religious Certainty—the "Inner Light" of the Quakers. The text of certainty with the Quakers was not whether the church affirmed that one was saved by following its regime as the Romanists avowed, or whether the Spirit spoke through the Bible as the Lutherans believed, or whether with the Calvinists one had attained unto the hope of eternal election, resting upon the divine decrees, but it was the inwardness of divine assurance coming through the inner light. The text of this became the test of certainty, and this experience was "the inner light." George Fox wrote, "I was commanded to turn people to that inward light...

by which all might know their salvation." I. The light is that which testifies thus of God in your self. Every man according to Fox has in him a portion of this "inner light," which is of the Spirit. In regeneration this light is opened, and is the source of the certainty of salvation. This becomes a separate revelation, distinct from the Bible, although it can be tested by the same.

The Quakers insisted upon the trustworthiness of this religious consciousness in the matters of assurance, and thus restated the doctrine of Paul. This "light" was testified to by the unity of Christian consciousness as the first authority, that is, by the united church of believers possessing the light. It would Thus seem that authority rests primarily in the individual consciousness, as testified and affirmed by the church and not in the Bible.  

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EXPOSITIONAL

HOSEA—THE PREACHER OF LOVE AND REPENTANCE

By olive M. Winchester

The Love of Jehovah for His People

To depict the love of Jehovah for His people, the prophet goes back into the history of the nation, to its very beginnings when they were under the hand of the taskmasters in Egypt. From thence had Israel been called forth. Then it was that God set His love upon the children of Israel and chose them to be His own. But down through their history, what had been the result? Instead of returning the lovingkindness that had been shown them, instead of listening to the prophets that were sent unto them from time to time, they had revoluted against Jehovah and sought out idols, offering sacrifice to the Baalim, and instead of worshipping at the appointed place designated by Jehovah, they had sacrificed to graven images. This had they done, even though the Lord had called them forth from Egypt, but there was added also the fact that as a parent watches over a child, teaching him the first steps, so had Jehovah watched over them. He had sought to win them by the tender affection he had shown unto them. Thus a special providence had watched over them.

Not only had a providence guarded them in their childhood as a nation, but it had extended to later years. "And then, as the nation grew stronger, he said, 'Now I will be their God, and they shall be My people.' And like a child now grown to manhood was set tasks and had to bend to serious burdens, like the oxen which did all the draught-work in Palestine, the figure changes from that of a loving father or mother teaching a child to that of a considerate master driving a team of oxen. A kind master is thoughtful about his beasts, seems to enter sympathetically into any special difficulty of the road, goes to their head and with a word and a touch makes them feel that he is not neglectful. The yoke, in the case of the draught-oxen, is fixed over the brow near the horns, and so comes down over the jaws. The merciful driver eases the yoke where it bites the cheeks, and by his encouraging touch gets them over hard places; and when the time of rest comes, slips the yoke off their jaws that they may eat their meat easily. When Israel was grown up and had to carry heavy burdens, which is the lot of all men, God was to them as a considerate Master, never leaving them, making them feel that He was with them through it all, setting them to the tasks, and gently leading them, and sternly upholding them, treating them with human sympathy, drawing them with cords of a man, with hands of love."

Because the children of Israel had thus spurned the love of Jehovah for them, they should not find any help or refuge in Egypt any more, Assyria would rule over them. They had refused counsel from the Lord; they had followed their own devices, consequently their cities would fall by the sword. Israel had so willfully departed from God, had so repeatedly resisted the offers of mercy and grace that it must be said of them that they were "bent on backsliding." The time had now come when even though they should call, yet none would come to their help. Thus there stands before us a nation in the sad state of being rejected by God.

"Blow, blow, thou winter wind, Thou art not; so unkind As man's ingratitude." Despite the fact that the sentence of judgment was hanging low over the people, yet with longing did Jehovah still look upon them. In compassion we have the cry, "How shall I give thee up, Ephraim? how shall I cast thee off, Israel?" Moreover to think that the nation should become like Adnah and Zebal, cities of the plain which perished with Sodom and Gomorrah, brought anguish even unto God Most High. In this we see the harmony between love and justice. Justice demands that the nation be cut off entirely, but love would 'spare. Thus we reach the compromise between the two, that the fierceness of Jehovah's wrath will not be outpoured upon them. When judgment has wrought its end and washed its purpose, then will Jehovah return again unto his people. Then will the Lord call unto them with the voice of a lion and they shall come forth from the land of their captivity, and shall return again unto their own land. Thus while the prophet sees the impending judgment, he looks beyond and sees the days when Israel shall be restored again.

THE SONS OF THE NATION

After depleting the tender-love of the Lord for the people, the word of the prophet turns again to the picture of Ephraim's sins. Falsehood and deceit were aroant about on every hand; this falsehood and deceit did not constitute so much faithfulness to their fellow-men, although no doubt this was prevalent, but the special reference is faithfulness to Jehovah. Instead of following on to know the Lord, they ran after that "which is unsubstantial and empty." They feed upon the wind. Not only so but wash is more they sought their own destruction. The east wind or shocco was "the most destructive wind of Palestine, blowing from the desert, accompanied by clouds of sand; and bringing suffering and anguish, and sometimes even death, to man and beast." Israel not only fed upon the wind but followed after the east wind. They were seeking their own destruction in that day by day they were increasing lies and added desolation to their own hearts because of this prophecy. A further evidence of their faithlessness to Jehovah is evidenced in their anxiety to make covenants with the nations around about. Instead of trusting in the Providence that had watched over them all their days, they sought for protection in making a covenant with Assyria and sent tribute to Egypt.

Not only did Jehovah have a controversy with
the northern kingdom, but the southern kingdom also had somewhat to answer. There had been unfaithfulness on their part as well. Yet it is Jacob or Israel against which the special indictment is uttered at this time. Not only had the nation transgressed but their ancestor had charges preferred against him. He had sought to supplant his brother that the blessing of the firstborn might be his. But later on as a prince he preached with God; and with the power and blessing of God upon him he returned again to Bethel where God had first met his soul. Thus it has come to pass that the Lord is his memorial. In consequence the exhortation was given to Israel to return unto God, then in their lives they should show forth the graces of mercy and judgment; they were to have a spirit of lowliness toward their fellow-man, and were to exercise justice in all of their dealings one with another. With such relationship established toward their fellow-men there should be correlated with this a spirit of worship and reverence toward Jehovah, they "should wait for their God continually."

While the call had been given to the people to thus approach unto God and thus to deal with their fellow-men, yet what was the actual state of affairs? They were mercenary in their spirit; they sought gain; and that too by unjust means; "the balances of deceit were in their hands." Instead of showing mercy, they loved to oppress. Then they gloried in their riches and thought that their wealth would be a covering for their sin. But such sin would not go unpunished. Jehovah was their God in former days; and though then a God of love to them, now He would come in judgment and instead of the protection of their wealth and riches, they would find a dwelling place in tents, yea even in booths as they were wont to do temporarily at one of their solemn festivals.

It was not that they had had no ministering servants that they had gone thus astray. Jehovah had spoken over and over again to them through the prophets which He had sent unto them; He had spoken in various ways; He had given visions; He had spoken in figures. But instead of paying honor and tribute unto God, they made their centers of religious worship centers of corruption; they offered sacrifices in lavish manner, even offering bullocks upon their altars. In consequence of such transgressions the time would come when their altars would be as heaps in the field.

After delineating the sin of the people, the prophet again turns to the providential leadings that had been vouchsafed to their ancestor Jacob, and to the nation. Jacob took refuge in a strange country; fleeing from the wrath of his brother, though unworthy yet the eye of Jehovah was ever upon him. Israel had been led by a specially appointed guide from the land of Egypt and was delivered in distress and from enemies by an inspired leader. In contrast to these special manifestations of the love of God in the past history of the nation, Ephraim had transgressed the commandments of Jehovah and had provoked the God of Israel to wrath. Because of the iniquity that was found in him, he would suffer the punishment for his sin with all the reproach and dishonor that would follow in consequence.

While sin and rebellion on all occasions are grievous, yet they stand out the more in relief when they are set over against a background of love and affection. In the past history of the nation, both as to its ancestors and also in the case of the nation itself, very distinct had been the indications of a providential agency directing and guiding, also guarding them. But esparring all such overtures of divine mercy, they had rebelled and had turned unto idols. As we look upon this picture of ingratitude, we wonder at the blindness of the people, and the insensitivity of their hearts, yet how many lives brim before us the same picture! Many go into the paths of sin without the influences of a background of righteousness and special manifestations of divine grace, but still others go wilfully on despite those surroundings. While condonation will fall upon those who sin under any conditions, yet the condemnation will be greater when the privileges have been greater.

HOMILETICAL SUGGESTIONS

We may find a text in verse 4 of chapter 11, "I drew them with cords of a man, with bands of love." As subdivisions, one might have first, the fact that divine love draws, not coerces man, second that it seeks to win by means adapted to the individual, "cords of a man" and finally the main force in uniting man is the power of this love. Another text is found in verse 7 of this same chapter, "And my people are bent on backsliding."

The plight that man reaches when he backslides could be a theme. Illustrating this text, Wollandale says, "It is not one of the least miseries of a backsliding state, that every state of departure from God is a greater degree of alienation. As it is said of a sheep, that having once wandered from the fold, it never thinks of returning, but 'wanders still more and more astray,' so it may be affirmed of the wanderer, that in most cases his backslidings are multiplied, until frequent disapprobations and direct extremities force him to retract his steps, or the strong hand of the Good Shepherd brings him back."

In chapter 12 verse 10 gives us an interesting text, "I have also spoken unto the prophets; and I have multiplied visions; and by the ministry of the prophets I have used similitudes." Its theme might be, "The Ministry in Its Service to the People." First, it comes through divinely inspired men; second, it is attested by special manifestations; and third, it is expressed in word and in figure.

"Tunics in trees; hooks in the running brooks; Sermons in stones; and good in everything."
THE PREACHER'S MAGAZINE

1. All must meet the same requirements—wealth, education, position avail nothing.
2. All provided with strength and life to make the journey.

V. Which War Will You Take?

THE UNPARDONABLE SIN
By C. E. Connell


1. The gentle Jesus uttered these words about this sin and hell.
2. Two views:
   1. The miracles wrought by Christ through the aid of the Holy Spirit, were done through the agency of the devil.
   2. The one who perseveres in a life or course of sin against his own conviction, better judgment and light, will sooner or later reach a place of permanency in sin.
   We believe the latter view.
3. The Holy Spirit.
   1. His warning.
   2. His mercy.
   The highest possible expression of divine mercy.
   "Not willing that any should perish."
4. Light:
   1. To reject intense light is a danger.
   2. Light everywhere—Bible everywhere, religious literature everywhere.
5. Rejecting the Spirit. The Father, like a physician, discovers a remedy for a deadly disease. The Son preserves the medicine thus discovered, and the Holy Spirit administers it to the dying.
   "There is life for a look at the crucified One."

KEEPING THE HEART
Keep thy heart with all diligence; for out of it are the issues of life (Prov. 4:23).

In this important passage there are three things worthy most careful attention—the duty enjoined, the mode of performing it, and the motive assigned.

I. THE DUTY
"Keep thy heart." The whole soul.
1. Keep the understanding in a state of knowledge—let the truth shine upon it.
2. Keep the will subject to God's authority.
3. Keep the affections fixed on God and on spiritual things. "Thou shalt love the Lord thy God," etc. "Set your affection," etc.
4. Keep the memory stored with divine things. Remember God's dealings, His goodness, His Word. Keep the heart in state of watchfulness, of devotion, of joy and confidence, in lively activity.

II. THE MOTIVE
"With all diligence." "With all keeping."
1. Under all circumstances. Prosperity—adversity; health—happiness.
2. In all places. Public—private; world, family, church, closet.
3. At all times.
4. With all intensity of solitude.

ILLUSTRATIVE MATERIAL
Compiled by J. Glenn Gould

Judgment Past
A Scotch settler on a prairie farm in Manitoba has been warned by the dangers of a prairie fire. Immediately his house had been burned he cleared a space around, burning up the long grass and destroying its roots. On a dry autumn evening sometime after, great clouds of smoke, followed by a glare of fire, illuminated the prairie abalone. Then came riders on horses, followed by a horde of wild animals fleeing for life before the raging flames, and some took their stand on the cleared space where the fire had already been. It was the only place of safety in that dreadful hour. So is the place called Calvary. The judgment has already fallen there, and all who by faith are "in Christ Jesus," trusting in His shed blood, are safe.

"Then stand where the fire has been, O soul, And know thou art safe and free, For thy spotted Savior has borne the whole, And there's none can come on thee."

Now Is the Accepted Time
In 1691 Breadalbane issued a proclamation asking all Highland chiefs to take the oath of allegiance to King William before January 1, 1692, declaring that all who refused would be treated as traitors. MacGhan of Glencoe held out until December 31st. Then he went to Fort William, but no mandate was there. Across snow-clad hills he tramped, reaching Oban on January 6th—beyond the day of grace. His pride and procrastination resulted in his death, and the massacre of his clan on February 11th. To sinners the year of grace will pass, and the day of vengeance must come (Isa. 61:2)—Selected.

Faith in Christ
A lady, long anxious, but without the confidence to commit herself wholly to Christ, apart from feeling and evidences, dreamed that she had fallen over the cliff, and in her fall caught at a tree, by which she was suspended over a deep chasm. A voice from beneath spoke, "I am thy Savior; trust thyself to me." Afraid to trust the unseen arms outstretched below, she clung to the frail twig in great terror, crying, "Lord, save me." "I cannot save you until you let go that twig," the voice replied. Then she relaxed her hold, and while in the act of falling awoke. That dream had its message. She let go her confidence in self, in experiences, in feelings, and trusting herself wholly to Christ—believing on Him, she was saved—Selected.

Just As I Am
A Perthshire preacher tells that during a time of revival in the parish where he lives, a milkmaid from a neighboring farm called at his home in great distress of soul. Being in her working garb, she was unwilling to come in, but his wife assured her she was welcome, when she came on such an errand. Her difficulty was that she thought she was not worthy to come to Christ. "Annie," said the preacher, "you wanted to stay outside this house because you were not dressed as you thought you should be, but we made you welcome just as you are, and so will Jesus." That illustration awoke the simple girl to the truth, and she asked, "Will He take me just as I am?" "Yes, just as you are, for it was sinners He came to save." They sang together:

"Just as I am, without one plea, And to the very height of love I raise my strength by measuring it with the weight of my sin."

Substitution
On a May day in 1779, three soldiers of the "Black Watch"—then known as the 42nd—were condemned to die for mutiny. Three empty coffins, behind which the men were led blindfold with pinioned hands, were slowly borne in the presence of the regiment, assembled in front of Edinburgh Castle. The firing party raised their guns awaiting the word to "Fire." Sir Adolphus Oughton stepping forward drew a paper from his breast, and read aloud: "All the consequences of gallantry displayed by the 42nd Regiment, it has pleased His Majesty to pardon the rebels." The men were released in virtue of the gallantry of their comrades. So sinners are freed from sin's condemnation, on account of Christ's obedience unto death—Selected.

Bound in His Own Chain
A blacksmith of olden time was cast into a dungeon, bound with a chain. In the days of his liberty he had boasted that no man could break a chain made in his smithy. In his imprisonment he devised a plan to escape, and began to examine the chain to which he was bound, to discover its weakest part. To his dismay, he found it to be one he had forged himself, and it was strong in every link. He was bound with his own chains. So it is with the sinner, "He shall be holden with the cords of his sins" (Prov. 5:12)—Selected.

Philip Mauro's Conversion
Philip Mauro, a New York lawyer, who had been an agnostic, was walking along Broadway toward a theater, to seek pleasure. He had taken his place in the line of ticket buyers, when an irresistible power withdrew him from the crowd. The sound of singing falling on his ear, he walked in the direction from which it came, and finding a gospel meeting he entered, sat through the simple service, and heard the way of life. Conviction of sin and soul trouble followed, and on May 24, 1905, he says, "I took the sinner's place, and confessed myself in need of the grace of God." Now he lives to preach the good news to others—Selected.

Going Direct to Christ
A small farmer on the estate of a Scottish marquis had fallen in arrears with his rent. The factor threatened to evict him from the farm held by his forefathers for four generations. Summoning courage, he went direct to the marquis, told his story, and received a full discharge. After being entertained hospitably, he was shown through the castle, and on leaving, his eye fell on two large pictures in the hall. "And who may these be, Your Grace," he asked. "This is the Holy Virgin, and that is St. Joseph, who Intercedes for us with Jesus," said the marquis. The
crofter stood in silence. Then he said in a whisper, "I hope you will not be disappointed, if a simple man like me gave you this advice. I went to your father many times, but got no help, but when I came directly to you, I got a ready welcome, and a full discharge. Go direct to Jesus Himself, you'll find Him most gracious and ready to forgive."—Selected.

Too Late to Find God

A young plowman was in great distress of soul, having been awakened to see his danger and the need of God's forgiveness. But he loved the world and did not want to be saved from the pleasures of its sin just then. So he put off decision, but was ill at ease. One day, following the plow, he was unable to endure it longer. Leaving his horses, he got behind a hodge and prayed—"Lord, I want to be saved, but not yet." From that hour all anxiety left him and he returned to the world. In a short time he was laid on a dying bed, and facing the eternal world, he said—"It's too late now. Yun prayer did it. It was then I sent God away." And thus he died.—Selected.

True Repentance

During the Civil War a minister had a son. In the army who had been severely wounded and was taken to a hospital. The father told him so, and when he reached the hospital the doctor told him his son might die any minute. With a sad heart the father went in. "O Father," said the wounded man, "the doctor says I must die, and I am not prepared for it. Tell me how I can be ready. Make it so plain that I can get hold of it." "My son," said the father, "do you remember one day, years ago, I had occasion to rebuke you for something you had done? You became angry and abused me." "Yes, Father." "Do you remember, after your anger had passed off, how you came in and threw your arms around my neck and said, 'Dear Father, I am so sorry, won't you forgive me?" "Yes, I remember it very distinctly." "Do you remember what I said?" "O yes. You said, 'I forgive you with all my heart,' and you kissed me." "Did you believe me?" "Certainly!" "And then did you feel happy again?" "Yes, perfectly happy, and since that time I have loved you better than ever before." "Well now, my son, this is the way to come to Jesus. Tell Him, 'I am sorry,' just as you told me; and He will forgive you a thousand times quicker than I did." "Father, is this the way? Why, I can get hold of this." He did get hold of it and soon was rejoicing in his heavenly Father's love and forgiveness.—G. W. Garstang.

The Savor of Death unto Death

When Rev. Mr. Fletcher of Madeley was once preaching on Noah as a type of Christ, and while in the midst of a most animated description of the terrible day of the Lord, he suddenly paused. Every feature of his expressive countenance was marked with painful feeling; and striking his forehead with the palm of his hand, he exclaimed, "Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does this moment, to think that while I have been endeavouring by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bring you to walk in the peaceable paths of righteousness, I am, with respect to many of you who reject the gospel, only tilling mockstones around your neck, to sink you deeper in prohibition." The whole church was electrified, and it was some time before he could resume his discourse—James Whitecross.

The Business of Soul-Saving

Fishing for men is our business. When I was at Lakeside, Ohio, I saw the maneuvering of a United States Life Saving crew. The lifeboat was brought out slowly and the lifesavers in their uniforms went about their work in the most deliberate sort of way. They seemed to be very careful lest their best might be scratched for a little. I said to a friend standing by, "I would not like to have to depend on those fellows to save me from drowning, for I would be at the bottom of the lake before they reached the water." "List winter," he replied, "when a sky rocket went up a mile from shore, and the cry of lost men and women was heard coming through the storm, in less time than I take to tell it, that door was opened, the lifeboat was out, and they were gone to the rescuer."" One scene was maneuver; the other was business. The one way play, the other was work, woven on by the cry of dying humanity. How is it with us? Is our work a sort of maneuvering? On Sunday mornings do we preachers go before the church with a kind of gospel maneuver? Do we go through song and sermon just because the time appointed for the maneuver has come? Do the people look on and say, "It is a magnificent effort?" Oh, if we could hear the cry of lost humanity amid the storms and surges of sin about us, our maneuvering would become business, and blood earnestness would take the place of half-hearted service. Then sinners would be won to Christ by the thousand and our joy would be equaled only by that of the angels in heaven.—Dr. A. C. Dixon.

Again, the preacher, to make good expositions should view the Bible as a complete revelation of God's will for mankind. The Bible does not give all the information that curious individuals may desire regarding details mentioned in its pages, but as far as the character of God, the state-of-man, and the plan of salvation are concerned, it is a complete and entire revelation. The Bible does not require any additional literature to prove its truths; it is the best and strongest proof of all that it says to man; it explains and clarifies itself until further proof or illumination is not needed. To rightly interpret any portion of the Word, the preacher must have the proper mental conception of the completeness and finality of the Bible, and growing out of this will come a feeling of expectancy as the man of God approaches the Word to prepare an expository sermon. He draws near its pages with somewhat of the same feeling the miner has when he is about to strike a rich pocket of gold, or of the driller when he is about to bring in a big oil well. He goes into the sanctuary of his study with the feeling that he is to have a fresh revelation of the Word of God, new to him, an unfolding of a passage that contains such rare treasures and such rich food that He will be able to go out to his people with a message that will be meat to their souls and strength to their lives.

A minister of another denomination once remarked to the writer, after a service in a meeting of the pastors of the city, where discussion had been engaged in over the advantage of dispensing with the Sunday night service in favor of a special personal work campaign, "If all the preachers had as hard a time as I do in finding something to preach each Sunday, they would be glad to omit a service quite often." For good expository preaching the preacher must approach the Bible as a mine of the finest gold, or of the rarest diamonds—a storehouse of the richest treasures. The Bible is the richest, most complete, most inexhaustible book. In the world and the preacher must have a profound appreciation for it in all its variety of literature and subjects.
Expository sermons, to be rich and effective, demand a deeper spiritual atmosphere in the soul of the preacher than in any other form of preparation. To comprehend the proper setting, and to understand the richer phase of the Scriptures, the spiritual senses must be alive, active, and alert to God's leadings. There must be a fervency of heart and soul that comes alone from living in God. There must be a life of prayer that brings the heavenly atmosphere down to the soul continually. This spiritual atmosphere alone can prepare the heart of the preacher to rightly comprehend spiritual truths. Paul spoke of this when writing to the Corinthians: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth [mark, discerneth] all things, yet he himself is judged [discerned] of no man" (1 Cor. 2:14, 15). While this was not written primarily to preachers or concerning sermon preparation, yet the truth remains the same, no man can find the rich truths of God's Word unless there is an acute spiritual discernment.

II. Preparation of the Sermon Proper
* Select some passage to develop into an expository sermon. It is better to choose some portion that is admitted of exposition easily at first and as skill is developed advance to the more difficult portions. In time many of those that at first seemed difficult will lose their vagueness and become clear. The passage and the method, both, may seem a little awkward at first, but practice will eliminate the strangeness and the exposition will be struck with the great beauty of the unfolding Scripture.

Read the passage, meditate upon it until some high point protrudes itself into the mind, until some main thought rises above all other thoughts of the passage, until some particular verse, clause, phrase, or word takes the prominent place as the key word that will unlock and unfold the rest of the passage. Just as in the study of a picture the central point or thought must be found before the beauty, harmony, and meaning of the painting can be comprehended, so it is with the Scripture. Read and study until the mountain peak of truth stands out clearly and then it will be comparatively easy to group the rest of the passage around it. As this main thought forms itself in the mind of the preacher, not only will other portions of the passage in hand associate themselves about the central peak, but there will be other passages of Scripture also that will crowd into the mind to assist in the illumination and explanation.

At this point in the preparation of the sermon, it is helpful to consult some good, critical commentaries or to read any good material that can be found on the passage in hand. Those who are familiar with Hebrew or Greek or have interlinear copies of Scripture, will find great help in referring to the phases of meaning that they bring out. This reading is not for the purpose of changing the main thought or of finding what the passage means but to observe what others have to say about it and to obtain the richest expressions to portray the picture that was found in the Scripture when first studied. Too many preachers use commentaries as crutches instead of food to be put on the shelves of their own sermon outline.

At this point in the preparation, the preacher will be crowded with material to such an extent that the temptation will be to make a running commentary on the portion of Scripture at hand, dealing with each word, phrase, clause, or verse in its order. As shown in the first article of this series, that is not expository preaching. The task before the preacher now is to make a definite outline, holding strictly to the main thought found in the first study, and grouping the rest of the material into this outline in the best and clearest manner possible. In doing this, minor details will be eliminated, thoughts will be boiled down, the sermon will begin to take form and the picture of the main thought will begin to look harmonious and the truth will be brought to a proper climax. Without a good outline the preacher, invariably, will find himself drifting into the running commentary style that soon becomes monotonous to all but the preacher himself. This is in reference to the preparation and not the delivery, as some do not care to take outlines to the pulpit with them. If possible, after the preliminary study is made, the complete outline should be written out without interruption. This will prevent the preacher from thinking that the preacher had in mind at the start. Some are not able to sustain the thought through many interruptions and find it difficult to keep the harmony and unity after stopping several times in the preparation of the outline.

Another good practice for the beginner in this line of study is to write out the complete exposition. As in the case of the outline, this should be written, if possible, without any interruptions or breaks. The writing of the sermon in full will enable the preacher to see for himself just what he is doing and also just what the other person will see when he delivers the sermon to his congregation. Also this will assist the preacher in completing the line of thought that he started in the clearest, most concise manner. It enables him to view the complete picture and then to improve or develop parts that otherwise he would have passed over without proper discussion.

The expository method is the best means of passing the rich kernels of the Word of God to the people; it is one of the secrets of sustained interest in long sermons; it is one of the best means at the pastor's command to deepen the spiritual appreciation and to increase the devotional atmosphere of his people.

THOUGHTS THAT COME TO MIND

By W. G. SCHUMANN

I PRESUME every man is appreciative of the fact that people read what he writes. I know I am, and after the Preacher's Magazine appears each month I am the recipient of a number of letters from different folks thanking me for that month's article. That made me wonder if it would not be a good plan for us to remember our editor of the Herald of Holiness, and send him a word of appreciation when he writes an exceptionally good editorial, Then Dr. Chapman always writes something that is worth reading, yet I do not think I have ever written him one time in my life expressing my thanks for what has flowed from his pen. I am going to do better. So many little things in life mean so much at times. I remember reading in the Herald of Holiness about a preacher who lost his wife. I got to thinking that some day probably that would be my experience, and I wondered if the man did not feel lonely. I immediately sat down and wrote him a letter, a very short one, but expressing my sympathy in his bereavement. I not only received a nice letter in return but when he passed through Chicago he put in nearly an hour, I understand, trying to reach me on the phone to thank me for that letter.

Just think now of our editor grinding out editorials week after week, and never receiving a word from anyone, perhaps either of commendation or constructive criticism. I think criticism would help a fellow a little rather than to be left alone. I hope the other pastors have not been as negligent as I have been. I have not failed to tell these men when I see them how much good their articles have done me, but old a letter or a postcard now and then—what inspiration and courage it gives a fellow who is working to help people.

Dr. Wiley is just now writing some wonderful editorials—at least I think they are—and I am writing him expressing my appreciation of same. Now, if some of you dear brethren who read this article will do this also I believe it will help him in his labious task.

I do not know just what time the July issue of the Preacher's Magazine will appear. It is barely possible that you brethren will receive it while we are still in session at Wichita. We are looking forward to a great occasion. I am just naturally anxious as to what will take place at this General Assembly that will be looked back to as an outstanding event. It can assemble by where one man preached a sermon which undoubtedly made him General Superintendent. It was one of the greatest sermons on the doctrine of entire sanctification to which I think I ever listened, and there is not a doubt in my mind but that the sermon pulled votes for him to give him the highest position our church could offer. I look back at that occasion as an outstanding incident in that assembly.

At another assembly I remember a great feature of the occasion seemed to be the address made by a returned missionary. When he gave a description of the flood that carried away some of his people, sobbing was heard all over the house, and a large amount of money was pledged to carry on the work. That precious man has since gone to his reward. That, to my thinking, was one of the great outstanding events of that assembly.

At another General Assembly a man quite unknown, and whose praises we had never heard before, went to the center pulpit to preach and the everyone who heard him felt that he was a man of God's choosing, and that our movement would some day hear from him in a special way. He has since been made General Superintendent, and is loved and respected. I remember another General As-
seemly where one of our chief executives stood up and pleaded for one million dollars for missions.

No one for a minute thought that he would get it but he ended up by selling the clothes off his back, a suit that he had worn on one of his trips to a foreign land, and the different churches took different parts of the outfit—a hat or a pair of shoes or a coat or something of that nature; and before he got through, one million dollars had been pledged for missions. It was a great outstanding event of that assembly, and gave the Nazarenes an opportunity of seeing what could be done, and how God not only expected great thing of us but helped us to accomplish them.

Oh! that the Spirit of God might be outpoured upon that great assembly of people, who, returning to their respective homes, might be led to say, “God was at that assembly.” Why not pray for it; pray that the outstanding feature of the Eighth General Assembly at Wichita, Kans., might be the manifest presence of God. If we can have Him, everything will go right.

A pastor recently wrote, asking what attitude a preacher ought to take in connection with the local political affairs of his town or community. I wrote that it was my conviction that a preacher ought to go to the polls and vote, and ought to urge his people to do so. I doubted the advisability of bringing this or that candidate, either in person or by name, into the pulpit. We urge our folks to go to the polls, but have never expressed our opinion as to the virtues of any candidate, or the desire to defeat any candidate but once in our life, and that was during the last presidential campaign. We not only stood foursquare against the Democratic candidate but held a meeting, at which we talked to a full house, and that on a rainy night on “Why I cannot vote for Al Smith for President.” That is the only time we ever definitely took a stand for or against a candidate, and in this attitude we think we are scriptural. I cannot conceive of the Christians at Ephesus trying to put up Timothy for alderman or governor, with the slogan “Vote for Timothy, a Wet—advised by Paul.”

But in our day there is a great interest in politics. I have put it to the church that we need to think about the things that God thinks about. Sometimes we are so prejudiced that we cannot think about these things any longer.

I wonder what would happen to some of our evangelists if the members of the Church of the Nazarene had to split out of the city the way they did years ago when they let Paul over the wall in a basket, and it would seem that Paul stirred up things everywhere he went. True he did leave a church, and I do not want some of the brethren who seem to have the ability to stir up things wherever they go and leave things torn up to get any comfort out of what I say, but honestly, brethren, do you think a man can be God’s true workman and go into town and be spoken well of by everybody?

I was preaching in a certain place on “Tithing” and it was reported to me that one man in the congregation did not like what I said, and I think as far as he is concerned I will probably not get another invitation to preach in his church. I think that is in my favor. To have some solemn old tight-wad hear me preach on “God’s Financial Plan” and have him endorse me would hurt me about as much as anything I know, that is, I mean endorse without a change of heart on his part, and it would certainly seem as though my preaching did not have much punch in it. I wonder sometimes if the apostle Paul would be kept busy, either as a pastor or evangelist, in our denomination, to say nothing of what they would do to him in the modern church of today. And now, I do not want some of those hot folks who are so everlastingly hot that nobody wants them, to get any comfort out of what I say, for in some cases it is not so. No, in some cases I think Paul had the ability to draw men to him and make them love him, so that when he was separated from them it was like pulling out an eye or cutting off a right hand. Listen to this—And when he had thus spoken, he kneeled down, and prayed with them. And all they wept sore, and fell on Paul’s neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him onto the ship.

I am simply trying to say that there is danger of becoming so insipid and so unsavory that we give offense to no one, neither do we help any.

I was reading some statistics the other day giving the location and the number of members of some of the largest Protestant churches in America, and among them was one in Englewood that is quoted as having over two thousand members. I knew the church building was not as large as the First Church of the Nazarene of Chicago, and I immediately became interested in as to just what this large membership meant. The preacher would be known as a “Marrying Parson.” So far as I can find out, there are no restrictions of any kind for people uniting with this church. They stand up in their pew Sunday morning and are publicly declared to be members.

I do not know what kind of form or ceremony he conducts, but one of his brother pastors told me that they looked upon his method with great disfavor. I then got their Year Book and found out that the largest amount they raised a year was about $17,000 for all purposes, excluding the Sunday school. I ran over the total amount paid by the First Church of the Nazarene, Chicago, last year, and find that they had raised nearly $26,000 for all purposes, excluding the Sunday school, and we had but a little over five hundred members last year—so be exact I think it was $15, yet our 55 members gave for all purposes half as much again as this large church gave in twelve months.

I heard a man make an expression once something like this—“The more I see of some folks, the more I think of my dog.” I feel like saying, “The more I know about other churches, the more I think of the Nazarene people.” Think of it, now, this large church of 2,138 members gave approximately $80.00 a member, while the First Church of the Nazarene, Chicago, during the same time gave approximately $50.00 a member, and everything in First-church was pure benevolence; while much of their money is raised by church suppers, entertainments and such like. These are some of the things that love the Church of the Nazarene, and feel that there is no other people in the world like them.

In conversing with an evangelist a short time ago who had participated in a great soul-saving campaign, he told me that some of the friends in a certain town put up their automobiles for security to get enough money to launch the campaign. God came on the meetings, and literally hundreds sought God at their altar; money was raised to pay all the obligations and not one man lost his automobile. I remember dear old Brother John Short, dear to the memory of New Englanders, mortgaged his home to make possible the building of a Church of the Nazarene in Cambridge. I think though I am not sure, that this same home is now the parsonage, but be it as it may, John Short did not lose his home. The blessing of God was on the enterprise, and the incident in the town of which I have just spoken, the faith of the people was strengthened. Then I got to thinking of the multitudes of preachers and laymen who mortgaged their homes and drew money from the bank to invest in some enterprise to get rich quick, and have lost everything, and the faith of
the people ruined. I am sure that the thinking man will not accuse me of misjudging when I say that we can pretty near tell by the way a man invests his money what he loves most. I am just old enough now to look back over the years and see the effect of both the moral and physical calues of Jesus Christ and win souls to God, have sacrificed and given of their means and kept poor but kept the blessing of God upon them. Then I have seen other preachers who, anxious to accumulate money and lay up for a rainy day, have lost everything they had, and failed to that extent in being an outstanding sucess for God.

I challenge anyone to show me in the Scriptures where a preacher is either encouraged or condoned in laying aside money for himself or his family. I think it was John Wesley who said that after thousands of pounds had poured through his hands, if when he died they found more than so many pounds in his possession, the world would be at liberty to call him a thief and a crook. Do you think it was possible that he had to write booklets and tractts, selling them at a very reasonable sum. Thus he found wealth flowing into his hands, and said "I then saw the danger of becoming wealthy and sinking into the world."

That was a occasion for his famous statement, "Make all you can, save all you can and give all you can."

Someone has said that "Practice is better preaching than preaching," and I think there is something to it. A man came to my home a few days ago and tried to sell me a Bible. He spoke of the different advantages of having this book and how convenient it would be to have it in the pulpit when preaching. I wondered how he knew, so I asked him if he were a preacher. He answered by saying that he used to be. Upon inquiry I found that he was a graduate of a college with an A.B., M.A., and D.D. to his name. In spite of all these advantages he did not seem to be able to make the grade. His argument seemed to be that the church did not appreciate the line of preaching he gave them. He put in one-half hour explaining why the church that he had served for one year did not want him to return. That got me to thinking—what is the world in the good of an A.B., M.A., D.D., Ph.D. If it does not find a job, how is it any worse? It is like a man buying an automobile and not knowing how to run it. It is a burden to him, for if a man buys an automobile and then cannot drive it, in order to get the use of it he would have to hire a chauffeur. Then there is the upkeep and depreciation going on all the time. His members would expect more of him in visiting if he had an automobie than if he had to walk. His expectation would be that he expect more from men who have had the privilege of the schoolroom and have received their degrees. But now, brother, if these degrees do not make you more efficient they are bound to react on you. They would excuse a fellow who comes from the farm and does not seem to succeed as well as he should, but I doubt seriously if the people would excuse the man with several letters to his name.

If he is going to pasture those droves he would have to show the good just as the man who owns the car will have to show the car when he comes to visit the people. But now, if he cannot run the car he would have to push it ahead of him, and imagine a preacher going down the road pushing his automobie or with a claim on the front of it and the old and new friends knew how to write booklets and tractts, selling them at a very reasonable sum. The car, instead of being a blessing, is a burden to him. If he can make these four letters, A.B., M.A., D.D. and M. A. in the wrong place, I think the world would regard it as the thing that did bring success. "The fight is won in the last round," and someone has said that "that man is idle who does less than he can." In reading the history of the Israelites nation throughout the book of Judges it would tend to show that there never was a time that theIsraelites entered a depression but what God raised up a spiritual leader to not only combat the difficulty but to win the day; indeed I think the book of Judges is a great teaching trough for our faith. No one can watch the noble movements of our Nazarene preachers without becoming more or less interested in some of these men. We received a letter recently from a District Superintendent asking for some information about a certain young man looking for work on our district. Being the Secretary of the Advisory Board of our district, we were given liberty of just writing the facts about the young man. We have every excuse and kindly feeling in the world toward any preacher who has the passion or the desire to be a pastor and who does everything we could to reinstate any such person, but we feel that when a man repudiates the cardinal doctine of the Church of the Nazarene and associates himself with any religious organization that opposes this great experience he rarely makes good again. We do not say that he cannot but we are very strongly inclined to believe that he will not.

Now and then we get a picture of a preacher who will divide his congregation and take away with him a number of members into another or independent organization. If the church splits on a doctrine which some of the members feel is essential to their eternal salvation, we have no objection to make in the world, but I am satisfied in my own mind that if we divide because of personal feelings, we cannot expect the blessing of God upon us, and I think people show tremendously poor judgment to follow a man and leave the fellowship of the saints with whom they have worshiped for years, and kid themselves into believing they are following the Lord. In the natural realm, children invariably make a mistake when they follow the father. You can find many a good woman who has been left a widow with ten or eleven children on her hands, who some way managed to hold that family together, give them an education and send them out to bless a world. But the fathers that can do that are the men. If this is not the case, and they are away from the home they are apt to land in an orphan asylum, or he is very likely to marry again, and because of the new family that he raised, neglect his older children.

Now, can I make my application—preachers, that will leave a church in which they have been ordained when they have had laid upon their heads holy hands giving them authority to preach the Woe as taught by the Church of the Nazarene, and if these men can lightly forget those vows they took on when the presence and power of God were manifest in the services, they are just as apt to turn around again and leave this other church to shift for themselves when a better monetary position is offered. We have seen it occur so many times that we always pity the folks who follow the preacher and leave the saints with whom they have worshiped for years and try to satisfy themselves under the new conditions, and I do not say there may not be some, but I have yet to see the Nazarene preacher who has become disillusioned and becomes affiliated with a body of people who repudiate and reject the doctrine and experience of entire sanctification that ever comes back to us and is worth his salt.
There will be a number of young men probably who will read this article. You will be tempted a thousand times under the farfrom nit for tabernacles, healing meetings and great crowds and much prestige and more money, to leave the Nazarene fold, but let me tell you, young man, you will never regret it but once, and that will be all of your life, and more especially as your beard gray and your sholders gray. The Church of the Nazarene gives to the young men of today the greatest opportunity for heroism and courageous service that the world has ever seen since the days of the apostles. Give your armor, and to the fight. *Speak the things which become sound doctrine.* Remember the shallow talker seldom makes a mark.

**HOW ORDINARILY PREPARE TO PREACH**

By Raymond Browning

Part Two

The period at which I begin to use books is a natural question, and I will try to answer that briefly. Books, for the most part, are not immediately useful to me in sermon-making. Except for an occasional reference or quotation of interpretation of some puzzling point, books are of little service after the sermon begins. My reading must be done earlier and then what is retained and digested becomes usable. To begin to read and search for material when the time for making a sermon has arrived merely confuses my thinking and wastes my time. It is then too late to begin to shell corn and start for the mill. I must use the meal that is already ground no matter how little is in the barrel. This situation will look desperate sometimes but if you are tempted to despair just remember the story of how in Elijah’s day the Lord multiplied the widow’s meal, and take courage. God doesn’t want the people to go hungry even if we have only a few barley loaves and fishes on the premises. A sermon is not made in a day. It is like a water-course into which flow many tributaries. The book I read today may contribute to a sermon that will be preached months from now and the sermon preached last Sunday may have to be discarded a long time ago. It is true that once in a while I have found a book out of which I at once gathered an outline as well as considerable material for a sermon but this is the exception and not the rule.

The books I use most in sermon-making are fewer in number than ought to be used but since I am writing of actualities, and not ideals I will name first of all the Bible as my principal and unfailing source of supplies. A good dictionary helps me to fathom the meaning of obscure words and archaic words and often helps to clarify the meaning of the text. Adam Clarke’s Commentaries have been helpful to me during the past three years that I have been in pastoral work. When in evangelistic work it was difficult for me to have access to commentaries. They were too bulky to carry around. My reading in other years of Shedd’s, Milton, Dicken’s, DeQuincy, Victor Hugo, Tennyson, Browning, Scott, Burns et al has helped me in the matters of diction, vocabulary, and description. When I do come to the matter of material for sermon-building as compared to some other books they are as Tennyson expressed it, “As moonlight unto sunlight or as water unto wine.” Biography has a particular charm for me and is one of the most productive mines. Especially is this true of the biographies of great soul-winners, such as John Wesley, Martin Luther, Bishop Asbury, William Taylor, John Inskip, William Carey, Hudson Taylor, Adoniram Judson, Charles Finney, Dwight L. Moody, Madame Guyon, Sam Jones and others. Ordinarily books of history are interesting to me chiefly because of the wealth of illustration which may be gleaned from them. As to books on psychology and philosophy I have to confess that my interest is not great enough to make them useful to me at all times. The one point I wish to keep in mind when I read them is this: as a preacher I cannot do the work of a philosopher. I cannot be a psychologist, a historian or a scientist, rather I should try to be a theologian and a pastor. A sermon should have a spiritual foundation so if you want to read the works of an experienced and successful pastor I would suggest you read the works of John Wesley, a man who was able to be himself and his book, *A Plain Method of Allowing the Scripture to Robe the Human Nature.* A book after all is just an extension of a man’s life and personality and influence. For this reason it has always been easier for me to learn from men than from books. In this last-mentioned volume I found the richest and deepest mines of sermon-building.

The question of how I use books is not hard to answer. About all I know to tell is that I just seek what I can in reading and then squeeze it out. This may not be altogether like a sponge because what is squeezed out has undergone some changes since it was taken in. For instance I am not given to long quotations especially of printed writings. Too much quotation may leave the impression of culture but it may also become very monotonous. A preacher may become such a slave to quotation that he will be a sort of animated scrapbook. It seems to me to be better for us to gather thoughts, suggestions, outlines, and take the material and rearrange it to our own satisfaction. The venerable president of a certain holiness college told some young preachers to “Milk all the cows, save all the milk, skim off all the cream, and then serve the cream to the congregation.” It is well to use in their original form quotations from Scripture, stanzas from hymns, verses of poetry, and outstanding gems from classical literature but I usually employ anybody’s ideas with a good conscience, remembering that a certain very wise preacher said, “There is nothing new under the sun.” When I am dining out it doesn’t concern me greatly whether my hostess baked the apple pie or sent it in. I would rather a number of folks-world always more agreeable to you than to be forced to contribute to the meal than that it be dry and tasteless. One practical suggestion might be made before I pass from this subject. If I find a short poem that expresses clearly and beautifully some good thought, I memorize it until I can use it at any time it may be needed. Also, I try to remember at least one good thought from every book I read and from every interesting person that comes into my life. A story or incident that engages my attention will probably be lost to me. I try to store it away in the treasure chest of my memory until the hour when it will be needed to fill up and brighten what might otherwise be a dull spot in some address or sermon.

There has been proposed to me in this discussion the further question of my preparation for the sermon in a threefold way, spiritual, mental, and physical. In the order named I will say that my whole life seems to be a sort of preparation for preaching and a sermon is to some extent just an expression or an outgrowth of my fellowship and communion with God. It is absolutely impossible for me to separate my time from my preaching and so deeply has this principle been wrought in me that I am sure that if I should ever have one serious break with God, my preaching would be over until the broken relation should be restored. How any man could dare to invade a pulpit and attempt to preach a sermon when the life and power and love of religion has gone out of his own heart is a mystery of intrigue that I simply cannot fathom. I could never preach on family worship until the family altar was established in our own home. Tithing was a silent subject with me until I became a tither and not until I was clear scripturally and experimentally in the doctrine and love of religion has gone out of his own heart is a mystery of intrigue that I simply cannot fathom. I could never preach on family worship until the family altar was established in our own home. Tithing was a silent subject with me until I became a tither and not until I was clear scripturally and experimentally in the doctrine and love of religion has gone out of his own heart is a mystery of intrigue that I simply cannot fathom.
in Mohammedan countries a man who is a missionary will be limited in his usefulness if he does not wear a beard. If he doesn't the Mohammedans will think that he is a eunuch and will hold him in contempt. There is no use in denying that there is a physical element in the thing and that personal appearance through personality. Some geniuses like dear old Dr. Godfrey might dress like a scarecrow and still be mightily used of God, but most of us are not in that class. We are everyday men and women and we live chiefly among just plain, everyday folks and we are foolish if we do not learn to be pleasing and lovable and to have enough good sense and good manners so that we will not be embarrassing to our friends, our loved ones, and our congregations. Here again I must leave vague generalities and speak of my own experience. While my own habits are very imperfect and far from exemplary in regard to my physical preparation for preaching, yet there are some things to which I adhere with fair consistency. I refuse to eat heavily if I am going to preach. A full stomach and an empty brain are a poor combination for pulpit work. Many a host and hostess have been disappointed when I ate sparingly of the delicious supper served about an hour before preaching time, but my duty to the congregation meant more than the feelings of those people who did not carry my sense of responsibility to God. I have read that prize-fighters eat very lightly before a contest. I am not so corruptible a crown would be indifferent of the incorruptible. The value of a clear mind in preaching is too patent for discussion. The mind of the preacher operant is not to be despised. For my part I should not want to dress in such a way that I would be offensive to the good taste of decent people. If I should happen to go to the pulpit and discover that I had neglected to shave, it would make me thoroughly uncomfortable. A soiled collar, a missing button, shoes unlaced, or my fingernails in mourning would do much to disturb my equilibrium and have a tendency to slow down the fervor and interest in preaching. Other matters come to my mind, but the last two of the discussion is not only intimate and too personal to be continued without a feeling of embarrassment.

The last thing I was asked to mention in this paper is my attitude toward my audience when I am to preach. This is a highly complex question and at this point I wish I were a psychologist. If I were, may be I could explain it to my own satisfaction whether anybody understood me or not. In the first place, my attitude is somewhat impersonal. It is very difficult for me to speak of them as my people or of the church as my church. These people are the Lord's people and this church is His church. In the divine arrangement of things my hand is at the helm temporarily, but tomorrow I may be gone and another servant of the Lord will stand in my place. There is something taking place here that is infinitely greater than anything I can plan or execute and I bow as did Joshua to another leader who said, "As captain of the Lord's hosts, I am come." I have no sense of proprietorship and I am not paternal. My place is that of an under-shepherd.

Again, my attitude is that of reverential fear. I dare not rush into the presence of the Lord and as a helpless child. The privilege of preaching is too responsible for me to dare to enter the pulpit unless by divine invitation. Here I must stand between the living and the dead to deal with the most precious thing God ever made out on earth. The responsibility of the surgeon who performs the delicate and critical operation in an endeavor to save human life is small compared with ours in the matter of dealing with precious blood-bought souls. The seriousness of it all weighs upon me until I dare not trifle and sometimes I need patience to bear those who weigh things in this world's balance. Also there is in my mind an undercurrent of sublime confidence in the gospel of Christ. There is no vestige of doubt with me but that the Word and full salvation hold the beautiful golden keys of the kingdom. We have the solution of every man's sorrows and troubles if he will only avail himself of the preferred remedy. We know the one and only Savior, the present and absolute solution of the sin problem and the saving of his soul is the unerring road to life and immortality. Also there is in my mind a vision of what the congregation ought to be and could be if conformed to the divine will. Beneath all their mistakes and failures and sins I have faith to see lives so glorious and beautiful that they rise in my imagination above their old selves as Adam stood above the dirt out of which the hand of God fashioned him. This vision of the angel in the block of stone sometimes tempts me to be a little impatient because folks move so
slowly and I try to do like the old preacher in Goldsmith's "Deserted Village":

"And as the parent bird each fond endemptry
To tempt its new-fledged offspring to the skies
He chid their wanderings and reproved their
day delay
Allured to brighter worlds and led the way.

Finally, if I know my own heart, there is
within has thinking a deep and oldling attitude
of love and tenerness. Even after I have done
my best if there are those who will not be saved
there is still such a tenacity of affection toward
that sometimes I can hardly stand it and
it almost breaks my heart. In such a moment I
turn for comfort to One who drained to its bitter
drops the cup of sorrow--which we but taste and
my anxiety seems so trilling when I hear Him
say, "O Jerusalem, Jerusalem, which killsthe
prophets and almost them that are sent unto
thee; how often would I have gathered thy
children together, as a hen doth gather her brood
under her wings, and ye would not."

COLUMBUS, O.


discussion of our problems
by oscar hudson

three problems, fundamental in their
importance, face the work of the Church
of the Nazarene, which I am asked to dis-
cuss. I do not know that I have a complete
solution of these problems; but I have some ideas
which I append.

1. how can we reach more of the north-
christian group around us?

1. pray! pray! pray! 2. work! work! work! 3. pray! pray! pray! 4. work! work! work!

the slogan of dr. breer, our founder, was,
"get the glory down." without this, our case is
lost. we cannot compete with the older and
wealthier churches, in elaborate programs and
stately forms. this is not our job. if we fulfill
our mission we must pray down the holy fire
and keep our ecclesiastical machinery well oiled
with theunction of holy ghost.

this was the attraction when some of us got in
during the early days of the holiness movement.
there was an absence of cultured singing, and
instrumental music; but with shining faces they
sang:

"down at the cross where my savior died,
down where for cleansing from sin, i cried;
there to my heart was the blood applied,
glory to his name!"

for the first time we perceived that there was
power in the blood of christ to cleanse the heart
from all sin, and we found a longed for personal
us for the blessing. we returned to the meetings,
not to hear the preaching, but to see those shin-
ing faces and to hear them give vent to bounding
hearts as they sang:

"o precious fountain that saves from sin,
i am so glad i have entered in;
here Jesus saves me and keeps me clean;
glory to his name!"

the glory, and not the culture, nor the doc-
trine, pulled this poor backslider to the meetings,
where he got quiet and heard the message of
salvation and found deliverance from all sin.

2. how can we better establish our own
people, so that they need not be "worked
over" in every revival meeting?

i. by ironing on that class of evangelists
who proceed on the theory that this is the way
to have a revival. any gardener who makes a
practice of pulling his plants up and setting them
out again, will soon have stunted plants and pro-
duce no fruit to perfection. evangelists who
labor to get the members of the church to the
altar and then report a great number of seekers,
are, as a rule, doing more harm to our work, than
good. i have seen some who seemed to think that
no one had the blessing real good until he profes-
sed under their "superior" (? ) ministry. when the
evangelist appeared to be gratified

when some member of the church went forward
and made another profession, i could not see that he
had any more victory, unction, patience or
self-sacrifice afterward than he had before he
made such profession. usually such procedure
unsettles those who are immature in faith, stops
devotional development and hinders the growth of
the church.

i have witnessed two such campaigns in
churches with which we were connected and have
thoroughly analyzed the situation. in both
cases, before the campaigns, crowds were fair,
finances adequate, professions usual, at the sun-
day night services, and people were being asked
to church membership. there was a great stir
during the campaign and numbers were forward
for prayer; but it was mostly members of the
church, and the meetings resulted in few or no
additions to church membership. after the cam-
pan closed the attendance dropped off, finances
decreased, the altar was barren of seekers, and
discouragement hung from every quarter. the
pastor had a hard fight for a few months until he
put the church's settled down again under the
burden of prayer and from under the shaming
power of the evangelistic service.

2. our people need to be taught that "casting
away their confidence," and running to the moun-
ten's bench to make a new confession, will not de-
velop them in the life of holiness. while we
explore the fact that some churches have dis-
couraged the moun-ter's bench, entirely, we should
be careful that we do not swing to the other extreme,
and allow our people to become afflicted with
moun-ter's-benchitis. it is not a cure-all, and we
should teach our people that it is not. there
are battles to fight after we get into canaan.
giants must be killed, kings driven out and the
land possessed; but these exploits cannot be
accomplished by giving up what has already been
earned. the gardener may dig about his plants
and let the light down to the roots, but he must
be careful that he does not dig them up en-
tirely.

it is not an indication of backsliding when a
person, for the first time, sees something in his
life that should be surrendered and slain. it is
more an indication of heart's distress when a
person receives such light, walks in it quickly
and gets rid of things that have hindered him.
our people need help and to be stirred from
their lethargy, while doing this we should
teach them to resist discouragement and hold

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PIETY AND HONESTY, THE WATCHWORD OF PREACHERS

By C. R. Cunton

VICTOR HUGO made one of his characters say: "A wealthy minister is a mis-

er.* The thought is, no true minis-
ter can retain his wealth in this world of multi-
plied human needs everywhere.

The title "Nazarene Preacher" should be a
synonym for piety and honesty. Yet even Naz-
arene preachers are human, and have their hat-
ders, their temptations, and sometimes life-back-
grounds not conducive to the highest standard of
piety and honesty. Consequently the necessity of
"line upon line, precept upon precept, and
here a little and there a little."

Preachers are regarded as religious leaders; not
only of their flock, but also of the community
where they serve. Their lives should be sincere
and their conduct above reproach. The Lord him-
self is in a large measure dependent upon them
to represent Him and his cause in their territory.
What a minister really is counts for more in his
community than what he says.

One has said, "Our whole duty is made up of
these things: we should live soberly with respect
to himself; righteously with respect to his
neighbor; and pleasantly with respect to God."
In piety a preacher must be sincere. He must
cannot camouflage here. He must pray not only in
public, but in the closet where none but God
can hear. He must come to God's Word not
only to profit by it, but also to receive light and
doubt to fashion his life according to
its teaching. "Our sufficiency is of God who also
hath made us able ministers of the New Testa-
ment, not of the letter but of the Spirit; for the
letter killeth, but the Spirit giveth life."

"The true minister is God touched, God en-
able, and God made. The Spirit of God is on
the preacher, in anointing power. The fruit of
His Spirit is in his heart. His preaching gives
life as the spring gives life; gives life as the resur-
rection gives life. The life-giving preacher is a
man of God whose soul is ever following hard after
God; and whose ministry is like the life-giving
stream. Real preaching is not the performance
of an hour but the outflow of the inner life."
For a preacher to be careless as to his inner
life and devotion is no less than a crime.

Honesty in all manner of living. A Nazarene
preacher's word should be as good as his bond.

Duties should be faithfully kept, and promises ful-
filled. His bills should be promptly paid or oth-
erwise honorably met. To this end a preacher
should labor to make it possible for his congre-
gation to leave a church with unpaid personal bills is to
block the way for his successor, and to retard
the work of the kingdom.

I have in mind a man who took the pastorate of
a church in a nice city. He was religious and
through hard work built the church up; but he
was careless about meeting financial obligations.
He ran bills at different stores, borrowed money
from sympathetic friends, and did not pay. Fi-
nally, his creditors tired of carrying him, began
to talk and soon the talk spread throughout the
town. The work for which he had labored hard
was, by his poor financial management, almost
ruined. He had to give up the pastorate. His
successor is endeavoring to overcome the re-
prehend and live down the mistakes of his prede-
cessor. Oh, Lord, how long! Regardless of who is
at fault a preacher must meet his financial
obligations or surrender the pulpit.

A Nazarene preacher should be honest in mak-
ing assembly reports. As to statistical reports
the church may not report members who have left the
community and who have given no account of themselves
for years and whose whereabouts are unknown.
Nor is it fair to retain on record for the purpose
of reporting, names of persons who have absent-
ed themselves from the services for years, and
are living a dissolute life. They are not the church
vow taken. Such are of no value to the local or
general church; nor is it fair to a suc-
ceeding pastor who may have some regard for a
proper church membership record.

A Nazarene pastor should be honest in financial
reports. It is not honest to report in receipts
borrowed money which must be returned unless
so stated. Nor is it honest to borrow money to
pay current expenses and report all bills paid in
full, while borrowed money remains unpaid.

Another financial problem often arises in the
misappropriation of funds. For instance, money
received for General or District Budget and ap-
propriation to be given to preacher may be
even to pastor's salary. Or money raised for evan-
gelists, and appropriated for local internals may
be an example. Another example is money re-
ceived through the regular Sunday school offering
and applied to various other purposes while the

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HINTS TO GROWING PREACHERS

By C. Warren Jones

Too many revival meetings during the year. When a church has so many there is a tendency to not make the necessary preparation. Then, they become so common place and the pastor has very little time in which to indoctrinate his people and get them established. Two meetings and at the most three, with a careful and prayerful preparation and then the work of the evangelist carefully followed up is far better than haphazardly putting on meeting after meeting through the year. Ours should be a thorough work.

The pastor and the church should make preparation for a revival. You cannot start a meeting just any time someone thinks it is time for a meeting. There is a time for the revival. The Spirit is waiting for the people, and the burdens of prayer will come on the church and they will find themselves praying mightily for a revival. They will pray at the midweek service and the cottage prayer meetings will spring up here and there. The pastor will probably feel led to preach a series of sermons preparing the people for the revival. Faith will spring up and the members will fall in line. The evangelist will arrive and the revival will be in full swing. It will be on, because the church and pastor have made the necessary preparation.

Cottage prayer meetings can be held in an atl
domination, but as a rule they should not be continued throughout the year. They are liable to become common and get into a rut and if you have them all the time, they will take from your midweek service. You can, as a pastor, arrange for these special prayer meetings for a few weeks preceding each revival, and they had a family of children. One day these children, playing in the sand, found a very peculiar stone. They showed it to their parents, but they had never seen anything like it, and did not know what it was. And for years these children kept that stone for a plaything—perhaps often leaving it out in the sand pile during the night; but one day a man came and stopped at the house and saw the children playing with the stone, and asked to see it. When they placed it in his hand, he opened wide his eyes and gazed at it in silence; at last he said: "This is a most remarkable stone; if you wanted to sell it, what would you take for it?"

"Oh," said the man, "I never thought it was worth much, if anything, and I do not think I care to sell it; as the children think so much of it. They have found out that when they rub it, it will shine in the dark, and they call it a candle stone."

"Well," said the man, "I have had quite a good deal to do with diamonds; but this is the largest piece I have ever seen in my house—it may be worth a half million dollars or more!"

This must have been quite a surprise for those people, and it is safe to say that after that they never let it out in the sand pile at night. Is not this story of those poor people with that valuable gem in their possession, and yet its real value entirely unknown to them, a good illustration of a great many people in our own civilized land with that most valuable book, the Bible, which every family has or may have, but which they treat as though it was not worth half as much as an old novel which costs only a few cents? Just as the diamond shone in the deep and had a light in itself. But the Bible with spiritual light to shine and illuminate the pathway to life eternal is so often ignored and its value unknown—as much so as that diamond in the sand pile—C. A. Vassar.

Joshua 1:8. Phillips Brooks used to tell the story of some savages to whom was given a sun dial. So desirous were they to honor it and keep it sacred that they hauled it in, and built a tent round about it, saying, "No sun could shine on it; it was of no use whatever. How many men treat the Bible the same way! Storal carefully away in the bookcase, or on the center table, where it may be dusted once a week, seldom read and never studied, it is about as useless as the sun dial in the shade.—Selected.

John 2:19. A man in the state of New Jersey fell heir to a large family Bible in the year 1874. His aunt, who had died, left this instruction in her will: "To my beloved nephew I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just, lawful debts be paid."

The estate amounted to only a few hundred dollars, which soon vanished, and the Bible was laid on a shelf, where it lay for thirty-five years, unappreciated, unopened. The gentleman became poverty stricken, and in his old age decided to give up his son's home to spend the remaining years of his life.

In packing his trunk for the journey, he had occasion to get down the family Bible. As he leafed it through, he found hidden among its leaves $5,000 in bank notes. All these thirty-five years they had lain hidden between its covers, and he had lived in want and distress!

There may not be bank notes hidden away in your Bible, but there are treasures within the covers which money cannot buy. Will you live in spiritual fearlessness and want, and then at the end of your journey, find that you have been the richest man whom God ever blessed, because you have had vast treasures at your command which have lain unused, neglected? Will you not take the Bible from its resting place each day and leaf it through, searching for the treasures which have been left there for you?—Selected.

 Everywhere in this Book of God we find a supreme wish to help men. When we most need help the words are sweeter than the honeycomb. When other books are dumb, this book speaks most sweetly. It is like a star, it shines in the darkness; it waits the going down of the superficial sun of our transient prosperity, and then it breaks upon us as the shadows thicken. This is the real greatness of God: he will not break the bruised reed.—Joseph Parker.

The Saviour I need is one who can help me today, one who counts my present enemies down on one's side, and who can communicate to me such real strength as shall make the difference between my being defeated and conquering them. If he merely promises to take me out from among my foes, if he merely says I shall be safe when I die, that is to call victory!—Marcus Don.122

THE PREACHER'S MAGAZINE

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THE PREACHER'S MAGAZINE

Published House remains unpaid for years for years of literature furnished the school.

Nor is he honest for licensed or local ministers taking the course of study to take unfair advantages in their examinations. Neither is it honest for an elder under whom examinations are being taken during the year, to give aid to students. This is unfair to the party concerned and to the church at large.

If a preacher expects to continue successfully in the work he must so order his life that when engaged in secret prayer no skeletons will arise before his mind's eye but his sky will be clear and his anchor will hold.

SELECTED ILLUSTRATIONS

Compiled by C. Harold Ripper

Psalm 1:7. Physiology shows us how inevitably the loom on which one subsists determines the texture of his flesh. Can the daily newspaper, the light romance, the secular magazine, build up the fiber and tissue of a true spiritual character? We are not putting any early prohibition on these things; but when we think of the place which they hold in modern society, and with how many Christians they constitute the larger share of the daily reading, there is suggested a very serious theme for reflection. As the solemn necessity is laid upon the sinner of choosing between Christ and the world, so is the choice pressed upon the Christian between the Bible and literature—that is, the choice as to which shall hold the supreme place.—A. G. Gordon.

(30)
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The Preacher's Magazine
J. B. Chapman, D. D.
Editor

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ONLY YOUR BEST IS GOOD ENOUGH
By the Editor

There is nothing more complimentary to an audience than for a preacher to offer it a reserved service. And the average audience is uncanny in the art of reading preachers. Well, perhaps I am generalizing too soon; for you know we have a tendency to think others feel like we do about a matter. Not long since I saw the preacher get up and stand rather far away from the desk and then lean over on it in a very lazy manner. I did not pay very much attention to what he said, for I was occupied with thoughts concerning the preacher's motives and earnestness. I wondered if he was just careless. Then I wondered if his wife or someone else had ever taken the trouble to tell him that his very manner robbed his speech of interest. Then I wondered if he was not faking—thinking that his want of pretension would cause the people to know he was not "stuck up." I even wondered what would happen if the pulpit desk should slip. But after a while I resented the proposition. I began to feel that that preacher did not consider us of sufficient importance to make him do his best and put on his best appearance. I began to imagine that if he were somewhere else he would improve, and I began to wish he were somewhere else. Perhaps others in the audience did not feel just this way about it—but I am not sure.

And always when the preacher begins with the air, "This is really not an important occasion, like I am used to, you know," I begin to feel bored myself. If he proceeds with evidences of reserve so that I feel that he is not putting his best self and his whole self into the message I begin to wish I could hear him under more appealing circumstances. But why continue on the negative side?

A little while ago I talked with an intelligent member of a congregation that had a young preacher who possessed but the ordinary gifts and graces requisite to his calling. I asked how the pastor was getting along, and his member said he was doing "fine." I asked if he was a really great preacher. The layman replied, "Oh, he is about like the majority. He does not stick
to his text very well, and has a tendency to race off after stray thoughts that cross his mind, but he is earnest and sincere and we all feel that he is doing his very best and that he will improve." This was a great deal to learn in so short a time, but I was especially impressed that sincerity and doing his best were the principal compensations, and then I decided that these are the principal compensations as a rule.

The preacher who habitually does his very best will improve. It is good discipline to preach to small crowds, if only one will really preach to the small crowd. Anyone who can preach to a small crowd can preach to a large one, but the opposite cannot be said. There are many who can preach to big crowds on extraordinary occasions who can do practically nothing for a small crowd. But the fastest growing preachers are those who never slight any crowd. If the crowd is small it is so much the more difficult to do good, and the call is for a more careful effort. I have likened it to shooting birds: anyone can shoot into a covey and kill one or two, as it were by accident. But when there is only one bird on the limb it is necessary to take most careful aim.

And, after all, there is no better proof that the preacher is truly in earnest than when he makes "a noble effort" with a small crowd on what is supposed to be an ordinary occasion. Here there is little chance for pride and vanity to play a part, so if he puts his best into it, he does so because he is concerned for the cause of Christ.

And this principle applies to all the preacher's duties. Take pastoral visiting: well, here too I speak from experience. I asked the preacher to come to the house for a meal, told him I wanted the family to meet him and that they were not there much except the time of the evening meal. But he said he was very busy and would prefer to take lunch with me downtown some day. Well, I never got around to that downtown lunch, and more than that, I have always felt that my family did not occupy a very high place in the preacher's estimation. I may have misjudged him—and he is dead now—but when I found we were not important to him he ceased to be quite so important with me.

The fact is there is but a small future for the preacher who slights his work. If he has a small church and gives it its very best he may have a larger church some time. But there is no occasion that is not important—at least for the preacher. And there is no duty that is well done unless the preacher did his very best at it. Our best is poor enough, but less than our best won't do. Do you habitually do your best?

Historians seldom take note of so obscure an event; yet, if the secret connections of revivals with the destiny of nations could be disclosed, they would appear to be more critical evolutions of history than the Gothic invasions. A volume has been compiled, narrating the decisive battles of the world. But more significant than this, and probing deeper, the divine government of the world would be the history of revivals. —AUSTIN PHILIPS.
understand not what sin is, arise the other error that they know not and understand not what grace is."

Canen Cook also remarks, "From the special confession of sin, David passes to the acknowledgment of inherent and inherited sinfulness."

Dr. Maclaren, the great Baptist preacher, affirms the same truth: "We must not only recognize wrong-doing but that alienation of heart from which it came." Albert Barnes writes, "The deep sense which David had of his depravity was derived from the fact that his sin was not a sudden thought, or a mere outward act, or an offense committed under the influence of strong temptation, but that it was the result of an entire corruption of nature, of a deep depravity of heart—running back to the very commencement of his being."

We may draw these lessons then:

a. That men are born with a propensity to sin.

b. That this does not excuse our sins, but only explains them, and why we commit them.

c. This makes plain why God demands and we sorely need sanctification—a clean heart.

III. The text and the whole psalm assume that there is a possible deliverance from this abnormal condition of nature—this depravity of heart, David prayed for purging, washing, cleansing, as if he had not a shadow of a doubt that there was complete deliverance for him, "I shall be clean." "I shall be whiter than snow." "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." "My tongue shall sing aloud of thy righteousness, and my mouth shall show forth thy praise." "A broken and a contrite heart, O God, thou wilt not despise!"

Thank God, this is everywhere the voice of scripture. "Jehovah thy God, will circumcise thy heart, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live" (Deut. 10:16, V.). "Then will I sprinkle clean water upon you, and ye shall be clean: from all filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep mine ordinances and do them" (Ezek. 36:25-29).

"He will purify the sons of Levi, and refine them as gold and silver, and they shall offer unto Jehovah offerings in righteousness" (Mal. 3:1-3, V.). "Giving them the Holy Spirit cleansing their hearts by faith" (Acts 15:8, 9).

IV. Notice. David prayed just as the prophets taught and the New Testament centuries later, "Create in me a clean heart. He saw that no reformation of outward conduct would answer. The cleansing must be in the heart, the innermost center of his being, where all the trouble was. All Christians need exactly this same Davidic vision. We were all born with this inherited, inbred sin-principle, and we need to have it taken away from our beings by the same baptism with the Holy Spirit, that came upon the early church at Pentecost. Canen Cook wrote, "The creation of a pure heart, free from the taint and consciousness of sin, is altogether an evangelical doctrine. This experience is more than regeneration and justification. The washing takes out the impurity; the soul is cleansed."

Dr. Albert Barnes also says, "The cleansing needed was not any more outward purification, but the purification of the soul itself, that David might be made entirely clean, with no remaining pollution in his soul."

Matthew Henry well said, "Every one of us brought into the world with us a corrupt nature, wretchedly degenerated from its primitive purity and rectitude. We have from our birth the seeds of sin in our bodies, the seeds of sin in our souls, and the stain of sin upon both. This is what we call original sin, because it is as ancient as our origin, and because it is the original of all our actual transgressions. This is that foolishness which is bound in the heart of a child—that promenès to evil, and backwardness to good, which is the burden of the regenerate, and the ruin of the unregenerate, it is a bent to hike from God." "Every unacquainted child of God in all the world needs to have David's awful consciousness of this personal sinfulness, and his own responsibility for having it. When God shows us that we can be cleansed from it, then the responsibility and the guilt are wholly ours for keeping it."

V. Lastly, Take one more critical look at this comprehensive prayer. Create in me a clean heart O God! This is not a development, an evolution, a growth; it is a creation. It does not take a lifetime to accomplish it, leaving us till death in our pollution. It is sudden, instantaneous, perfected in a moment of time.

1. Create in me. Not a legal, fictitious holiness in Christ, who hides and covers us, so that God does not see our depravity, but only Christ's holiness, as was taught at Keswick, and by the Plymouth Brethren. Such theology gives freedom and licence to sin, "Be ye yourselves also holy!" (1 Pet. 1:15). "The blood of Jesus Christ his Son cleanseth us from all sin!" (1 John 1:7). Only a personal cleansing will meet our need in that great day.

2. Create in me, a clean heart, O God! Only can create. All the scientists in the world could not create a grain of wheat or a mustard seed. He who creates brought upon a beautiful world out of chaos, can create holiness in a disordered soul. He who created man upright at the beginning, can recreate him in holiness now. Bishops, cardinals, popes, cannot do it. Evolution cannot do it. Death cannot do it. God can do it, and will do it if we will imitate David and let Him. This is the only way it ever has come or does come to fallen mortals.

Pray earnestly, expectantly, "Create in me a clean heart O God!" "Now teach me and I shall be whiter than snow."

THE HAPPY MAN

Text—Philippians 4:11-12. "For I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." WE are living in a restless age. We claim to be free yet we are slaves to some inner urge which destroys our peace of mind and kills our content. Every paper tells of some effort to break records, long distance flying, altitude records, most hours in the air, etc., religiously, Billy Sunday and a million others strain every sinew to outdistance the world. Automobile factories increasing the allotment of luxury dealers, insurance companies increasing quotas to swamping agents, chain stores holding group meetings to drive little stores mad. The dignified Waldorf-Astoria gives place to buildings which will produce more shekels as the restless title of so-called progress makes its way. Money, power, position, all are madly sought in the scramble, but even the possession of the earth itself will not prevent the seeking for more worlds to conquer.

A poet once said he would content if he could some day possess a stone house and a grand piano situated on a beautiful lawn. After being able to fulfill his wish, he wrote a dissertation explaining why these things could not bring content.

A story is told of a king who was suffering from a malady and was advised by his astrologist that he could be cured if the shirt of a contended man were brought for him to wear. People went out to all parts of the kingdom after such a person and after a long search they found a man who was really happy, but he did not possess a shirt.

The old restless urge of the Anglo-Saxon pioneers is being converted into the drive and grind and rush of our machine civilization which is crushing out quiet peace and happiness. Paul seems to have a panacea. He said that the resolve of his life was to be content in any state. He had a purpose in his life, there were some things he wanted to do and his desire for accomplishment was so strong that he willing to give his life. His work was not to produce portable things but to accomplish greatly in producing a way of contentment for others. His outlook on life was such that having much or little meant nothing to him. Being in want or plenty was had no moment. Beaten with stripes or in prison, he could yet be happy. Friends might forsake him, churches which he loved proved recrnt to their trust, yet his peace of mind could not be shaken. He had formed the secret that life consists not in the abundance of your possessions, that the inner and not the outer produces happiness.

The great Bismarck said, "If a man thinks he can find happiness outside of himself, he is doomed to failure." Milton, Bunyan, Helen Keller and hosts of others have borne witness to this. The Master Teacher said consider the lilies, consider the birds, do not worry about the morrow. He knew the lullabies of worry and fear and discontent and knew they would destroy life, and he sought to bring in an understanding of the eternal and the laws which rule the universe. How sufficient was his word, "My peace I leave with you." That word was not spoken exclusively to Galilean peasants, it was spoken to the harried worried slave of convention
of today who needs the comfort and quiet assurance which religion alone can bring.

What do I want in life, what do I need, what will give me peace and happiness? Voltaire has one of his characters "Candide" wander all over the earth seeking the riddle of contentment. He finally came back and found a Turk gardening on a 20-acre estate. He and his children cultivated it. He was happy and alive to life and as he said kept from three great evils "Weariness, vice and want." All is not right in the world, all is not right in any individual. Fear and need of worry will not better conditions. The happy man is one who has found peace first in his own heart, has learned that the abundance of promises has nothing to do with happiness, has discovered that losing his life is finding it.—Roy Rutherford in The Christian Evangelist.

HOSEA — THE PREACHER OF LOVE AND REPENTANCE
Remonstrance and Entreaty, Chapters 13, 14
I will heal their backsliding, I will love them freely (14: 4).

The prophet had in many ways sought to bring home to the northern nation recognition of their sin and iniquity. He had uttered the indictment of Jehovah against the sinful nation in denouncing the controversy that the Lord had against them; he had warned them that they had been sinning beyond the reach of mercy and thus were in a dangerous position; he had called to their attention that what of goodness they had, it was like a morning cloud; he had warned them that they had been sowing to the wind, and their harvest would be the whirlwind; he had announced that they were transgressing to such an extent that they were showing wickedness; then he cited as the culmination of their evil ways the fact that they were sinning against love. Before he brings his messages to a close and ceases from his prophetic warnings, he once more utters a remonstrance and then giving an entreaty which was filled with longing and pathos, the sound of his voice is hushed in silence.

SIN AGAINST THE GODHEAD OF THE DIVINE BEING
Sin falls into different categories, sin against self, sin against our brother and sin against God. As the prophet concludes his warnings his thought dwells especially on the fact that the nation had sinned against God. They had violated the commandment, "Thou shalt have no other gods before me." In their life when they worshiped Jehovah, then it was that "When Ephraim spake, there was trembling," or an alternative reading is "When Ephraim spake with trembling, he exalted himself in Israel." This last reading would seem to be preferable. When Israel felt her own insufficiency, and recognized the necessity of reliance on God, then the nation was exalted in the land, but when Israel exalted herself, and in that exaltation of self-sufficiency, forget God and worshiped Baal, then he died. He lost his standing and prestige. Carried on in the toils of their self-exaltation they had sinned more and more by plunging deeper and deeper into idolatry, making for themselves molten images, and then calling unto the people, "Let the men that sacrifice jgs the calves." In consequence of this departing from God, they were not able as a nation. The pronouncement came, "Therefore they shall be as the morning cloud, and as the dew that passeth early away, as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney." Over against this open expression of sin, on the part of the people, stood the mercy and grace of God. Through the providence of God they had been brought forth from the land of Egypt, and at that time one of the great fundamental truths that they had been taught was that they should have no other gods but the one divine Supreme Being and beside Him was no deliverer for them. Moreover also that same Providence had followed them through the wilderness, and pointed out for them the evidences where dwelt with all of its gauntness and death stalked there had God led them and had brought them forth, there it was that God did show His special knowledge, of their need and supply it. There they had experienced the fact that in the extremities of life God meets us; where there is no way He makes a way for us, But instead of recognizing these gracious messages as coming from the hand of God and in return giving praise and thanksgiving, they had sought out other sustenance for their spiritual life and consequently they experienced the consequence that they were filled in keeping with the pasture wherein they fed. Then they did not glorify God, neither was thankful for all the benefits bestowed upon them; they became exalted in their own self-appreciation; and then turning their hearts away from God they continued until they had forgotten Him entirely. This led to the result that instead of finding in divine Providence a tender care and solicitude for their needs, they found the God of judgment, "Therefore I will unto them as a lion; as a leopard will I watch the way; I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart; and there will I devour them like a lioness; the wild beast shall tear them." When the God of love becomes the minister of divine wrath, how great is that wrath!

This doom that had come upon them was of their own making; it was because they had been against God, the source of their help and strength. In days gone by they had sought for a king to rule over them; they had rejected a theocracy, a government in which God was their ruler and sovereign, but what was their plight now? Where now is thy king, that he may save thee in the all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? They had sought a king in their own self-will, therefore God had given them a king in his anger. "Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes?" When we seek our own way, and reject divine leadership, when we would solve the problems of life by human means, then in our extremity we will find ourselves deserted. We will find that even through divine permission we may have had our own way yet this was because we were determines in our purpose, and in our extremity we will find ourselves deserted. We will find that even though by divine permission we may have had our own way yet this was because we determined in our purpose, and in our extremity we will find ourselves deserted. We will find that even though our own power came to nothing, and the God of all grace might be pleased to show them favor, then would they bring the offering of praise unto the Lord, and that God of all power and of all grace would come to their aid, upon the leading power and nation of the day, no longer would they trust in material resources.
and moreover above all they would not regard the work of their hands, the idols which they had worshipped as gods, for in Jehovah alone do the defences of the nation rest.

Coming with such evidence of cohabitation they may be assured that all their backslidings will be healed and the love of the Lord will be freely poured upon them; they may rest in confidence that Jehovah's anger will be turned away. Thus we have the picture of what always constitutes true repentance whether it be national or individual. Following comes the gracious promise, "I will be unto Israel: I shall grow as the lily, and cast forth his roots as Lebanon." Eiselen tells us, "The dew of Syrian nights are excessive; on many mornings it looks as if there had been a heavy rain! This dew is of great importance in Palestine, since it is the only slaking of the drought which the country feels from May till October. In view of this fact it is only natural that dew should become a symbol of that which is refreshing, quickening, and invigorating. Jehovah will put new energy and life into Israel." With this new life he shall rise in statelessness of personality as the lily of the field and send down his roots into the depths of life giving force thus giving him stability and growth as the lily of the ground. As shoots spring up from the roots of the parent stock of a tree, so shall Israel be; he shall multiply and increase and shall become beautiful as the olive tree; from his life there shall go forth the fragrance of a holy life which shall be like the cedars and lilies of Lebanon. The people in such a nation shall prosper and there shall sound out their renown as the aroma of the wine of Lebanon. When Israel shall have come to such a state of grace, then will he remove all connection with the idols with which she has so abominably worshipped; he shall say, "What have I to do any more with idols?" Again as it is with a nation, so with an individual soul, when the grace of God takes full possession of the life and soul, then it is that the cherished material objects slip away and this "expulsive power of a new affection" drives forth from the heart objects of worship. Once more does the word of assurance come to the nation that when he shall return thus unto the Lord and find in him the source of his life and the sanctuary for his worship, then be he find that the Lord his God will watch over him, that He will ever extend to him His protection and care and shall be the source of his fruition.

With the gracious promises thus given, the replanting of the nation were concluded, and the prophet adds simply an epithet. He admonishes that whoever is wise among them, they will give heed to the words of instruction, and the prudent man among them will know them. In thus meeting out punishment for sin and enjoining conditions of repentance, there was uprightness and justice in the act of Providence; and he who would walk in keeping with the ordinances of the divine will, will follow these commands, but they who disobey them shall find in them their ruin and destruction, "Just as the ways of God, And justifiable to men; Unless there he who think not God at all."

HOMILETICAL SUGGESTIONS

In the last chapter there are several texts that are useful. Verse 4 gives one of the outstanding texts for backsliders. "I will heal their backsliding, I will love them freely." A theme might be, "God's Love for the Backsliders." Another text is found in verse 5, "I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon." As a theme you might suggest, "The Blessings of Grace," or then as subdivisions, refreshment of spirit, statelessness of character, and strength of depth. Still another text may be found in verse 6, the third place, "For the ways of Jehovah are right."

One could use a part of the text for a theme, "The ways of the Lord," then one could discuss the divine dealing with sin, the divine method of repentance and the divine method of grace in the soul.

Character is what a man is, what God knows him to be. It must be distinguished from reputation. Reputation is what a man seems to other men to be. The shadow of a tree is much larger than the tree in the morning, and smaller at noon. The tree represents character and the shadow represents reputation. —Calvin's Andress.

Learn the means of safety—the keeping of the heart. Learn the importance of the exercise— all depends upon it. Life or death. Learn to cleave to the Lord with all purposes of heart. Learn, sinner, to give your heart to God—Selected.

IV. TODAY MAN'S EXTREMEITY IS GOD'S OPPORTUNITY TO WORK

A. Distressing times, difficult propositions shall be removed and the work shall go on.
B. The need is the continual flow of oil.
1. In the experience of the allying Holy Spirit in sanctification.
2. In the experience of the allying Holy Spirit in sanctification.

"MAKING EXCUSES"

And they all with one consent began to make excuse (Luke 14:18).

1. Notice the Proviso Made. "All things are now ready"
2. On earth. Redemption provided—promise recorded—Holy Spirit prepared to convert and sanctify.

II. THE INVITATION ADDRESSED "Come!"

I. Who are bid to come? All to whom God sends the message. A great privilege.
2. What does it invite us to do? Not to prepare a feast, but to come to one already prepared and receive it as a blessing to be desired.

III. THE CONDUCT TO GENERALLY PERSISTED "To make excuse."

1. The Jew: Did not find in Him what they expected in the Messiah.
2. The Gentiles: Did not like the want of philosophy in the gospel, and esteemed it foolishness.
3. The world: Men of the world are too busy to give religion serious thought.
4. The young and the frivolous. It forbids their pleasures.
5. The middle aged, etc.: Have too many cares and troubles to attend to...

IV. NOT GOD'S Fault

A. Then, if we fail to find mercy at last, it will not be God's fault. He has generously provided, but we have neglected.
B. What a mercy that the invitation still says, "Come!"—Selected.
NO HOARDING.
By Roy L. Holbrook
Text: "Lay not up for yourselves treasures upon the earth."
Theme: "Why We Should Not Lay up Treasures upon Earth.
I. BECAUSE DOWN HERE OUR TREASURES WILL SMILE, "Moth and rust," etc.
The Lord is advising us to lay them up in a more solid location.
II. BECAUSE THE EFFORT TO GAIN THEM REQUIRES THE EXERCISE OF ENERGY WHICH COULD BE TOWED INTO MUCH MORE PROFITABLE CHANNELS.
"A man's life consists not in the abundance of things which he possesses," "The life is more than meat," etc.
III. BECAUSE THE LAYING UP OF RICHES HERE IMPROVISES THE SOUL IN ITS Eternal Home, 
"Go and sell that thou hast and give to the poor... and thou shalt have treasure in heaven."
IV. BECAUSE TREASURES Laid Up Here HAVE A TENDENCY TO HOLD OUR HEARTS TO THE EARTH. 
"Where your treasure is there will your heart be also."
V. BECAUSE THE CARE OF THEM REQUIRES NEEDLESS ANXIETY, "Your Father knoweth that ye have need of such things," "Take no thought for your life," etc.
VI. BECAUSE THEY TEMPT THE SOUL TO CERTAIN VICES WHICH THREATEN IT WITH ETERNAL DAMNATION—SELF-DEPENDENCE, LOVE OR EASE, REvolt AGAINST HARDSHIPS, SLAUGHTER, etc.
Not many who have wealth have retained the simplicity and zeal which becomes one professing holiness of heart.

GOD'S GIFTS MEETING MAN'S NEEDS
By Lewis T. Corbett
Text: Matt. 6:24-34; 7:11.
I. INTRODUCTION
A. Contrast of external and internal needs.
1. Displaying man's attitude and anxiety.
2. God's plan.
II. MAN'S NEED
A. Chiefly internal, spiritual.
1. "Is not the life more than meat and the body than raiment?"
   a. Man concerns himself too much with meat and raiment.
3. Man thinks his hope is in accumulation of earthly goods.
   a. Jesus points the need to the inner man.
(10)
III. GOD MEETING MAN'S NEED
A. Gives the proper balance (Matt. 6:33).
1. Emphasis on "seek," contradicted with the "seek" of the preceding verse.
B. What are men to seek?
1. Kingdom of God.
   a. This explained in Rom. 14:17, 18.
C. God propels the Holy Spirit as the One to meet man's need.
1. Man's problem is to have his life made happy here, and prepared and made ready for future abide with God.
2. The Holy Spirit in and through the processes of salvation is the One who can do this.
3. He puts man in harmony with the world, with himself, and with God.
4. He regenerates, sanctifies, applies all of the promises of God to every one who will trust Him.

IV. MAN WITHOUT THE HOLY SPIRIT IS STILL IN NEED
A. Everything else disappointing.
B. Seek Him, obey God and the other affairs of life will take their proper place.

THE UNPARDONABLE SIN
By C. E. Cornell
Text: 1 John 5:16.
3. Those who have committed this sin:
   a. Are dead in their spiritual nature.
   b. Have no inclination to be found in a religious atmosphere. Extremely wicked.
4. Those who imagine they have committed this sin:
   a. There are many of these.
   b. The fact that they have religious concern is proof that they have not committed this sin.
5. Those who approach:
   a. Their danger, if persisted in.
   b. The approach to this fatal deadline may be:
      i. Premeditation.
      ii. Willfulness.
      iii. Neglect.
      iv. Unbelief.
      v. Willful resistance of the Spirit.
      vi. Blasphemy.
      vii. Refusing to repent.

PRAYER
Especially referring to our temporal needs
(John 14:13, 14)
I. THE SIGNIFICANCE OF ASKING IN "THE NAME OF CHRIST"
II. WHAT SHALL I PRAY FOR?
1. Pray for temporal things.
2. Pray for pardon.
3. Pray for reconciliation.
4. Pray for entire sanctification.
5. Pray for others.

III. SECRETS IN PRAYER FOR TEMPORAL MATTERS
1. Pray for small things.
2. Pray for business.
Illustration: George Mueller and his helpers prayed down about $50,000,000 over a period of years. He built great orphanages and cared for a thousand children.
3. Pray for the church.
   a. I know a man who had a note due, the money had to be in the bank by three o'clock in the afternoon. Prayer was offered for help. The last mail at 2:45 brought an unexpected letter with a check; the note was paid within thirty minutes to spare before the bank closed.

IV. PRAYING "IN THE HOLY GHOST"
1. Prayers need not be lengthy or stereotyped.
Illustration: A good brother was in the habit of making long-winded prayers about the family altar. Some of the children would usually go to sleep. One of the boys walked up and asked, "His father prayed for the government. Ours only half through."
2. Family prayers need not be formal or lack union. Better be short and full of fire.

THE MORE EXCELLENT WAY
(1 Cor. 12:31)
I. TERMS USED IN SCRIPTURE
They have a compound meaning—double.
Love—love made perfect (1 John 4:17).
Love—perfect love (1 John 3:25).
Love—perfect love (1 John 4:18).
Holiness—perfecting holiness (2 Cor. 7:1).
Sanctify—and sanctify wholly (1 Thess. 5:23).
II. NEEDS ADOPTIONS
Perfect love is far removed from superciliousness, overbearing, haughty, or sour, arrogant, distasteful, talkativeness, dictatorial.

"THE ACCEPTED TIME"
Behold, now is the accepted time; behold, now is the day of salvation (2 Cor. 6:2).

INTRODUCTION
God seems desperately in earnest. Salvation seems to be an urgent matter. The one most concerned is the least concerned.
I. The soul's need now. Its sin is dark enough.
II. Christ's salvation is now. His promises in full bloom. His vials are piping hot. His merit is avaliable and available.
III. The set time is now. No other time but the present. Supreme moments come to all. Delay is the devil's master-device. The Expositor.

"KNOWING GOD"
(1 Chron. 28:6)
I. David's Love Life.
1. At its close.
2. He ought to be heard.
II. "KNOW THOU THE GOD OF THY FATHER"
1. The value of paternal piety.
2. David had known God throughout a long and varied career.
III. "SERVE GOD WITH A PERFECT HEART AND A WILLING MIND"
1. The natural man cannot do it.
2. The world, the flesh and the devil are against him.
3. To sum up—carnality, depravity against him. "Not subject to the law of God," etc.

IV. WHAT GOD DESIRES SUCH SERVICE
"For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts."
1. It is easy to pretend a devotion which we do not feel. Acting a part-hypocrisy
2. "Let this mind be in you, which was also in Christ Jesus."
Illustration: Jerry McAuley
S. H. Hayley

MOSES
By Lewis T. Cosctt

IV. HIS BIRTH—HIS MARRIAGE
A. His Birth (Mark 1:9)
1. The role of God (Matt. 1:18-25)
2. The role of the Holy Spirit (John 1:32)
3. The role of faith (John 1:35)
4. The role of the Word of God (John 1:36)
5. The role of the Holy Spirit (John 1:35)

THE SIN PROBLEM AND WORLD RESTLESSNESS
He musteth wars to cease (Ps. 46:9)
1. The general ominous war—war, hatred.
2. The specific wars: the world's SIN.
3. The "noose" in the breasts of men.
4. The "removal of sin would mean the removal of war.
6. "Our sin." How to get rid of it.

A BIBLE READING ON THE HOLY SPIRIT
By Peter Weisman
Part Two
Let us look at the Holy Spirit's office work in the Old Testament, in the Savior's life, and since the day of Pentecost.

IN THE OLD DISPENSAHON
In Creation: "Thou sentest forth thy spirit they are created; and thou gavest the face of the earth" (Gen. 2:7; Gen. 1:27; Col. 1:16).
In Striving with man: "My spirit shall not always strive with man" (Gen. 6:3).
Filling men for certain work (Ex. 28:13)
Dwelling in men: for example Joseph (Gen. 41:38) and Joshua (Num. 27:18).
Coming upon men mightily: literally, forcing them into something, for example Samson (Judges 15:14).
Received by men for service, as revealed in many characters of the Old Testament, especially the prophetical, priestly, and kingly offices.
He musteth wars to cease (Ps. 46:9)
The marked convicti

THE CHIEF MESSAGE

THE CHRISTIAN'S PASSION
for a Lost World
Test, Job 10:21.

I. BRIEF EXAMPLES OF THE TEXT
Job's deep sorrow (Job 1:18-22)
2. "God must support him, against God.
Illustration: The grand essential feature of the Christian scheme is here in outline: Man needs a superhuman mediator—that this mediator must be coequal with God.
3. Jesus, Our Mediator
The hardship of the way from the cradle to the cross.
The divine purpose interposed and intruded—the race must have a Savior.
Humiliation—God's triumph through the Cross.
4. His Impulse to the Same Spirit to His Followers
The marked conviction and change in regeneration.
Reproduction—the beginning of a pattern for a lost world.
Sanctification—that pattern intensified.
Illustration: When the Japanese fleet met the Russian ships, Admiral Togo hung out these words: "The fate of the empire depends on this engagement. Every man will be expected to do his duty.
IV. THIS PASSION FOR MEN BOROTTEN ON GOD
I. The supreme thought in the mind of Christ.
A world must be saved,

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2. This deception may go on, but God cannot not be deceived.
3. Thus we need a regenerated and sanctified heart to please God.
4. "If thou seek him He will be found of thee."
5. Any time, anywhere; for anything.
6. Pardon or purify.
7. Wisdom or temporariness.
8. A Saving Warning
Not Calvinism, but good Scripture and sound theology.
We must find salvation and keep it to be saved. "Let him thinketh he standeth" etc.

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yet glorified" (John 2:19). "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I do not go away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

3. The Holy Spirit represents the Savior: "He shall give you another Comforter" (John 14:16).

4. The Spirit exercises divine power in the life: "If ye receive these things, blessed be the King of heaven who giveth thee the Comforter" (John 16:8-11) and administers grace to the soul of the believer and in sanctification (Rom. 15:16; Acts 15:8, 9).

5. The Holy Spirit is our Intercessor: "Like wise the Spirit also helpeth our infirmities: for we know not what we should pray for as we are wught: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

6. The Holy Spirit bears witness to the soul: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

7. The Holy Spirit produces fruit in the life: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

8. The Holy Spirit is our guide: "He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come" (John 16:13).

9. The Holy Spirit is our Prophet: "He shall testify of me" (John 16:13).

10. The Holy Spirit estats Christ: He shall testify of me" (John 16:14).

11. The Holy Spirit is an Ancestor: "But the anointing, which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teareth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John 2:27).

12. The Holy Spirit himself is the great evidence to the soul of His presence. He is the seal. He is the reality of all the symbols.

13. Let us thus honor the Holy Spirit. The early church did and the present day holiness church should. Without Him we can do nothing.

---Here is the blessed order—the Lord ever first, I follow in him, his goodness and mercy following me—Mark Guy Pearse.

SACRIFICTON IN THE EPITOME TO THE HEBREWS

-By A. M. Hills

TEXT: "He that sacrificeth" (Heb. 7:11). It is a great work to turn or realign a sinner—a greater work than to create a world. But the Creator of all worlds is the very One who undertakes the mighty task.

1. "He is able to save to the uttermost" (Heb. 1:19). This is said of Jesus. If he could not save to the uttermost, i.e., to the limit of every possible need of our moral beings, then he would not be the adequate comforter (note that this desperately wicked world needs. Satan could mock his claims as an infinite Savior, but that he could inflict a curse of sin upon the whole race from which Jesus could not deliver them.

2. "For he that sacrificeth and they who are sacrificed are all of one" (Heb. 9:11). In other words, Jesus not only can sanctify (free us from the carnal mind), but he is continually in the business of doing it. The verb "sancitifcation" is in the progressive tense. It is Christ's constant employment and chief delight to sanctify. His people whenever they are prepared and willing to receive the blessing.

3. "Therefore let us cease to speak of the first principles of Christ, and be borne on the correct translation. The perfect man is the one who has the alphabet and goes on to reading literature, or leaves addition, subtraction and the multiplication tables and goes on to higher mathematics, so it behooves God and us to cease to speak of repentance and regeneration, and be born up to perfection (a synonym for sanctification). When we have hungered and thirsted for righteousness (Gal. 5:25, 26) and have accepted Christ and have obeyed God in everything and bear the reproach of holiness, with an absolutely surrendered will (Acts 5:32) and have yielded ourselves unto God (every power and faculty of our being to be one with the Lord forever) Rom. 6:13 and 6:12; then we have reached believing ground. It is our duty, then, to believe that God accepts our sacrifice and then and there sanctifies us. Simultaneous with such a faith, the Holy Spirit bears us right over into the experience of perfect love, which is sanctification (Heb. 6:1).

4. He has made full provision for this in the atonement. "For by one offering, he hath perfected for ever them that are sanctified" (Heb. 10:14). "That he might sanctify the people with his own blood, sufferer (heb. 9:12)."

5. The shed blood not only procured the pardon of all actual sins, but also the removal of the sin-principle—the old vipers that hatches all the sins of the catalog.

6. He urges us, therefore, to lay hold of this blessing at once. "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses who have obtained the blessing, lay aside every weight, and the sincare (principle) which doth so easily beset us" (R.V.). The noun for sin is in the singular number with the article "the" before it. In such a case Erasmus, Luther, Calvin, Erneat, Pelagius, Whiton, Alford, Gedeo, Beet, Lange, Augustine, Koppe, Olshausen, Weiss, Wilkinson, Tholuck, Lightfoot, Barnes and Daniel Steele say it means our inner propensity to evil or the principle of sin. "Because, by the help of God this is "laid aside" or "destroyed" (Rom. 6:16), or we are "freed" from it (Rom. 6:18-22), or it is "taken away from us by the Lamb of God" (John 1:29), then we are sanctified. That is sanctification. And we can have it, bless God.

6. To this end God shapes his providences. "He chastens us that we may become partakers of his holiness" (Heb. 12:10, 11).

7. Therefore, "follow after: the sanctification without which no man shall see the Lord" (Heb. 12:14 R.V.). We will have less chastening and far more holiness, if we seek this blessing unceasingly till we obtain it. And with it will come vast increase in usefulness never dreamed of before (Acts 1:8).

8. He is not discouraged, for you can get it. Ask, have knock, and it will be provided for. Seek the blessing with unwashed faith; for he can "make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen" (Heb. 12:11).

That is pretty good for just one epistle! Yet great theologians say that this blessed doctrine is not in the Bible. God have mercy on their poor blind souls!

---Illustrative Material

Compiled by J. Glenn Gould

Betraying Christ with a Check

This story is 'told by Dr. James L. Vance, of Nashville, Tenn.

In my church there was a member who paid all his contributions to the church in a check, and always across the check he wrote, "Not a cent for foreign missions." I never liked to take his little check. It seemed like an insult to Calvary!

But we did take it on the theory of Senator Dollier, who was once asked if he thought the church ought to accept tainted money and use it in the work of the Lord. He said, "Give me three days to think about it." At the conclusion of the three days he said, "Yes, take it, for money, like water, purifies itself by circulation."

On that theory the church took the check. It fell to my lot not long ago to conduct his funeral. I pray brought his body to the church, and as I read the service and looked across the casket, it seemed to me that I could see his little check floating out there before me, and across the check was written, "Not a cent for foreign missions." He has gone to stand before the great Judge. I wonder what He thinks of his little check!-Christian World.

The Power of a Dying Boy's Testimony

A dark-visaged man with Hebrew features arose in a prayermeeting in Dr. Talgame's church in Brooklyn, and told the interesting story of his conversion through the influence of a Christian boy. He was a Jew and had been a surgeon in the army during the Civil War. After the battle of Gettysburg a young soldier was put under his care, in the hospital, who refused to take chloroform or any intoxicant while his leg was amputated. He bore the pain bravely, only now whispering the name of "Jesus." The Jewish physician hated Jesus, but he was astonished at "Charley's" faith, and the support it seemed to give him. He took care of him till he died, and repeatedly the boy tried to talk with him about his great Savior, but the doctor always avoided that. Charley seemed to think of nothing else but Jesus and his mother. When the end was very near he called the doctor to him and said, "Doctor, I thank you for being so kind to me. When you were cutting off my leg I prayed God to convert you and make you a Christian. Now, I want you to stay and see me die." The doctor could not stay, but the scene, and the dying boy's words haunted him all through the war and when the war was over, fourteen years afterward he went into a Christian prayermeeting and to God would have it, while he was there the mother of that very boy related the story of his death, and his fidelity to his surgeon; and (said the doctor), "When I heard that I could not sit still. I arose and took the lady's hand in mine and said, 'God bless you, my dear sister; your boy's prayer has been answered. I am that Jewish doctor and the Lord has converted me.' "—Dr. Aquilla Webb.

The Power of God in Prayer

An engineer in Bolivia brought over the Cordillers the first locomotive ever seen in those
The next day came the engineer, who put up steam in the locomotive and hitched a couple of cattle trucks on to it, and when the Indian gentlemen came, put them into the trucks and locked them in. Then he stood on the fire-plate of the locomotive, and opened the regulator, and let steam into the cylinder, and it began to move the piston, and the wheel of the locomotive; and the locomotive carried the Indians along, ten miles an hour! I don't know what they didn't say to their great and little father! But they had a very pleasant journey—these locomotives are not made to be moved along by outside human power, but by means of a power within, and so to carry human beings along.

And we would have every believer understand that prayer is not a machine to be worked by human hands, but by the power of God within. See to it that you learn the power of God._

Dr. A. T. Phipson.

God's Protecting Love
Dr. David Smith has given the following incident which he calls a "parable of life":

He says, "A few seasons ago a little yachts was cruising among the Western Islands of Scotland, and one sullen evening a gale set in from the broad Atlantic. It came moving over the long, rolling swell, and caught the frail craft off a perilous lee shore. There was no shelter at hand; but the old skipper had known that treacherous coast from boyhood, and he said that there was a harbor some distance away, and he thought he could make it. And so, through the darkness, lit only by the gleam of phosphorescence in her wake, the little ship went plunging on her course amid the wild welter of wind and wave. At length she swung into smooth water, and they let go the anchor, and, turning into their berths, went peacefully to sleep.

"In the morning the owner came on deck and surveyed the scene. A little breath; girt about by dark, purple mountains. It was a quiet haven; but, looking toward the entrance he beheld a narrow channel, with sharp rocks jutting here and there, and all awash with boiling surf. To think of passing that way! The least swerving of the tiller, and those jagged teeth would catch the frail timbers, and grind them to splinters, and every life would perish. He gazed awhile; then he shuddered, and, turning to the old skipper, he exclaimed, 'Did we—pass there in the darkness?'"

We never know the perils about us that are known only to God. What a mercy that we can put our faith in such a pilot and He will surely bring us through the storm and into the desired haven.

God's Unfailing Promise
Among the curiosities of the Bank of England may be seen some ashes, the remains of some bank notes that were burned in the great fire of Chicago. After the fire they were found and carefully brought to the bank. After applying chemical tests, the numbers and value were ascertained, and the Bank of England paid the money to the owners. If a human promise can be worth so much, how much more is the promise of God!—The Presbyterian.

A Healthy Rebuke
A Chinaman, says the Christian Advocate, applied for the position of cook in a family in one of our western cities. The lady of the house and most of the family were members of a fashionable church, and they were determined to look well after the character of the servants. So, when John Chinaman appeared at the door he was asked:

"Do you drink whisky?"

"No," said he. "I Chinistant man."

"Do you play cards?"

"No, I Chinistant man."

He was employed and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a "progressive euchre" party and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But next morning he waited on the lady and said he wish to quit work.

"Why, what is the matter?" she inquired.

John answered:

"Chinistant man; I told you so before, no heart. No work for Melican heathen?—Dr. G. B. F. Hall,ock.

God's Keeping Power
God has a wonderful way of keeping things immaculate amid intense and pervasive abominations. Sweet flowers spring in pestilential marshes. Guano has been found to contain many beautiful forms of diatoms, which have lost none of their perfection of structure or exquisite loveliness or heavenly purity, despite the strange vicissitudes they have sustained. And those microscopic creatures you take from the mud of slimy ponds are pure and radiant as though they had been born in the sun; encrusted in the rainbow, and baptized in the silvery dew of the morning. Can God keep these, and will He fail to preserve His faithful children? If you fill your mind with truth, your imagination with beauty, your heart with love, your hands with noble work, if you take fresh drinks from the eternal fountain and renew your strength by waiting upon God; you shall keep your garments as white in Sodom as though you walked the golden streets of the new Jerusalem.—The Blind Spot.

The God of Battles
Some few years ago, in the south of England, three men were traveling who were interested in the entrails of a strange beast just as the train was starting. His huge and sword-edge indicated that he was a military man, and after a moment he said, "That was a close shave; I've come from Gibraltar; and specially wanted to catch this connection out of the other one. "I am glad you have joined us, for we have been warmly discussing the comparative merits of Napoleon and Wellington. As a military man, we should like your opinion as to which of these was the greater general strategist. We are of the opinion that Wellington was the greater." With considerable skill and graciousness the stranger proved that strategically Napoleon held the first place. "Ah! then who won Waterloo?" was the rejoinder. In quiet and reverent voice the stranger said, "God won Waterloo." The speaker was General Sir John French.—The British Weekly.

Putting God First
A Christian business man with a large family, living in a rented house, had finally the means to build a house in the suburbs. The lot was leveled and plans in readiness when a letter came from a missionary whom they were supporting in China, saying that the hospital had burned and there was no place for the sick. "Which shall it be," the husband asked the wife, "a home and fresh air for our children, or a hospital for the Chinese?" They wavered between what seemed to be two paths of duty. Finally the wife said, "The Lord gave us that land for a nest for our family. He meant a house in China." The husband agreed. They drew out the money and sent it to rebuild the hospital, settling down to live indefinitely in the old house on the dusty street. But business began to be more profitable. Some money seemed to come in. They hardly knew how it came about, but in less time than they had first expected their home was built, a cozier one than first planned.—George C. Lyons.
PRACTICAL

MY CONCEPTION OF THE IDEAL PASTOR

By A. F. Balsam

THE MOST SOLEMN and important duties which any man can undertake are involved in the office and work of a minister of the gospel. This will be clear if we only follow out the meaning of those titles by which a minister is designated in the Holy Scriptures. He is a "watchman," a "workman," a "teacher," a "minister of Christ," an "ambassador for Christ," a "steward of the mysteries of God," a "witness," an "evangelist," a "pastor," a "shepherd," and he is called by many other names or titles equally significant. An ideal pastor should be all these and more. To him is committed the salvation of souls under the direction of Jesus Christ, and as His servant and minister he is called for the redemption and guidance of souls, and for the extension of His kingdom among men.

First of all, the ideal pastor must have a call to preach the gospel. No one should enter the work of the ministry without a definite and distinct call from God. My first District Superintendent, Brother A. S. Cochran, speaking to a group of young preachers, said, "If you can go to heaven and not preach, then do not preach." One has so many temptations to discouragement that without a certain, definite divine call he will not be able to endure. The ideal pastor never talks about giving up. He is called and ordained of God. It is "woe is me if I preach not the gospel." He feels he must preach or imperil his soul's salvation. He is not called to fail or quit.

The ideal pastor must be a man, a good man, a godly man. When one thinks of a pastor, he, at once thinks of one that is an example of Christian living. He is truthful, honest, sincere, practices what he preaches, and has clean motives. He keeps a clean record. He pays his debts, lives within his income. He will work with such intelligence and skill that he requires the minimum amount of supervision. He is willing to assume responsibility when it comes, and does not shrink from responsibility for fear things will not "pan out," just right, and he does not attempt to put the blame on someone else if things do not come out as expected. He will try to do any task assigned him and has eliminated the "I can't" and replaced it with "I will." He is honest from top to toe. He cares more about what he is giving than what he is getting. He is modest and unassuming. He is always courteous, respectful and strives to be fair with everyone. He endeavors to see things in their proper relation and put "first things first." He must be straightforward, and finds out facts before jumping at conclusions. He is unselfish, like Christ, he has come not to be ministered unto, but minister. We cannot fully represent God unless we are morally and spiritually like Him.

The first duty of every pastor is to be a godly man. Very humbly, that all he wants done in his hearers may first be fully and truly done in himself. The church is not likely to rise above its pastor in spirituality. He is more severe with himself than he is inclined to be with anyone else. He must be an ambassador for Christ, appointed by Him, to represent Him before a sinful, dying world. He must be earnest in his desire to win souls and a seeker after the souls of men all the time and in every place. His business must be to win souls. He not only preaching, but systematic, purposeful, and determined to givewith the experience and preach the doctrine clearly and fully by word and example, and press upon the minds and hearts of his hearers the necessity of obtaining the experience here and now.

The ideal pastor must be a preacher, "an able preacher, able to find something interesting, uplifting, convincing and convincing to say and then he must be able to say it; say it in such a pleasing, forcible way that his hearers will enjoy listening to him; not monotonous, he must not preach too long or too loud, or too low, or too fast. He will not be a hodgepodge while getting into the service, nor will he let the service get out of hand. He will know how to close the service quickly and impressively. He must know how to present the truths of the Bible and leave a good taste in the mouths of his hearers. He strikes straight, strong, slowly at sin. He is a masculine man who will draw and please men. He makes a respectable appearance in the pulpit, not overdressed, not dandified, not slouchy. He is courageous, but not outrageous; fearless but not reckless. A kind-hearted man, gentlemanly, affable, and jolly but, not gushy, light and frivolous. He must say something, say it in such a way, and be such a man as will create a demand for his services and ministry.

The ideal pastor must be a worker. A hard worker, a systematic worker, a determined worker, a cooperative worker, a tactful worker, a patient worker, a worker that succeeds in spite of handicaps or difficulties. He begins the day early and begins early in the week, and while the average fellow is thinking and planning about what he is going to do the ideal pastor is "up and at it" and getting the job done. He values his time and realizes all the time, that a lifetime is much too short a time in which to do a life's work. Some preachers are actually lazy. This is not an elegant way of putting it and it may sound harsh to some, but it is expressive and everyone will know just what is meant when we use this term. Many preachers fall into this habit who would not have it in some other vocation.

The ideal pastor is not driven to his work as the tradesman, professional man or business man who has regular hours and has to be there to draw his pay or keep his business going. The preacher may, if he is so inclined, "take it easy." He can put off what, is to be done until some other time. There is no one authorized to make him go or do. Why should not, a preacher be as diligent in his business as mechanics, laborers, farmers and business men are in their affairs? Proverbs 22: 29 says, "Seest thou a man diligent in his business? He shall stand before kings." With only ordinary ability and limited attainments a preacher who will work at his vocation as other successful men work at theirs will be in demand.

The pastor must be systematic in his work. The pastor that does not have a plan or program, and does not work his program will relatively fail. A pastor, who sees that his program is better the more he works at it than haphazard. This applies to the study and work of the preacher and to the worship and service of the church. Knowing the end to be attained, the preacher must have definite plans for reaching that end. Slothfulness and want of order are, both indications and causes of deterioration. Do not be afraid of order and method. He must be a determined and untiring worker. He must have a plan or program; but if his plan after it has been given a fair and earnest trial fails to bring results, he will not give up and say it can't be done, but he will think out another plan and go to work, determined to succeed. I know a young married man that says he coursed his wife for eleven years, seven years without her consent and four years with her consent. He was determined to have her and found a way to get her.

"Her mistress meets Amanda on the village street. 'Amanda where are you going?' 'No, she's not. Miss Jennie, I ain't going nowhere. I've done been was one of the girls.' This is the trouble with too many, some are not going at all, unless backward, to the place where they have been. They seemingly care nothing for the greater gains that always come to determined men. The ideal pastor is a co-operative worker. He is determined to do the work given him to do, but he is also willing to work with the entire church and its connectional interests. He is sold to the whole program of the whole church. Wherever and whenever possible, when asked to take part in a district or general church program he is willing to co-operate. He considers it as much his duty to pay his district and general budgets as he does to get money to pay his own salary. The ideal pastor is a tactful worker. He knows how to present truth and reach men. He knows how to do a thing in the right way at the right time, and in the proper manner. He does not whittle at a funeral and morn at a wedding. He can be trusted to preach at any occasion and his message will be timely and appropriate. He is careful of the character of his congregation, and the time and place when presenting an "issue." He endeavors to get the good will of his hearers before denouncing their sins. Upon proper occasions the true preacher must preach against the lodge, tobacco, the theater, dance hall, immorality, dress, etc., but when he does it is careful to know that he is in divine order and led of the Spirit and that he is not just going on the principle of the motto, "Get it to them while you can catch them," with the result that he does not catch them again.

John Wesley, while thorough and radical in his ministrations, was very tender and tactful. It is re-
lating of him that once, in company with one of his young preachers, he was dining at the home of a very influential family. The daughter, a very beautiful young lady, had a gold ring on her finger. The young preacher, knowing Mr. Wesley's opposition to the wearing of jewelry, and thinking to gain his favor and at the same time to extract the young woman for her prize, caught her hand and held it up in plain sight of all the company at the table and said, "Mr. Wesley, what do think of this?" Instantly Mr. Wesley replied, "That is a beautiful hand." See how tactful was Mr. Wesley and how unwise the young preacher.

The ideal pastor is a patient worker. "Haste is waste" in the preacher's business more often than anywhere else and the more active church the preacher waste of haste. An experienced stock- man would not attempt to take a stampeded herd around a square corner. He must content himself to lead in a circle on a curve so long that the herd is of the impression that it is going straight ahead. And yet he accomplishes the same results as though he had turned a square corner. A new and a young preacher will see things which need to be corrected, but to accomplish the end he will often have to take a little time. The slow method is wiser. If accomplished within two years, may divide and destroy if put into effect in a few weeks or months. And yet the preacher must not allow his vision to become weak and his ideals to become blunt by the process of "wasting." If he cannot put his plans into immediate effect he must not "settle down" and become content with things as they are, but he must patience and clear judgment able to work them out. Or if he becomes sour and goes to finding fault he finds himself shorn of the power to correct things as he wishes to do. He must keep his vision, and his ideals and work hard until he gets others to come up to them.

The ideal pastor watches against professionalism, wrong motives, envy, jealousy and cowardice. He is an optimist and not a pessimist. Someone has said "that a pessimist sees difficulty in every opportunity and an optimist sees an opportunity in every difficulty." This seems to me to be true of the pastor of today. He will watch against the love of ease. Paul exhorts the church elders to work hard until he gets others to come up to them.

Concerning unction, the Biblical Encyclopedia says, "Ointment, the gift of the Holy Spirit as an aid to the attainment of a knowledge of the truth." (1 John 2:20). Clarke's Commentary says, "The word signifies not an unction but an ointment, the thing itself by which anointing is effected; and so it is properly rendered in our former translation. Probably it is an allotment to the holy anointing oil of the law, as in Psalm 45:7: "God hath anointed thee with the oil of gladness." He hath given thee the plentitude of the Spirit, which none of thy fellow-priests, even received to such abundance. By this it is evident that not only the gifts of the Spirit, but the Holy Spirit himself, is intended. This Spirit dwelt at this time in a peculiar manner in the church, to each apostle, teachers, and all the primitive believers, everything requisite for their salvation; and to make them the instruments of handing down to posterity that glorious system of truth which is contained in the New Testament. "As oil was used among the Asians for the inauguration of persons into important offices, and this oil was acknowledged to be the emblem of the gifts and graces of the Holy Spirit, without which the duties of those offices could not be discharged; so it is put here for the Spirit himself, who presided over the holy things of the church, and from whom all gifts and graces flowed."

The manner of the preacher's speech is almost as important as what he says; and we are not speaking of correct rhetoric, clear diction or of trained voice and gestures, but we are speaking of that strange anointing which distinguishes pious preaching from every other form of discourse. None of us may know how to define unction, but if we have ever had it we know what it is; and if we are in earnest in our calling we do not go out to preach without it. But unction can only as a result of much waiting before God in prayer and meditation and study of His Word. The preacher who is preeminently "a man of the people," that is a man who spends his principal thoughts and strength on social matters will not preach with unction. Only a man who himself realizes that he is fresh from the presence of God can preach with unction and genuine spiritual power.

The College of Apostles thought it not fit that they should leave the Word of God and prayer and turn their attention to serving tables; but the average modern minister is so occupied with material and social affairs that he can give but a fraction of time to prayer and meditation and the "inside" preparation to preach the gospel. No doubt this is the reason we do not have more men who preach with the anointing from above.

A preacher may be ever so clear in his doctrine, he may even be sure that he has been sanctified wholly since he was converted, but he will have to come to his pulpit saturated with prayer and meditation and Bible study if he will preach with genuine unction and spiritual power.

1 John 2:27, "But the anointing which ye have received of him abideth in you." "Christ" was Jesus' anointed one—his divine name. It means "the anointed," and the very term "Christian" conveys this thought—one anointed of God.

The receipt for the holy anointing oil (found in Exodus 30:23-25) is typical of the anointing with the Holy Ghost, and notice in what sense this is true: it was not to be put upon strangers. The Holy Ghost comes only upon saints; not upon the world (John 14:17). The world has His influence; but not Himself. It was not to be put upon the body for physical benefit. It was not to be censured by any common use. Some think of the Holy Ghost as a "thing" to be "used," as a sort of subjective "power"—instead of a great, divine personality who is to use us.

The preacher who for any reason has lost the unction out of his preaching has lost his power to move men. This strange, indescribable presence of God in the soul causes the words of the preacher to penetrate into the very depth of the heart and stir men to action. Without it, although there may be learning, logic, eloquence, much preparation, words, noise, pounds of pulp, shouting in the air, yet without unction the message is lacking in true effectiveness.

What is the secret of unction? We answer, "Prayer." It is prayer that gives the preacher "heart." It is prayer that illumines his mind, and gives him insight into the deep things of God. We have much of everything else, but, comparatively, we lack in prayer. The average pastor is "nursed" from early morning until late into the night with various kinds, unless he is rigid and systematic in his habits, there will be little prayer—the loss is irreparable.

A brother minister said recently, "That man is a great preacher; he is a bright fellow, and a good sermonizer and has a fine delivery, but there seems to be no power in his message; what he says is all right but it has no teeth in it; his trouble is he is not a praying man."

The words of the sainted Fletcher are worthy of frequent repetition. He said, "It is the unction that makes the preacher." A preacher may be orthodox, but to be without the anointing of the Holy Spirit in public ministration is a very serious lack. The preacher who prays much in private will have the unction when before the audience. Many good men are ineffective because of this.

There is, perhaps, no greater and more important item in the preacher's success than faithfulness. By this we mean that the preacher must maintain a perpetual interest in his work—especially in his preaching. There is no grade of man that can bear the weight of staleness and no perfection of oratory that can atone for soul weariness in the preacher.
THE PREACHER'S MAGAZINE

PROBLEMS OF PREPARATION

The first problem in the life of a preacher is his personal experience of salvation. A preacher must have been converted, and furthermore, like the disciples of Jesus, must tarry in the "upper room" until he is "baptized with the Holy Ghost and fire." These experiences are fundamental and no substitutes may be offered. These experiences are pre-requisites in the line of preparation, and throughout the life of the minister must be present, not only to himself, but to his congregation.

The problem of education certainly enters into the preparation of the preacher. The great question to be settled is, "How much education must one obtain?" Speaking broadly, every twentieth century preacher of the gospel ought to have a college education.

Education in itself is not a sufficient preparation for one who is to preach the gospel, but it is a conceded fact that the greatest leaders of the church have been men of learning. One of our leading holiness preachers recently said, "If God were to ask me the one thing I should teach the young preacher, He would say, 'Study.' He certainly can do without its ignorance." God has never placed a premium on ignorant men, but He has used the best material that could be obtained. No preacher of the gospel should neglect his literary preparation. An intelligent presentation of the gospel is the demand of the church. Every preacher should speak correct English, and should know how to construct forcible sentences. The baptism with the Holy Spirit will not give a man correct English; but this must be learned.

The man who is filled with the Holy Spirit will be more effective in his ministry, though he may make some blunders in grammar, than the man who has the polish of the schools, but is lacking the baptism with the Holy Spirit. We are not pleading for ignorance but a trained mind and a hot heart; such a combination will be mightily used of God in the salvation of souls and the upbuilding of the Church of God upon earth.

The founders of the early Christian church upon one occasion were accused of being ignorant and unlearned men. This, however, did not apply particularly to their literary qualifications but to their knowledge of Jewish traditions. These discourses were the common men of the day.

For the ground work of all that is to be said, we shall take the words of Paul to Timothy (1 Tim. 4:13). "Till I come, give attend-

ance to reading." It is evident that the apostle was very much concerned as to the kind of preacher his spiritual son should be. Timothy certainly had a wonderful faith, such faith as had lived in the heart of his grandmother Lois, and his mother Eunice, before he was born. From a child he had known the holy scriptures. Nevertheless, the apostle thought it was necessary to urge him on to further study.

He did not want him to develop into a noisy, boastful, windy preacher, with all thunder and no lightning; therefore he charged him to study to be quiet, attentive to his own business (preaching the gospel).

He had no desire to see Timothy become a slip-shod, irresponsible, makeshift in the pulpit; so he commanded him to study to show himself approved unto God, "a workman that needeth not be ashamed, rightly dividing the word of truth." And in my text he insists that he give attendance to reading, as well as exhortation and doctrine.

I do not know what kind of books Paul wanted Timothy to read; doubtless it was first of all the books of the church, after the church. He certainly can do without its ignorance."

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SIN'S SOPHISTICATION

Lessons from the Life of Herod

By Roy L. Hollembaeker

There are four men who carry the name "Herod" in the Bible, and all of them were brutal and bloody. The one of whom I wish to speak is Herod Antipas, before whom both Jesus and John appeared in judgment.

Herod's light dissimulation of Christ and mocking Him as some cheap magician about the extent to which a fool can go from serious considerations of his need when he rejects the light of truth. Let us notice, in the case of Herod, I. His Conflict with John the Baptist. He was as it were, an Ahalya, his wife a Jezebel; and John was to them an Elijah. John rebuked his shameful repudiation of his wife and his marriage to the wife of his half-brother. Note the reaction of Herod's spirit to these brave words of John:

1. "Herod feared John, knowing he was a just man and a holy man. Sin does fear holiness, even though it may outwardly repudiate it. While he possibly feigned hatred, he had respect for John's truth and bravery.

2. "And kept him safe." That is, kept him safe from the attempts of Herod to do him violence.

3. "When he heard he was perplexed." When he heard John speak, he was tossed to and fro. It was a conflict of motives, with the Spirit of God drawing him through the words of the prophet, and the honeyed kissets of the tempters at his side pulling the other way, Herod was tossed to and fro. He veered to and fro till he came to a place of utter repudiation of Christ and gospel light.

Says William Arthur, "Suppose we saw an army sitting down before a granite fortress, and they told us they intended to batter it down. We might ask them, How many men are in the army? Well, there is no power in that. It is heavy, but not more than a hundredweight. If all the men in the army were to throw it, that would make no impression. They say, no, but look at the cannon. Well, there is no power in that; it is a machine, and nothing more. But look at the powder. Well, there is no power in that; a child may spell it, a sparrow may pick it up. Yet this powerless powder and this powerless ball are put into this powerless cannon; one spark of fire enters it, and then in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball a thunderbolt which smites as if it had been sent from heaven. So it is with our church machinery. We have our instruments for pulling down the strongholds, but, oh, for the baptism with fire!"

THE ESSENTIALS OF POWER

There is perhaps no subject upon which there is less clear thinking than upon that of "power." What does it mean when the scripture says, "Ye shall receive power, the Holy Ghost having come upon you"? Perhaps the majority think of this as something quite spectacular, more or less connected with gifts of healing and with power to work physical miracles. And in practically everyone's conception there seems to be a large element of emotional content. The average man is more likely to describe a noisy, belligerent man as having "power."

We offer the following notes of an address, given in a Chicago convention some time ago, as worthy of consideration:

1. This power is something for our personal lives, and not for exploitation.

2. One of the provinces of this power is to enable us to overcome temptations incident to our lives.

3. Another province of this power is to enable us to overcome the circumstances which would hinder us from living useful lives.

4. And yet another province of this power is to enable us to discharge our obligations as ministers and witnesses.

We also quote the following from an editorial in the Preacher's Magazine, under the title "Sactified Egotism":

"What is it in a preacher that makes him refer to his own work in terms of the superlative degree? He seems (to hear him tell it) to have held meetings only in the largest and best known churches. He seems to have preached principally in the large cities. He seems to have been associated with the outstanding preachers of the century, and to have been a favorite on the largest campmeeting platforms. He seems to have been a wonderful drawing card in whatever pastorate he has held. In fact he seems to have been par excellence the comfort of the lost, and the marks of what it is in him that makes him say so much about these matters and give such an outstanding impression about himself? If he was not sanctified, we could say this is pride or egotism. But if he was sanctified, it is that makes him do what pride and egotism makes others do.

The question was a preacher and it was a preacher who answered the questions. We are not vouching for the correctness of the answer, but not being willing to give any better, we are willing to append the answer which was given. For the preacher answered the other preacher by saying, "The thing that makes the sanctified preacher do and say as you describe is 'sanctified egotism,' yes that is it, sanctified egotism."

But we will add by the way of comment that we never feel quite comfortable in the presence of this 'sanctified egotism' notion, we are uneasy all the time lest this egotism should backslide, as we cannot think that at best it is quite as deeply immersed in grace as it might be.

Everything visible on the day of Pentecost has been limited. The devil has reproduced every sound and demonstration. We have met folks who sought for a demonstration of rushing wind and they declared (and I think they were sincere) that there were rushing winds that swept over them as real as "Pentecost." Then there were the folks who sought fire, and declared that fallen of fire fell on them and they would chase the fire across the hall; it was real to them. Then the "Tongues folks" seek for tongues, as an evidence and they receive what they call their baptism. They speak in a gibberish of some kind and a many of them are sincere in it all.

But there is one thing about Pentecost that the devil cannot imitate and that is a 'pure heart.' Heart purity may be sought and obtained without any outward show or demonstration. The soul that seeks and has not been diabolically seeking may have peeled off on them some outward sign instead of an inward work. So the power needed is not to heal the sick, speak in tongues, but to live a holy life, keeping unsullied from the world.
**HINTS TO GROWING PREACHERS**

By C. Warren Jones

I. You want to succeed. Every one of you who will try to be a success is to be a realization of your life, you will have to settle it that you are going to work and work hard. Many are the failures today and the only reason is laziness. The work of the ministry is no play game. It means long hours and hard work. You cannot declare for an eight hour day. The chances are you will have to make it a sixteen hour day. Say good-bye to those blankets early in the morning. Get up with the pan. Spend the early hours in prayer and study. Keep away from that easy chair. Allow no one to disturb you. Work and then work some more. Do not worry about dying of overwork. You have a great calling and you must succeed and that means hard work.

II. Another element necessary to success is stickability. You must stick to your job. It takes time to do a good job. You can grow a mushroom in a day but it takes many years to develop an oak. You can throw up a hit in a day's time but it takes years to build a modern skyscraper. You can go to a new church and work and probably have a revival meeting the first year and see a small growth in the work. That is good. However, if you desire to build something that will endure, it will take time. If you want to do a lasting work, make a large circle of friends, and leave your imprint on the community you will have to stick with it for years. You will have to stick when you are pulling the heavy grades, stick when the sun re- fuse to shine, and stick when seemingly you are not making any progress. Do not take the work by the days, but take it by the job. Stick until God tells you that your job is done.

III. Use a little judgment. Do not hang around and get in a jam and divide your church. Leave a divided church once and you are seriously hurt. Allow this thing to happen twice and you are ruined. A unanimous refusal is not all ways proof of a united church. Occasionally the opposition is courteous enough to remain at home when the vote is taken. If there is a third blessing, it is common sense. If God has given it to us, we should use it. The Lord will help us if He gets a chance.

**THE MISSIONARY MESSAGE A BOON TO ALL THE CHURCH**

All human activity is under the control of natural fundamental laws. By this we mean certain conditions that promote certain activities. The social world must function for the promotion of human pleasure. One cannot remain indifferent and hope to share in the comforts and pleasures of society. There must be personal activity and response to the opportunities offered for personal accomplishment and fellowship. The educational world cannot rest on its findings of today, but must ever explore new fields for the expansion and interest of an advancing intellect. The business world must be ever ready to take on new lines and methods in keeping with material developments, else the factory spinles cease to hum and the shop doors shall be closed, and the whole relegated to the full of antiquity. The church program does not differ in this respect. Self-preservation is not sufficient. We must be aggressive. Jesus true to God and in conquest was always safe, but once inside the city walls with closed gates in self-defense the was doomed.

We are not sent to defend the gospel but to proclaim it, and it will defend itself and us. Jesus came not to be ministered unto, but to minister to our needs to us, and as He is so are we in this world. How fitting then his commission to us, "Go ye into all the world and preach the gospel." The missionary message is the expression of a vitally living organism. A lack of this expression indicates the spiritual condition of such organism. Quoting from the writings of T. H. Nelson we read, "The drunkard's home is the fruits of the drunkard's spirit. The sober, industrious man's surroundings reflect the spirit of the owner. Heathen conditions exist only where a heathen spirit pre-existed. The physical appearance in a slum district of any city is an exact visible counterpart of the spirit of its inhabitants. A broad revival of religion among sinners can only follow a revival in the spirit of the church."

All true life seeks for expansion without which it will perish. All that pertains to God is ever increasing. The telescope is constantly discovering new stars; and why not, since there is unlimited space and God filled everywhere. Our message is not new wine in old bottles that must break with the expansion of its own internal energy, but new wine in new bottles, vital, plastic, invigorating, palatable. Our message is the heaven of hope working itself into the whole lump; the mustard seed of truth growing to a great tree, up into God's great sunshine; seed in good soil making possible the harvest of thirty, sixty or a hundredfold.

Aside from the general vitalizing spirit of the missionary message, it is also a boon to some of the essential graces of the church of which we mention a few.

I. The Grace of Love

Love is the foundation of all pietas, the fountain of all purity, the first cause of all true benevolence. While love is the one perfect expression of the Godhead, yet, allowed to remain indifferent and stagnant. God bring the very essence of love, yet, love itself, and although we had lien among the pots, and were worthy of death (Isa. 66: 15), yet (and I speak of love not love itself) we retain that pure, fervent love without making possible the recorded of John 3: 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," for how is love better expressed than in sacrifice.

II. The Grace of Prayer, The Product of True Love

True prayer dwells but little upon the ego as made clear in the statement of Jesus concerning the Pharisee and publican praying in the temple, neither will we be heard if our prayer is selfish, for James assures us we receive not because we ask amiss that we may consume it upon our desires.

One is not praying really until he has gone beyond his own personal interests. Let us notice some examples. Abraham praying for Lot (Gen. 18). "Wilt thou also destroy the righteous with the wicked?" And Moses praying for Israel (Ex. 32: 25). "We have sinned; yet, accept, I beseech Thee our sin; and if not, blot me I pray thee out of thy book." It is not easy to really pray so far as the physical is concerned, yet, it is a joy to the heart filled with divine love.

The proper exercise of this grace leads to the third which is faith, the product of love and prayer.

Faith is a spontaneity which produces vision. Some years ago while trying to enlist all the pastors of holiness churches in the city of our pastorate in a great unison holiness campaign, we called in the early morning at the home of one of our brother pastors, arriving at the time of the morning prayers. Located in a city of some thirty thousand souls his place of worship was a harvest field, in fact, it had been used for perhaps twenty-five or thirty years. After waiting some fifteen or twenty minutes while the good man lifted each of his little flock before the Lord, the elderly God could not make that special request lest they be swallowed up, we were surprised on presentation of our propis-
field, and from the field of evangelism to the pastorate will not succeed in either. Any pastor ought to be able to conduct a successful revival meeting. There are a number of good evangelists who would not consider the pastorate of a church under any condition. Most of the strong churches want a man for pastor who is tested and tried by years of toil and experience in that phase of God's work. We should forever settle this matter with God, and then patiently stand by our decision. Beware of the revivalist who is free to inform your congregation that he is open for the pastorate of a church.

The second earmark of a successful pastor is deep spirituality. Paul says in the book of Galatians, "Ye which are spiritual." (1 Cor. 2:15). He says, "But, lie that is spiritual" (1 Cor. 2:15). The pastor who goes forth in this fallen and shattered world without a good stock of spirituality will not succeed.

1. If we are to be spiritual, we must be men of prayer. Wesley spent hours in prayer each day. Our blessed Master spent hours of patient waiting before His Father daily. If we are to be like Him we must spend hours of waiting in prayer. We should be men of prayer. We should be examples of prayer.

2. We must be men who are filled with the Spirit. A Spirit-filled person is easily entreated. The successful man will keep his sword well oiled with the Spirit. His sword will cut and pierce to the heart, but it will also apply the healing oil. The latter kithart, but the Spirit giveth life. Many a preacher preaches the truth, but even the truth alone will not break the heart of a soul and lead him to Jesus. The truth must be preached, but it must have theunction of the Spirit.

3. Then if we are to be genuinely spiritual, we must not be hard to get along with. The preacher that is hard to get along with will soon be out of a job. There come times in the work of the pastor when he is forced to surrender his plans. He will not have to surrender his convictions, but some of his plans will be smashed. In our great work we have to relieve the strain at times. You can tighten a violin string until it breaks. You can also pull on one string in your church until it breaks. The preacher is to be congratulated who knows when to relieve the strain. No preacher will succeed as a pastor who cannot stand to see his plans set aside. Many a good man has failed because he did not know how to meet opposition. There should be the same sweet spirit of Christ in the preacher when he faces opposition as when everyone is pulling for him.

The third earmark of a true shepherd is the striving to be a strong and logical preacher of the gospel. There are no poor preachers, but this should be no excuse for being a poor preacher. If a man is successful in the work and yet is not a strong preacher, he would be much more successful if he were a strong preacher. The pastor who is a strong preacher has many advantages over the other type. Members do not like to apologize for their pastor's poor preaching ability. The pastor is the proper place to develop strong preachers. If a pastor is a strong preacher and a sweet spirited man, it will stope for many other deficiences that he may have. A church will gladly forgive their preacher of some things if he will only give them holy Ghost messages on the Sabbath. This does not mean that a pastor will neglect any of his duties to make a good preacher. The temptation that confronts a strong preacher is that the pastor is to depend on his preaching ability to put him over, and so neglect the pastoral side of his work. The temptation that faces the ordinary preacher is to neglect his study and depend upon his visiting and mixing with the people for his success.

A fourth mark of efficiency in the work of the pastor is to be a "good mixer." This is the expression that has been coined by the churches. The preacher that would succeed must share his people's sorrows, help bear their burdens, and rejoice over their prosperity. A pastor must be a good visitor. He will learn more about human nature and the application of psychology from visiting among his people than by reading books on applied psychology. One great man said, "A house going minister makes a church going people." How can a pastor know the real needs of his people without visiting them?

To know how to wisely go in and out before the business man and the preachers of your town or city is essential. It is a golden rule for a pastor to live in seclusion. A preacher should enter every open door. He should conduct high school assemblies where he has the opportunity. It is a good thing to attend revivals conducted by other churches. There are some pastors who are very negligent about announcing their Sunday services in the daily papers. We should make it a point to get acquainted with the newspaper men. Often there are members of our church from other places that come through our town, and would like to attend our Sunday services, but cannot locate our church. We should use the printer's ink freely. Let the people know your church is in town. Be a good mixer.

Then in conversation going before the people of the town or the city where we live, we should be careful and prompt with our financial obligations. Many a preacher has been defeated because he neglected his obligations. "Owe no man" is Paul's advice. The secret of it all is to hold your position within your income. If your living expenses amount to more than your weekly income, then your income must be increased or your overhead cut. There is absolutely no excuse for a preacher to have a lot of debts everywhere he goes.

A sixth earmark of a successful pastor is to be loyal to his church.

He should be loyal to its doctrines. Do not get the idea that people will not listen to well prepared doctrinal preaching. We have too little of this type of preaching today. "Preachers" is trying to get away from anything that will cause it to think seriously.

2. We must be loyal to our God-appointed leaders. The greatest blessing of all to the leaders of their leaders. Every great business concern has its leaders. Every vessel at sea has a captain. So the church is no exception to this rule. We have our General Superintendents, our faithful District Superintendents, and our connectional officers. We must be sold on our program.

The absolute loyalty to the program of the church. In being loyal to the program of the church, we must (1) be loyal to its local obligations. If you preach to your people, be sure that you title yourself. Do not preach anything to your people that you do not practice yourself. If you preach on loyalty, be loyal yourself.

(2) There must be loyalty also to the district interests. We should look after the interests of the district to which we belong. There should be loyal cooperation with the District Superintendent's program. We had a mighty good man in the district where I labored who took no part in the work of the district. He never attended Christian worker's conventions. You could find him within the bounds of his own field of labor, but nowhere else. Our church is built on connectionism. We are not a local organization altogether, but we are a glorious body of blood-washed pilgrims, with only one head. Most of the local churches want just the entire sanctification of believers, and the establishing of our people in the grace of God. Therefore, when a person joins a local church in our beloved Zion, he joins the whole movement. He becomes a member of a worldwide movement. With us every local church is a lighthouse in the great movement that is spreading its wings everywhere. Hence, we must support our district interest with as much enthusiasm as we do our local organization. (4) Again, I remind you that we must be loyal to the general claims of the great movement to which we belong. There are three aspects to our budget, namely, local, district and general. Some pastors seem to have time to waste on tabernacle movements. Those movements have been making great headway during the last five years. When tabernacle movements have closed their doors, the great Church of God will still beckon down-trodden humanity to come. The doors of the Church will never close, nor fail to call bleeding, footstool and broken-hearted humanity to come. When independent movements have ceased to function the great Church will still stand as a beacon light to weary travelers. When the leaders of tabernacle movements have passed on their works will not last, for it is built on sandy foundations.

(3) This leads me to say in the next place, to build your work into the movement and not around your own personality. It is true that you must have the confidence of the people before you can win them to our Church, but do not build them around yourself. If you build your work around yourself, then when you are gone the work goes down, simply because you left a condition that no man could build upon. There are a few men of this type, and beware to follow men of this trend of mind. The simple plan is to build the people that you have won to the Lord around the Son of God, and into the great movement to which you belong.

The man who is hot in sympathy with our program will soon be out of a job, and he caused it all himself. He that would have the church feed his family, clothe his children, and furnish a shelter from the dampening rains of
time, should be loyal to its program. We are too near the end of the age to get off on some side switch of this great religious system. The times demand that we stay on the main line with a full capacity of steam, with our headlight unshshedged and the throttle on the engine open full.

It is important to indoctrinate the people. It is one thing to get them saved and sanctified and into the church, but it is still another thing to develop them in Christian character. Sometimes we are making as much progress when the members are being built up and strengthened and fortified against the enemy as when souls are praying through. The most of us know from experience that it is as difficult to keep people saved as it is to get them saved.

(5) But there is another important matter that we should consider before leaving this division of our subject. To be a successful pastor we must be tremendously interested in the work of the Sunday school and the work of the young people. Some preachers of age and ripe experience are wondering why they are not fitting into the program now as in former years. The reason is on the surface, and anybody can see it. They are only relics of the past. They have failed to keep step with this rapidly marching army. The preacher who fails to be a booster for the Sunday school will soon be a back number. The Church of tomorrow depends upon the Sunday school of today. If we were to blot out our Sunday schools and the work of our young people, we would absolutely have no church of tomorrow.

But there is a great danger confronting us here. The Sunday school is not the grand end to which we are pressing. To have a large Sunday school is not the end of the program. This is not the end of Christian endeavor. The Sunday school is only a means to the end. If we get the crowds and fail to bring them to Jesus, we have failed. There is nothing that will take the place of the gospel. One very splendid pastor is making a sad mistake, and will finally fail, I fear, because he is seemingly substituting the Sunday school for the preaching of the gospel. If these throngs that flock to our Sunday schools do not hear the gospel we have failed in reaching them. They must be won to Christ.

The seventh earmark to which I call your attention is that of evangelism. If we would put over a program that will last, we must be intensely evangelistic. We must go in for mighty revivals.

The clock on the city hall had struck twelve o'clock. The inhabitants of the city were in slumber land. On the evening before the sky was clear, with no sign of an approaching storm. Yonder in the west rises a dark and angry cloud that threatens the slumbering people. The low and muttering thunders tell of a coming cyclone. Across the dark face of the cloud flashes zigzag lightning that has been commissioned as a grim messenger of destruction. Without an angel of mercy death is inevitable. Is there no messenger to arouse this slumbering people? Hark! I hear the sound of a whistle. Immediately the inhabitants arise and hasten to places of security. Thus the people are saved from a terrible end. Thanks to the man who blew the whistle that saved the people of this city from destruction.

The angry clouds of God's wrath are looming in yonder sky. The world sleeps on, seemingly unconscious of its awful danger. On every hand we hear the piercing cry of the lost. Everywhere there is dissatisfaction and unrest. Men's hearts are failing them for fear. The tribulation of the Bible is about to break upon this sin-cursed world. Men are fearfully looking into the tomorrows. There is a spirit of expectancy in the very air we breathe. On every lip is the sad wall of disappointment and fear. Nearly sixteen millions of uncircumcised men are looking into the future with dreadful forebodings.

The clock of opportunity has struck twelve for the Church of the Nazarene. Men are sick and disgusted with mere form and ceremonies. No people ever had a greater opportunity to preach a glorious gospel than the Nazarene people of this age. The century is ours. But along with opportunity comes responsibility. A vision of the world's needs produces a tremendous responsibility. Sixty-five millions of people in America that have never been reached with a gospel message. There are twenty-five millions of young people under twenty-five years of age who have not been touched with the gospel. Shall we permit the indifference of the times to so influence us that we become indifferent about men's souls? Shall we sit idly by and let them go down to death that came to fight? Oh, that we shall not fail God in the time of the end! The fields are white unto harvest. We must gather in the sheaves. May God's richest and choicest blessings rest upon everyone of you.

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MR. GANDHI'S RELIGION
By L. S. Tracey (Missionary)

Many things have been written in American papers about Mr. Gandhi's religious beliefs, of which has been ridiculous. He has been even called "the world's trustiest and greatest Christian." The following extracts from his own writings and speeches show that he does not claim to be more than a modern Hindu of the eclectic type.

"I cannot set him (Christ) on a solitary throne because I believe God has been incarnate again and again."

"I am a reformer, through and through. But my zeal never takes me to the rejection of any of the essential things of Hinduism."

"In it (Hinduism) there is room for the worship of all the prophets of the world."

"Cow protection is an article of faith in Hinduism. Apart from its religious sanctity it is an unswerving creed. I would not kill a human being for protecting a cow, as I will not kill a cow for saving a human life, be it ever so precious."

"I do not believe in idol worship. . . But I think that idol worship is part of human nature. I do not consider idol worship a sin."

"I know He (God) has no evil himself; and yet if there is evil, He is the author of it, and yet untouched by it."

"If instead of confusing themselves purely to humanitarian work such as education, medical service to the poor and the like, they (missionaries) would use these activities of theirs for proselytizing, I would certainly like them to withdraw."

"I am but a seeker after truth. . . But I admit that I have not yet found it."

"As my contact with real Christians . . . increased I saw that the Sermon on the Mount was the whole of Christianity for him who wanted to live a Christian life. It is that sermon which has endeared Jesus to me. I may say that I have never been interested in a historical Jesus. I should not care if it were proved by someone that the man called Jesus never lived, and that which was narrated in the Gospels was a figment of the writer's imagination. For the Sermon on the Mount would still be true for me."

Satan hath three titles given in the Scriptures, setting forth his malignity against the Church of God: a dragon, to denote his malice; a serpent, to denote his subtility; and a lion, to denote his strength.—E. Raynolds.

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