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NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.
There was something consistent and helpful in the method of the old circuit rider who lined the hymns so the people could sing without books, and read a lesson from the Old Testament and one from the New. For by the time he had come to the place for preaching, the people were prepared with him for the occasion. In fact the service was a unit from the beginning to the close; for it was planned and directed with one purpose in mind. Of course we cannot go back to the exact ways of the old circuit rider, but we should find some way to apply the lesson on effectiveness which his method taught.

There is a better way than to discuss the relative importance of the different parts of a given service, and that better way is to plan the service as one undivided whole and make the various parts contribute to the common end by properly supporting and supplementing one another. Still there is no way of ignoring the fact that in the Protestant church the sermon is the hub of the service. Therefore it is better to consider the worship portion as a preparation for the sermon rather than to risk adjusting the sermon to the introductory worship period.

PULPIT AND WORSHIP VOCABULARY AND INTONATION

By the Editor

Someone sent me a clipping from a daily printed in Manchester, England, describing an investigation carried on by the British Broadcasting Company relative to the best sort of vocabulary and intonation to use in the pulpit and in the worship service of the church. The investigation was said to show that in these instances there should be as little departure from the usages of ordinary life and conversation as possible, although it was admitted that some concessions are highly advisable. It was said that there is general dissatisfaction with the stilted style so common in the old days. The intonation and impression of insecurity in what was once known as a "pulpit" manner. The clipping was quite interesting, but hardly adapted to reproduction in these pages. The suggestion, however, is valuable.

Only yesterday I heard one pray who has a very pleasing voice and sincere manner in ordinary conversation among the people. But in the public prayer he was artificial, strained, monotonous and much given to useless repetition. The intonation was sing-song, the vocabulary, was sickeningly "pious," and the whole prayer seemed like an ordeal. The best part of it was the relief one felt when it was all over and one discovered that nothing calamitous had happened yet.

I have known a preacher who chanced to confessively and emphatically, so monotonously that a listener did not know whether to flee or to go to sleep. If the word "the" was in fine for emphasis the preacher would say it just as loud and vociferously as he would say the most meaningful word in the paragraph. The emphasis had nothing to do with the thought or with the importance of the word—it just came every so often, hit or miss.

Then I have known a preacher who dropped in ejaculations of praise, even to using the holy name of God, amidst his notices and in the beginning of his sermon when he had not yet gone far enough for the listener to discover whether he was going to hear anything worthwhile or not. I have heard one like that within the past week. I studied him somewhat closely. In this case, I feel sure these ejaculations of praise took the place of the "Ahs" that some others use when their words are relunctant for the want of lively thoughts to spur them up. The preacher was not really blessed and happy. His thoughts, let alone his heart, was not especially in what he was doing.

He was bridging over an intellectual depression. He was hedging for advantage before the battle commenced. But to me there was the impression of carelessness bordering on irreverence.

Last night I heard the pastor of a small church. He lifted his voice to such a high pitch and used so much long power that his words· unable to reverberate among the rafters on account of the low ceiling, clashed and boomed upon the ears of the hearers until one could not see the lightning for being startled by the thunder. As I sat there I recalled the advice also given which was that the preacher should endeavor to speak loudly enough that all present can hear him without strain, but to avoid speaking louder than that both for the sake of his own voice and the ears of his listeners.

I think the average pastor bires the people unnecessarily with wearisome, long-drawn and oft-repeated notices. He often assumes an academic air and announces as though it were strictly a professional matter. Just why a preacher cannot stand up and tell the hosts of his services for the benefit of the few strangers who may be present, and give out special notices once and without comment is a little difficult to understand. If he would practice this for a while the people would learn to listen and to remember. But as it is, what is the use to either listen or remember? It will all come again and will be illustrated and argued before the service has ended.

I think the suggestion of the Manchester paper is a good one. There should be some concession to the pulpit and worship service as compared with ordinary social conversation, but the concession should not be great and should not be made with effort. Any man who stands up to read the Bible in the presence of worshippers should feel a reverence and awe appropriate to the occasion, and backed with this proper sense of propriety, he should read naturally and distinctly, but not strainedly or noticeably monotonously, lest be appear to be adding to the Word of God by his vocal interpretation. And when a man preaches the Word of God to the people, if he is religious and intelligent, he does feel a sense of restraint and need of special censure and care. And backed by this, he should be natural. To introduce levity and lightness or to descend to the valley of assumed or developed prejudices is imbecile, and foolish. It is quite inexcusable to speak our ears or to be doing men, with intentions largely directed by the letter and spirit of the particular line of truth or testimony he is setting forth, is the ideal way.

There is what, for want of a better name, I call a "secular" voice which is offensive in the pulpit. I heard it a while ago in a ritualistic church. The preacher wore a robe and led a service that had been carefully outlined. But in spite of all that, his voice was metallic and made one think more of a captain of a river steamer than of a leader of the people's depositions. It may be he could not help it. Perhaps he "was born that way." Still I could not help feeling that the depth of his soul were not stirred and that he was but an actor on a stage. Well, he was not that, he was just the opposite of that. An actor said to a formal, cold preacher, "We present fictitious as though they were facts; you present facts as though they were fiction." But something should be done about this. Either the preacher should have a revival in his own heart so he would have something to express, or else he should have a course in voice training so he can better express what he feels. As it stands now, either his heart or his voice is in for indictment as unsuited to the holy office of the ministry.

We are not interested in merely setting forth the ideal of vocabulary and intonation as they might exist in one who is fortunately endowed by birthright or early environment. Rather we are concerned for improvement for ourselves and others. It must be possible for all of us to improve. And if we improve we must not refuse to study ourselves and others on this very point. Strange that any of us should think ourselves so excellent that we make ourselves the standard. But perhaps this is not the case. Perhaps we only assume the superiority complex to cover a cowed and discouraged soul. But whatever the situation, let's be courageous. Let's come right out into the light and look ourselves over. We have too glorious a gospel for us to hinder by presenting it in other than the best way possible to us. Let us examine our method of announcement and see if we cannot improve it. Let us strive earnestly for a more appropriate vocabulary. Let us make sure of sincerity as a heart condition, and then make our interpretation clear and feel that we become better preachers of a gospel that is so good that no man can improve it.
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The December number will complete the seventh volume of the Preacher's Magazine. Publications that are designed especially to help preachers are not plentiful at best. And those which attempt to adapt themselves to the whole wide field of the Protestant ministry too general to be of much assistance to those who are set to the task of making effective in the ministry of the Church the Nazarene and kindred bodies which hold to the vital, evangelical program of the full gospel. This rather limited field we have tried to serve, and the expressions we have had from subscribers have been of an encouraging nature, and have caused us to think we have at least some measure of success.

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Yours to serve,

J. B. CHAPMAN, Editor.

THE PREADDER'S MAGAZINE

DEVOOTIONAL

GOD'S PURPOSE IN SAVING ISRAEL OUT OF EGYPT

By A. M. HILLS

WHEN thy son asketh thee in time to come saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you? then shalt thou say unto thy son, We were Pharaoh's bondmen in Egypt; and Jehovah brought us out of Egypt with a mighty hand; and Jehovah showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes, and he brought us out from thence that he might bring us in to give us the land which he sware unto our fathers, to fear Jehovah our God for our good always, that he might preserve us alive, as at this day. And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us" (Deut. 6:20-25).

Read before service Exodus 15:1-18.

God teaches His great truths of salvation and two works of grace by illustrations on such a colossal scale that all the world may see and understand.

After the matchless crossing of the Red Sea Moses sang of Jehovah, "Who is like unto thee, glorious in holiness, fear in praises, doing wonders. The people that thou hast purchased, thou wilt bring them in and plant them in the mountain of thine inheritance; thy holy habitation."

I. There striking scriptures have led theologians and hymn-writers for centuries to regard Egypt with its hard bondage, degrading tasks and cruel servitude as a type of the unregenerate state—the bondage of the soul to sin and Satan. The crossing of the Red Sea and the deliverance of the Israelites from Pharaoh and his hosts has been used to symbolize the deliverance of the soul in the experience of forgiveness and justification, the lifting of the pains and penalties of sin, the restoration to the divine favor.

II. Then the hymn-writers and theologians widely diverge as to the meaning of the desert wandering and the Promised Land! Here is a hymn written by Dr. Isaac Watts:

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.
"There everlasting spring abides;
And never withering flowers:
Death, like a narrow sea, divides
This heavenly land from ours."

His conception, you see, plainly was that Canaan was a type of heaven. And, of course, if that were so, then the long, needless and disgraceful forty years of wandering in the wilderness was a normal Christian experience. And it would further follow, that there are but two crises in human experience; one is conversion, and the other is death.

But there is another theology and another kind of literature entirely different, more scriptural, more exciting to the life and more spiritual. This hymn from Charles Wesley will illustrate what I am saying:

"O glorious hope of perfect love!
It lifts me up to things above;
It bears on eagles' wings;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' p fruits and kings.

After the matchless crossing of the Red Sea Moses sang of Jehovah, "Who is like unto thee, glorious in holiness, fear in praises, doing wonders. The people that thou hast purchased, thou wilt bring them in and plant them in the mountain of thine inheritance; thy holy habitation."

III. This was evidently the design of God in this great series of remarkable events. The divine reign was not acting aimlessly, without a plan. "He brought us out," said Moses, "that he might bring us in to give us the land which he sware unto our fathers." And what if there was a divine purpose in it—a teaching of truth by object lessons for all coming ages! Just as Israel was delivered from Egyptian bondage on purpose to go into Canaan inheritance at Kadesh-Barnea, what if today and all days, God calls all persons out of the Egypt of sin by conversion just on purpose to take them into the Canaan of sanctification at Kadesh.

It is barely possible that it was no accident that the Hebrew word for holiness was Kadesh. It is significant too that the pillar of cloud and fire led the people to Kadesh, and Jehovah commanded them to go in, and take possession of their inheritance. But they indulged in the luxury of "a
spell!" Some doubters doubted the divine ability to take the country. There were cities in it walled to heaven. And there were giants whom perhaps God could not conquer. All the committee of spies unanimously reported that it was indeed a wonderful country—such fertility and such fruit they had never seen. But—"The majority! And just think! It was an overwhelming majority—even ten to two! And to think of it, the minority were two religious enthusiasts who put substantially all their confidence in God! It would never do to go on in such wild enthusiasm! The more they discussed the matter, the more excited they got till they were ready to stone Moses and Aaron, Caleb and Joshua, forsake God and go back to the servitude of Egypt.

This was such outbursting, excesses of sin, after all God had done for them that Jehovah turned them back to die in the wilderness—that whole adult generation, save Caleb and Joshua.

And so it is today.—"When the fall and blazing light comes to convert in regard to the second work of grace and they learn that it is not only their second, but their third birth, God, and that his blood bought privilege to be sanctified, but that "This is the will of God even your sanctification." (1 Thess. 4:3.) "For God hath called you to sanctification." (1 Thess. 4:7 and 2 Thess. 2:14) then they will have to go forward into their spiritual Canaan, and go back into the wilderness of backsliding; that seems to be the plain teaching of the lesson before us.

This whole historical incident is cited and enlarged upon in the second and third chapters of Hebrews. We are told of the "rest" God has prepared for his people in nine verses just as he prepared the Promised Land for ancient Israel, which they forfeited and lost forever, because of their unbelief and rebellion. We are faithfully warned not to reject their folly. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in falling away from the living God: but exhort one another daily, while it is called Today; lest any one of you be hardened by the deceitfulness of sin; for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end; while it is said, Today, if ye shall hear his voice, harden not your hearts as in the provocation. For who hardened Israhel after the murder of the first-born, and did not all of them that came out of Egypt by Moses? And with whom was he displeased forty years? Was it not with them that sinned, whose bodies fell in the wilderness? And to whom swear he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief. Let us fear therefore, lest,haply, a promise be left of entering into his rest, any one of you should seem to have come short of it." (Heb. 3:12-4:1 N. Y.)

Manifoldly there are two Scripture rests for those who will accept them, Matt. 11:28, for the sinner, and the soul rest of Canaan for the Christian, "The people of God." (Heb. 4:9)

There came a time when Charles Wesley heard of it, and sought it, and wrote:

"Breathe, O breathe Thy loving spirit Into every troubled breast. Let us all in Thee inherit, Let us find that second rest. Take away our heart to sin, Alpha and Omega be. End of faith as its beginning, Set our hearts at liberty."

Topically, in spite of his unsound theology, felt the same longing of soul for Canaan and wrote:

"Rock of Ages, clothed with the morn, Let us hide ourselves in Thee; Let the water and the blood, From Thy wounded side that flowed, Be sin the double cure, Seal from wrath, and make me pure."

Dr. Watts, in spite of his mistaken theology, felt the need of Canaan rest, even if he did put it beyond death, and wrote:

"Lord, we are vile, conceived in sin, And born unholily and unclean,Sprung from the man whose guilty fallCorrupts his race and taints us all."

"Soon as we drew our infant breath The seeds of sin grew up to death. Then art the Lord of every heart, But we're defiled in every part."

"Behold, we fall before Thy face,Our only refuge is Thy grace;No outward forms can make us clean,The leprosy is deep within." All Christians have this same trouble, whether Wesley, Toplady or Watts. They all want more than deliverance from Egypt by justification from the penalty of sin. They need the cleansing from the offensive leprosy of conscious unlikeliness to God. The promised land of deliverance from inbred sin is for them. God has provided it and lovingly leads us to it and invites us to enter in. Then comes the solemn warning: "Let us therefore fear, lest a promise being left us of entering into his rest any of you should seem to have come short of it." (Heb. 4:11.) In other words, go forward to Kadesh and be sanctified.

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DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By Basil W. Miller

Chapter Four. Cynicism.

VI. THE DIRECT WITNESS OF THE SPIRIT

The witness of the Holy Spirit to one's adoption, according to Wesley, comes directly from the Holy Spirit to the human consciousness. It is not to be confused with any type of dynamic inspiration or infusion coming through the mind. It is not the same as "an inner illumination of the mind" whereby one knows his religious status. Nor is it an intuition arising from conscience or fruits of personal righteousness, whereby one thinks he is a child of God. While all of these may be worthy within themselves and true, still to Wesley they will not be accepted as substitutes for this direct testimony of the Holy Spirit. As to the matter of the coming of this witness, Wesley may remain in doubt, but as to the fact of its directness he does not waver.

(1) He gladly admits the witness of the human spirit, being nearly the testimony of conscience, as it is abetted by the fruits of the Spirit. In quoting Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God," by states, "It is manifest, here are two witnesses mentioned, who testify together the same thing; the Spirit of God, and our own spirit." He would not have us believe that the divine witness is all there is, but he affirms that the witness coming from the Holy Spirit speaks directly to, and along with, this human spirit. It is not our purpose at this point to discuss the nature of this human witness, suffice it to say it finds its completion in the testimony coming from the divine Spirit.

(2) The second witness received, the witness of the Spirit, he affirms to be immediate and direct. Speaking about the text, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4:6), he states, "Is not this something immediate and direct, not the result of reflection or argumentation? Does not this Spirit cry, 'Abba, Father,' in our hearts the moment it is given, antecedently to any reflection upon our sincerity; yea to any reasoning whatsoever? All these texts then, in their obvious meaning, describe a direct testimony of the Spirit."}

Again on this score he writes, "The sum of all is this: the testimony of the Spirit is an inward impression on the soul of believers, whereby the Spirit of God directly testifies to their spirit, that they are the children of God. And it is not questioned, whether there is a testimony of the Spirit; but whether there is any direct testimony? Whether there is any other than that which arises from a consciousness of the fruit of the Spirit? We believe there is; because this is the plain, natural meaning of the text, illustrated by the preceding words, and by the parallel passage in the epistle to the Galatians; because, in the nature of things, the testimony must precede the fruit which springs from it; and because the plain meaning of the Word of God is confirmed by the experience of innumerable children of God; yea, and by the experience of all who are convinced of sin, who can never rest till they have a direct witness."
nesa, and one testimony instead of two distinct testimonies.

2. Moreover, the testimony of the Holy Spirit precedes the testimony of the human spirit. Wesley is very distinct on this point. To him the Spirit witnesses to one's adoption before any fruits of the Spirit can be said to exist. It is the basis of a life of righteousness. Let him speak on this point: "That the testimony of the Spirit of God, must, in the very nature of things be antecedent to the testimony of our own spirit, may appear from this single consideration: We must be holy in heart and life, before we can be conscious that we are so. But we must love God, before we can be holy at all, this being the root of holiness. Now we cannot love God, till we know He loves us: 'We love him because he first loved us,' and we cannot know His love to us, till His Spirit witnesses to our spirit. Till then we cannot believe it. . . Since therefore the testimony of His Spirit must precede the love of God, and all holiness, of consequence it must precede our consciousness thereof."  

Wesley made this point in order to carry the point of the direct witness of the Spirit, as distinct from the human spirit. If both witnesses came together then there was no question on which he could rest his views that the witness of the Spirit was direct, and distinct. Otherwise there would be one united witness, which could be thought of as coming only from the human spirit, or the conscience. Thus the divine element in this witness to personal salvation would be eliminated. While Wesley is a firm believer in the testimony of the conscience as derived from the fruits of the Spirit, still he is unwilling to have anything overshadow the divine, direct, and supernatural element in one's assurance of salvation. By keeping these two distinct, through showing that the divine witness antedates the other, he is able to maintain the supernatural process.

3. The fact that this witness to sonship is direct is also confirmed by human experience. As noted elsewhere human testimony confirms the existence of the witnesses, but Wesley goes farther and affirms that this direct witness of the Spirit is so authenticated. "It is confirmed by your experience and mine. The Spirit itself bore witness to my spirit, that I was a child of God, gave me an evidence hence, and I immediately cried, 'Abba, Father.' And this I did (and so did you) before I reflected on, or was conscious of any fruit of the Spirit." This needs no further comment than is given above, where the argument for the confirmation of the existence of the witness of the Spirit is found. For in his argument, Wesley was careful to have experience with him. It became the test of each element in his doctrinal structure.

4. This direct testimony is to be sought by the sinner that he might have peace from the turbulency of his heart. Sin, Wesley thought, brought unrest, the stress of temptation and evil. Every awakened sinner is in a state of uneasyness until the witness of the Spirit comes directly to his soul that he has been accepted by God as His child, and that his sins are "covered by the blood of Christ." The sinner cannot be satisfied with anything less than this immediate witness or persuasion of assurance, born of the testimony of the Holy Spirit. A quotation on this will suffice to show the strength of his argument:

"These," speaking of sinners, "cannot be satisfied with anything less than a direct testimony from His Spirit, that He accepts them rightnow, and remembers their sins and iniquities no more." Tell any of these, 'You are to know you are a child, by reflection on what He has wrought in you, or your love, joy and peace,' and will he not immediately reply, 'By all this I know I am a child of the devil.' Again he makes the same assertion that the sinner cannot rest until he has the direct witness, and can know that his sins are forgiven.

The force of this argument is that since even the aroused and convicted sinner cannot rest until the Spirit directly witness to him that he is forgiven, therefore in the nature of things this direct witness from the Spirit must be a possibility. Throughout Wesley is trying to establish the one thought: That the assurance of salvation comes through a direct witness of the Holy Spirit to our spirit. If he can lay a foundation for this, then his doctrine is trustworthy.

5. In Wesley's desire to point the doctrine of the direct witness of the Spirit as an integral part of Arminian theology he tries to establish the idea that to deny this witness is to deny the heart of evangelical belief, and more especially of Arminianism, justification by faith. Evangelicalism, under whatever flag it sailed at that time, believed that this doctrine of Luther was the sine qua non of the Christian faith. Lutheranism, Calvinism, and Arminianism joined hands on this score. So Wesley strikes at the core of Protestantism and states that this witness of the Spirit and justification by faith stand or fall together. He writes:

"Everyone to whom denies the existence of such a testimony in effect denies justification by faith. It follows that either he never experienced this, either he never was justified, or that he has forgotten the experience he then had himself; the manner wherein God wrought in his soul, when his former sins were blotted out." This again is an appeal to his own personal experience. He means to say, that when he was converted, he experienced this witness, hence every one should possess it, when God justifies him. If Wesley's position is correct, then the witness of the Spirit is both possible and necessary, and a benefit of the atonement, it would follow that to deny it was to deny justification by faith. Since he carefully laid his premise that he played no role in his arguments, he declared that his conclusion was correct. Therefore justification by faith realized in the soul, and the witness of the Spirit, must coexist.

6. As Wesley was definite in his declaration of the necessity of the Spirit's witness to justification, so also he was insistent upon the need for this direct witness to sanctification. It must be remembered that in his doctrine sanctification was as integral a part of the process of regeneration as justification. For him the process did not cease at justification. He would say that justification was regeneration begun, and sanctification was regeneration completed. One was the beginning and the other the end of the same process. His argument ran something as follows: Justification is that divine work whereby God forgives one's actual sins. But after justification sin, the sin principle, or depravity, remains in the heart of the believer. Sanctification eradicates this sin principle, or cleanses it. It can thus be seen that the process of redemption would not be completed until sanctification was experienced. Since sanctification was as essential as justification, the witness of the Spirit would also be necessary to sanctification. Let us then note Wesley's statements on this score.

Q. But how do you know that you are sanctified, saved from your inbred corruption?

A. I can know it in no other wise than I know that I am justified.

"We know it by the witness and by the fruit of the Spirit. . . . As we were justified the Spirit bore witness with our spirit, that our sins were forgiven, so, when we were sanctified He bore witness that they were taken away. Indeed, the witness of sanctification is not always clear at first, . . . neither is it always the same, like that of justification, sometimes stronger, at some times weaker. Yes, and sometimes it is withdrawn. Yet, in general, the latter testimony of the Spirit is both as clear and as steady as the former."

Again, "To this confidence, that God is beginning a willing to sanctify us now, there needs to be added one thing more—a divine evidence and conviction that He doth it. In that hour it is done, God says to the inward soul, 'According to thy faith be it unto thee.' Then the soul is pure from every spot of sin."

The conviction of sanctification rests upon this witness of the Spirit, says, "It is undoubtedly that Mr. Wesley taught the witness of finished sanctification is to be expected. . . . There is no text of Scripture that directly promises the knowledge of so great an internal work; but none is necessary. It is the prerogative of the Holy Spirit to make His indwelling and work evident to the consciousness . . . by giving us 'the full assurance of hope.'"

In the later history of Wesley's doctrine this possibility of the Spirit's direct witness to sanctification might be said to be the battle ground. Writers up until the time of Sheldon fairly well accepted Wesley's doctrine in toto. But with Sheldon, at the beginning of the present century, doubt begins to arise. He reasons somewhat as follows:

'1 The conviction of sonship toward God, however wondrous, does not involve self-knowledge.

'2Wendt, p. 287.


'5Shelton, System of Christian Doctrine, p. 74.'
(2) This assurance could come only from an experience in which the conviction of sinfulness and the remission of sin by the grace of God were so united as to be inseparable. Wesley thought the Experience of Pardon was the best evidence of the divine agency of the Holy Spirit. He believed that this experience was not only the immediate result of the work of the Spirit, but was also the means by which it was wrought. The Holy Spirit was the agency of grace, and the experience of pardon was the fruit of that grace. Wesley believed that this experience was the direct witness of the Spirit, and that it was not merely an intellectual conviction, but a personal experience, in which a sense of sinfulness was present, and a sense of pardon was received.

(3) Wesley believed that this experience was not only the direct witness of the Spirit, but also a testimony to the existence and work of the Holy Spirit. Wesley believed that the experience of pardon was the direct witness of the Spirit, and that it was not merely an intellectual conviction, but a personal experience, in which a sense of sinfulness was present, and a sense of pardon was received.

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MICAH, THE REVIVAL PREACHER

A Remnant Saved out of the Ruin and Exile

(Chs. 3—5)

By Olive M. Winchester

The messages of Micah fall in three main divisions with the address, "Hear ye," beginning each section. In each division a certain cycle of thought is followed, a delineation of the corrupt conditions prevailing, a warning of imminent judgment and a setting forth of the hope of future salvation. In chapters 3—5 this comes out very distinctly with two of the most outstanding Messianic prophecies found in Scripture.

Present Distress

From the note of hope which closed chapter 2, the prophet turned to face the conditions around about him. He was not only an idealist who could see the future with its glories, but he was also a realist who saw the actual state of affairs as they existed then. He addresses himself first to the rulers of the land, asking of them if it was not deplorable upon them to understand the principles of justice. Herein Micah follows in line with the other 8th Century prophets in that one of the main themes of his preaching is the need of justice. Religion had revolved itself into a series of ceremonies and thus had become mechanical; all principles of ethics and righteousness had been omitted. The prophets of this period were calling the people back again to truth and justice, a justice wherein they should show pity on the poor instead of the harsh and cruel treatment they had been wont to give. In the most striking figures the prophet depicts the oppression exercised by the rulers on the poor. He charges them that they eat the flesh of his people and flay the skin from off them; and break their bones, and chop them in pieces as for the pot, and as flesh within the calcinations. These were to be sure, figures, yet they represent a heartless cruelty on the part of the princes. They might carry on such persecution for a time, yet the day would come when they themselves would cry 'for mercy, they would make their plea to Jehovah, but He would not answer them, yea He would hide His face from them. This would be the resultant effects of their evil doings. The measure which they had meted out to others would be meted back to them.

After the word of rebuke to the rulers, the prophet uttered a denunciation against the peoples. Instead of being spiritual guides to the people, they were leading them astray. They themselves were mercenary in their objective, and when they did not receive monetary reward, they would declare war against their hearers. In consequence of their evil deeds, the judgment of God would come upon them also; they would grope in the darkness for a vision from God and would not find any; they shall be thrown into confusion and with shame they shall cover their lips for they shall be without a word of comfort to the people who will be in distress because of the judgments of God. In contrast to these threatening prophecies Micah himself was filled with pangs of the Spirit of Jehovah; he might be dwelling unto the people of God their sins and iniquities, instead of proclaiming a message of peace, but inasmuch as this was the message given by Jehovah, the might of the Spirit of the Lord was, resting upon him.

With special messages to these two particular classes, Micah then comprehends all the leaders, the rulers, the priests and the prophets. All have been mercenary in their work, they have sought for rewards and bribes; yet at the same time in confidence they asserted that Jehovah was in their midst and this being so no evil could befall them. Like the people of the northern kingdom, they felt that they were alone the people of Jehovah and to maintain the glory of His name He would deliver them. But the prophet proclaims a message to the contrary; he announces that the time will come when Zions shall be plowed as a field and Jerusalem shall become heaps. All the glory of the city shall pass away and destruction shall follow.

FUTURE GLORY

Turning away from the corruption of sin that Micah saw on every hand, he caught in his mind's eye a vision of the future glory of the people. Whether this Messianic section is original with Micah or he is uttering the words of the older prophet, Isaiah, it matters little as to the message which Micah wished to convey, it is one and the same in either case. To obtain a correct view of the purport of the passage we should analyze its implications and its interpretation. Terry has done his work on Hermeneutics; he gives the essential contents thus: (1) "The temple mountain (including Zion) is to be exalted to prominence above all other hills; (2) Jerusalem will be the source of law and revelation; (3) there will be a confluence of all nations theretofore; (4) universal peace is to be effected by divine judgment among the nations." Thereupon follows the interpretation: (1) "Jerusalem occupies a conspicuous historical, geographical and religious position in the origin and development of the kingdom of God on earth; (2) the gospel is a republication and enlargement of the law and word of Jehovah; (3) the prophecy of Jerusalem as a geographical and historical starting point (cf. Luke 24:27); (3) the nations will acknowledge and accept the truths and excellencies of this new and higher revelation; (4) the ultimate result will be universal peace among the nations." Skinner in dealing with the section first gives as a title, "Zion the center of the universal religion in the latter days"; then he continues, "In this striking picture of the Messianic age the following features should be noticed: (1) The pre-eminence amongst the mountains of the world of Zion, the acknowledged seat of Jehovah's universal dominion (cf. Jer. 3:17; Psalm 68:2; 101:2, etc. also Eze. 40:2). (2) The extension of the true religion is effected not by conquest but by the moral influence of Israel's theocratic institutions upon surrounding peoples (cf. 8a. 40:3). The submission of the nations is spontaneous; they are filled with eager desire to learn the ways of Jehovah (cf. Zech. 2:11; 9:23). Hence (3) the nations retain their political independence. They are not conceived as absorbed in the Jewish nationality or as incorporated in a world empire. Jehovah, not Israel, rules the world and He rules it by His word, not by the sword. (4) The authority of Jehovah, appealed to in all international disputes, brings war to an end, and ushers in an era of universal peace." It is to be noted that there is nothing said in the passage as to why in which the reign of the gospel and universal peace will be established to pass; we are given only the general outlines.

Following this distinctive Messianic section which extends through verses 1-5 of chapter 5, the same line of thought is continued in verses 6-8. In the day of blessing there shall be gathered the lame and the afflicted. Under the rule of the opposing princes the unfortunates had suffered, but under the reign of the Messiah, they shall receive care; they shall be the remnant; they shall become a strong nation. They represented the righteous seed in the earth and once again they shall dwell in Jerusalem. Jerusalem shall become once more the center of dominion. Here again we have the exaltation of the city of Zion representative of the time when the gospel shall have supremacy.

Looking away from the picture of future glory, the prophet returns again to the conditions around about him. He sees a cry of despair in the nation; he sees not only the present distress but as he looks into the future which is not far removed he beholds his nation a captive. But in the midst of this his thought turns away to the ancient nation; the nation of Israel, how long during the period of Babylon Jehovah's people shall be redeemed. It may be that for the present many nations are assembled against them, with the intent to destroy; but they do not understand the purpose of the divine plan; they err as "theavens to the threshing-floor"; Judah is to arise and thrust. Through the Lord their God they shall become strong and will triumph over many peoples, and they shall take the spoil thereof and bring it to the altar of the Lord. Throughout this whole chapter we note that the thought is ever recurring back to the final redemption of the nation when it shall reign in majesty as Jehovah as king. For a moment the prophet is borne down by present conditions but straightway again he returns to the theme of redemption.

A RESTORED NATION

"Once more the thought of the prophet returns to the distress awaiting the nation, then again he moves in his vision to a future time. He sees the little town of Bethel and couches down in the figurative word, "But thou, Bethelhem, Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose going forth have-
been from an old, from everlasting." The signification of this reference to the birthplace of Christ is brought out by Smith: "Bethlehem was the birthplace of David, but when Micah says that the Deliverer shall emerge from her he does not only mean what Isaiah affirms by his promise of a rod from the stock of Jesse, that the King to come shall spring from the one great dynasty in Judah. Micah means rather to emphasize the rustic and popular origin of the Messiah, too small to be among the thousands of Judah. David, the son of Jesse the Bethelmithe, was a dearer figure than Solomon son of David the king. He impressed the people’s imagination, because he had sprung from themselves, and in his lifetime had been the popular rival of an unloved despots. Micah himself was the prophet of the country as distinct from the capital, of the peasants as against the rich who oppressed them. When, therefore, he fixled upon Bethlehem as the Messiah’s birthplace, he doubtless desired, without departing from the orthodox hope in the Davidide dynasty, to throw round its new representative those associations which had so endeared to the people their father-monarch. We may conceive how much a promise would affect the crushed peasants for whom Micah wrote. A Savior who was one of themselves, not born up there in the capital, foster-brother of the very nobles who oppressed them, but born among the people, sharer of their toils and their wrongs—it would bring hope to every broken heart among the disheartened poor of Israel...

With still another brief reference to struggle and travail, Micah continues with his outlook upon the future. This time he views the Messiah and he exclaims: “And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth.” Not only shall the Messiah feed the flock but He shall bring peace. As Isaiah had in the manifold name given to the Messiah called Him the “Prince of Peace,” so Micah proclaims the fact that the Messiah shall be peace; He shall be peace in time of need when a hostile force shall come against them. Thus we have the picture of the shepherd king and the blessings which flow from him.

As the good shepherd tends his fleece care,
Seeks freshest pasture and the purest air,
Explores the lost, the wandering, sheep directing,
By day o’ersees them, and by night protects;
The tender lamb he raises in his arms,
Feeds from his hand, and in his bosom wars.
Thus shall mankind His guardian care engage,
The promised Father of the future age.”—Pope.

Continuing the work of the Messiah when He shall come to the deliverance of His people, there is the overthrow of Assyria, and the exaltation of the remnant of Jacob. This remnant shall be a source of refreshment like the morning dew upon the grass, yea, as showers of rain. Micah foresees the remnant shall be a strong as a lion in the midst of the nations, overthrowing all adversaries. Herein we see another point of comparison between Micah and the older prophet Isaiah in the prominence given to the thought of the remnant. Although the people had become corrupt, yet there remained those who had not bowed down their knees to the graven images, and these would be the seed of the future church.

With a brief passage, outlining the course of judgment that was to fall upon the people, the taking of the horns and chariots wherein they trusted for strength, the cutting of their cities and the removal of the remnant, the removal of sin, the casting down of their idols, the prophet concludes his message proclaiming the fact that God will “execute vengeance in anger and wrath upon the nations which hardened not.”

HOMILETICAL SUGGESTIONS

In chapter 3 verse 8 we have an interesting text: “But as for me, I am full of power by the spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his sign.” A theme might be: “Endowments of the Spirit, and the first thought, is power, the second judgment, the third boldness. In chapter 5 verse 4 is an excellent text: “And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall be greater unto the ends of the earth.” The theme might be, Christ feeding His flock, and divisions, In strength, In majesty, In eternal life giving power. Also verse 5 the first part in this same chapter, is a good text, “And this man shall be our peace.” Lange says, “Christ is our peace, because through Him we have peace above us with God, within us in our conscience, around us with other men.”

“Peace hath her victories
Not less renowned than war.”—Milton.
THE PREACHER'S MAGAZINE

BELIEVING—OR DYING IN SIN

By Roy L. Hollembuck

TEXT: For if ye believe not that I am he ye shall die in your sins. (John 8:24.) (Read vs. 21-24.)

These words are lifted from one of the lengthy discourses Jesus gave in encounter with enemy opposition. The first thing I would have you observe is:

I. THE UNANSWERED PURPOSE OF CHRIST HIMSELF: "I go my way." (v. 21.)

His way was the way to the ministry, to the cross, to heaven. And no man had power to intercept His straight path to the cross and to glory. His enemies thought Him a victim to their treachery, but He went only His way, to the cross—He was not forced or hurried.

Notice,

II. THE PRAISEMENT HE MADE CONCERNING THEM TO WHOM HE SPOKE: "Ye shall seek me and shall die in your sins."

1. "Ye shall seek me," etc. There is such a thing as putting ourselves beyond the place where Christ can be found. "Seek ye the Lord while he may be found." God is not mocked. You cannot wait for your own good time and then turn to God at last. "Ye shall die in your sins."

a. This meant that for them hope was passed.

b. This is equally true of all who persist in sin. There is no death-bed repentance for those who have had, and declined, opportunities for years!

3. "Whither go ye I cannot come." "Cannot." There is only one way to the Father, and Christ is that way. If you will take that way, there is simply no coming.

III. THE FATAL ABERRATION OF THIS HOPELESS STATE: "For if ye believe not." Their souls were damned by unbelief.

1. To be saved there is one particular thing which must be believed: "For if ye believe not that I am (he) ye shall die in your sins." The word "he" does not belong in this passage. Should read: "If ye believe not that I AM," etc.

a. "I AM" is the title He has held from the beginning. He told Moses to tell the people that "I AM" had sent him.

b. It was the speaking of this name of His which caused those who apprehended Him to fall back as dead. He simply said, "I AM!"

c. In verses 56 and 58 He claims that title again: "Before Abraham was I AM!"

This name as applied to Him is no meaningless term, but has all significance. To be saved we must believe that He is the One AM. It includes and connects the vital truths, if pursued to a great enough depth, would be found to lead to Christ. When a soul comes to possess Him, it has the truth.

4. Believing in Him as being the Source and Fountain of all life: "I AM the life."

a. Without Him, of course you are now dead, "Dead in sins," etc.

b. Unless life is appropriated through faith in Him you will remain dead to all eternity—"Ye shall die in your sins."

Jesus said to the sister of Lazarus, "I am the resurrection and the life; ... believest thou this?" Ah, unless we do believe it there is no hope and no life for us.

TEACHINGS FROM THE CROSS

By H. J. Hart

Text: Gal. 6:14

Introduction: THE PHILOSOPHY OF A GREAT MAN:

1. What the cross stood for.

2. Yet the cross found something in which he could glory.

3. The cross stood at the apex of history.

4. What is revealed in the cross.

5. Stages of it.

a. God's love for the sinner.

b. God's hatred for sin.

6. Clown's Four Dimensions of love (Eph. 3:18) compared with John 3:16: Breadth—so love the world; length—gave His Son; depth—whosoever believeth on him; height—have everlasting life.

II. THE SONG OF THE SOUTHERN MAN:

1. Here alone is the correct foot rule by which to measure a man.

2. The "Dirt Philosophy" does not; it uncrowns him; conceals his true worth.

3. Things that speak the greatness of man: The condescension, the incarnation, but cross greater.

III. THE CRUCIFIED STEPS FOR DELIVERANCE:

1. Whom the Son makes free, etc.

2. Christ alone makes free.

3. Follow the Hindu, the smoking altars of Israel, etc.

IV. THE CROSS STANDS FOR LOVE

1. I am come that they might have life.

2. Men are dying, but "God hath given life and that life is in His Son."

ABRAHAM'S CALL

By L. L. Flynn

TEXT: Heb. 11:8-10.

I. CALL TO SEPARATION

Leave country, old neighbors. We must separate from world.

Be careful of our business, associates, marriages.

II. CALLED TO HOLINESS

"Walk before me—be perfect." (Gen. 17:1.)

"Go on into Canaan of perfect love."

Not perfect before world; after God.

Our call to holiness (1 Thess. 4:7, 8).

III. NAME CHANGED

From Abram to Abraham. Significance.

So Jacob. Denotes change of character.

Do they call you a "peculiar" man?

IV. ENLARGE HIS HORIZONS

The whole land before him, walk through it.

"Wherever put feet," as was said to Joshua.

V. CALLED TO BE A BLESSING

"Make thee a blessing." (Gen. 12:2.)

You can be a blessing to others.

People like to have you visit them.

VI. CALLED TO SACRIFICE

Call to give up all for Him, and His cause.

Abraham called to sacrifice Isaac.

Have you sacrificed your Isaac? that which is the dearest of life?

What is your lot?

OUT INTO THE DEEP

By L. L. Flynn

(Luke 5:1-11)

INTRODUCTION: Jesus teaching, then asked disciples to launch out into the deep. water.

A good catch.

1. Into depth of God's Word.

2. Down lower in prayer.

3. A greater faith.

4. A fuller consecration.

5. More patience.

6. Deeper into His love.

After all, the good things come from the depths.
V. “PREACHED UNTO THE GENTILES”
1. Rather, unto nations irrespective of race.
2. Complied by G. Comission he gave to His apostles.
3. The poor, the suffering, the last have the gospel preached to them.
VI. “BELIEVED ON IN THE WORLD”
1. He is coming into the world, the world’s greatest event.
2. A changed world ever after.
VII. “RECEIVED UP INTO GLORY”
1. Rather, in glory.
2. He is triumphant over sin, death and the grave.
3. The universal triumph of His children.

TAKE TIME TO BE HOLY
By A. H. ESSEX STARR

Text: “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5)

I. Take time to read and study God’s Word, not from a sense of duty, but for its rich soul food.
II. Take time to pray, not from a sense of duty, but to hold sacred communion and fellowship with the Author of God.
III. Take time to meditate upon God and His Word.

The Mystery of the Incarnation: “For the sun to fall from its sphere, and be degraded into a wandering star; for an angel to be turned out of heaven, and be converted into a fly or a worm, had not been such desolation; for they were creatures before, and so they would abide still, though in an inferior rank. But for the infinite, glorious Creator of all things to become a creature, is a mystery exceeding all human understanding.”

“III. JUSTIFIED IN THE SPIRIT”
The first Adam condemned, the second Adam justified. The first Adam disbelieved, the second Adam believed—received the death of the cross.

IV. “SINNED AGAINST”

The whole scene of His incarnation history was transacted beneath the view of the higher intelligences.

VI. Take time to be like Jesus.

Let this mind be in you, which was also in Christ Jesus.”

He was a thorough student of the law; unexcelled as an Example in prayer; One who deeply meditated and pondered; and whose every thought and word and action was in perfect harmony with the will of His Father.

VII. “Take time to be holy”

“Take time to be holy,
Speak oft with thy Lord;
And feed on His Word,
Make friends of God’s children.
Help those who are weak,
Forgetting in nothing His blessing to seek.

Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone;
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see.

Take time to be holy,
Be calm in thy soul,
Each thought and each motive
Beneath His control;
Take heed by His Spirit
To fountains of love,
Thou soon shall be fitted
For service above.”

—Geo. COLES STEBBINS

PREPARE TO MEET GOD

By I. L. FLYNN

(Acts 4:12)

1. There is a God.
2. He is a holy God.
3. We must meet Him.
4. We are called to prepare.
5. When shall we prepare?
6. May we meet Him unexpectedly.

REPENTANCE

By HAROLD J. SUTTON

Not a popular subject. Material for sermon preparation scarce. Repentance the theme of Old Testament prophets, of John, of Jesus, of the apostles. Everywhere in the Bible. Two calls to “Repentance and the other to Holiness.”

I. WHAT REPENTANCE IS
“A godly sorrow for sin, and a consequent turning therefrom to God.” “Being sorry enough to quit a little girl.”

Negatively, it is a sorrow for past sins. Positively, it is a turning to God. A ceasing from evil, and a performance of good. A turning from, and a turning to.

When the grace has only respect to the consequence that is legal. Evangelical repentance goes beyond this. Peter and Judas. The former sorrowed a godly sorrow that worked repentance, the latter sorrowed the sorrow of the world that worked death.

II. REPENTANCE ESSENTIAL TO SALVATION
Absolutely necessary. Impenitence is hostility and where this is faith cannot be exercised. It is proving to God that you know you are a sinner (Acts 17:30). Mark 1:15. Luke 14:5. 3:39-40. 11:18. 5:10. 31; 2 Pet. 3:9; 2 Cor. 7:10. To repent is the only way.

III. HOW REPENTANCE IS BROUGHT ABOUT
By conviction. This is the work of the Spirit (John 16:8). Repentance is dependent upon conviction. Conviction dependent upon three things:
1. Preaching in the power of the Holy Ghost.
2. Prayerfulness: on the part of the people of God.
3. Piety in the conduct of the people of God.

Conviction important because without conviction there can be no real repentance.

IV. ELEMENTS IN TRUE REPENTANCE
1. Sorrow for sin: This is not repentance, but an element in it. Sorrow, not because found, or results of sin, but sorrow for the sins themselves. A holy God has been sinned against. Sorrow for the sin in its relation to God. Genuinely, honestly sorry (2 Cor. 7:9, 10).
2. Confession of sin (Prov. 28:13; 1 John 1:9). Blood will blot out unconfessed sins. Clean hearts and clean hands. This day is too mean to get up in public and air the filth of a past life in a spirit that seems to be proud of it. Confession to the proper ones.
3. Repentance (Luke 19:8). Hill-sitten rain to be restored. The old score to be settled, back tracks to be made.
Illustrative Material

Compiled by J. Glenn Gould

Effective Preaching
An old Scotch woman said to her pastor, "That was a good sermon you preached last Sabbath at the kirk."
Seeking to test her sincerity he asked, "And what was the text?"
"Ah, minister!" she replied, "I didn't ken the text or the words. But I came home and took the false bottom out of my preacher's—Revelation.

Faith and Works
The one test of a true reception of Him is the abasement of past evil and restitution for it so far as possible. It is useless to talk about loving Jesus Christ and trusting Him, and having the sweet assurance of forgiveness, and a glorious hope of heaven, unless these have made you break off your bad habits of whatsoever sort they may be, and cast them behind your backs. Strong emotion, sweet deep feeling, assured confidence in the sense of forgiveness and the hope of heaven, are all very well. Let us see your faith by your works; and of these works the chief is, "Behold the evil that I did, I do it no more: Behold, I will do all the good of my goods I give to the poor."—Alex. Maclaren.

Childlike Faith
A father was sitting with his blind daughter on his knee. Just then a friend came in, and picking her up, walked off with her down the garden. The little one expressed no surprise nor fear, so her father said, "Aren't you afraid, darling?"
"No," she said. "But you don't know who has you." "No," was the prompt reply, "but you do, Father!" That was enough.

Pardon and Justification
Some think that to be "justified" is simply to be forgiven. But the Word represents something greater still. The justified man, and he is every man that has come to God in Christ, is not only forgiven, but regarded in God's sight as though he had never sinned. He is a man against whom God has no charge to lay forever.

I have seen this illustrated by the case of the French military officer, Captain Dreyfus. You remember that he was charged with selling French military secrets to the German army and court-martialed for it. And because he was a Jew his hearing was utterly unfair, and in the face of evidence he was accused guilty, and banished to Devil's Island. But there were friends who kept agitating for a second trial, and when this was had, again in the face of evidence he was found guilty. Now, however, the President of France, to save the face of the nation, pardoned him. Captain Dreyfus is free. He may go where he pleases and do what he likes.

But he is not satisfied with pardon; nor his friends, nor is a large portion of France satisfied with it. The whole world, indeed, has awakened to the unfairness of the judgment, and chided out for another trial that the pardoned man might be justified. The third trial is granted and at last Captain Dreyfus is justified of the crime. He is not pardoned now, but something different and something better. He is now regarded in the eyes of France and of the world as one who never committed the crime.

There are only two ways in which a man may be justified of a crime. One is on the ground of innocence, the other on the ground of paying the penalty for it. Captain Dreyfus was justified on the ground of innocence, for he was innocent. You and I cannot be justified of sin on the ground of innocence, for we are not innocent, but guilty. The half of all mankind are justified on the other ground that we have paid the penalty of our sin, every particle of it—not in and of ourselves, but in the person of our Substitute, Who died, "the just for the unjust, that he might bring us to God." Glory to God for a salvation that not only pardons, but justifies—James M. Gray, D.D.

God's Constant Providences
"I had a most remarkable preservation today," said one minister to another at a clerical gathering; "my horse stumbled, and it was by a special providence that I was not killed on the spot." The other minister replied, "I have still more reason to be thankful, for my horse never stumbled at all." How many of us awake in the morning after riding all night in a sleeping-car, and especially render thanks that the train did not jump the track during the hours of darkness? But if the train had actually been pitched down an embankment, and we had escaped unhurt, we would throw ourselves down on our knees and pour out our thanks and praises to God in a special preservation. I suspect that when God said, "Whoso offereth praise glorifieth me," He had reference to the habitually thankful souls who recognize His loving kindness every hour and under every kind of proviciencies.—Dr. T. L. Cuyler.

Finding God's Will
In his life of Henry Drummond, Dr. George Adam Smith has inserted Eight Maxims that he found inscribed on the flyleaf of Drummond's Bible.

1. Pray.
2. Think.
3. Talk to wise people, but do not regard their decision as final.
4. Beware of the bias of your own will, but do not be too much afraid of it. (God never unnecessarily thwart a man's nature and inclinations, but it is a mistake to think that His will is the line of the disagreeable.)
5. Mean time do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).
6. When decision and action are necessary go ahead.
7. Never reconsider the decision when it is finally acted upon.
8. You will probably not find out till afterward—long afterward perhaps—that you have been led at all.—Dr. G. B. F. Hallowell.

Courageous Testimony
Von Zealand, Frederick the Great's greatest reward, was a Christian and the king was a scoffer. One day the king was making his coarse jokes about the Savior and the whole place was tinged with guilts of laughter. It was too much for Von Zealand, the general that had won numerous and great battles for Prussia and had really put the crown on the king's brow.

With German militariness he stood up and said, amid the hush of laughter, shaking his gray head solemnly, "Sire, you know I have not feared death, you know I have fought for you in thirty-eight battles, and thirty-eight battles I have won. Sire, my hairs are grey; I am an old man; I shall soon have to go into the presence of a greater than thou, the mighty God who saved me from my sin, the Lord Jesus Christ, whom you are blaspheming against. Sire, I cannot stand to hear my Savior spoken against. I salute thee, Sire, as an old man who loves the Savior, on the edge of eternity."

Frederick the Great, with a trembling voice said, "General Von Zealand, I beg your pardon; I beg your pardon." The company dispersed, and
the king reflected as never before on that Greater One, whom his general revered even above himself—Dr. Aquilla Wein.

Whitefield's Consecration

In the spiritual history of George Whitefield, we have a striking example of definite and wholehearted consecration. With the Wesleys in the "Holy Club" of Oxford, he had sought with prolonged self-mortification and prayer for a deeper work of the Spirit in his heart. Whole days he had spent in wrestling with God for the blessing. He found what he sought, and, at his ordination, was made ready to give himself unreservedly to God. He thus spoke of this experience:

"When the bishop laid his hands upon my head, if my evil heart doth not receive me, I offered up my whole spirit, soul, and body, to the service of God's sanctuary. Let come what will, life or death, depth or height. I shall henceforth live like one who this day...in the presence of men and angels, took the holy sacrament upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministry in the church."

I can call upon heaven and earth to witness that, when the bishop laid his hand upon me, I gave myself up, to be a martyr for Him who hung upon the cross for me. Known unto Him are all future events and contingencies. I have thrown myself blindfolded, and I trust without reserve, into His almighty hands."—Dr. A. J. Gossney.

The Spirit's Presence

Dr. Beverly Crawford relates how he "once attended a famous camp-meeting. The star preachers and church celebrities from distant states were there—blazing, corrugating and exploding like skyrocket banners over the heads of the people for four days. Meanwhile there had not been a tear shed or a sighotten heart, or a head at the altar. One afternoon an unknown circuit-preacher was put up. As he entered the pulpit, the observers could but be impressed with the meek bearing and holy face of the man. He preached for thirty minutes from the text: 'Whatsoever ye do, do all to the glory of God.' He did not say a single new or brilliant thing, but he pressed home on heart and conscience the duty of living for God altogether, and for all time. The life poured out was one of holiness, and it was proved by one who was evidently living in it. The effect of that simple sermon by that humble man of God would be hard to describe. A profound conviction, deep humility, weeping tenderness, and desire to prostrate the body before God swept over the audience, and at the first invitation there was a general rush to the altar. Then followed a scene of crying, pleading, agonizing, and shouting that can never be forgotten. The preacher had the experience he was preaching. He lived under the unsteady sun. May God's people everywhere move out of the sunset and twilight and midnight, and find the land of alternating day and night, and settle in the goodly country where the sun never goes down!"

"The Book—the one book—the book that is older than our fathers, that is truer than tradition, that is more learned than universities, that is more authoritative than councils, that is more infallible than popes, that is more orthodox than creeds, that is more powerful than ceremonies—'the sacred of the Spirit,' the omnipotent Word of God—the wonder of the world—the boon of heaven."

Faith unites us to Christ, and acquiesces in the redemption purchased by Him as the meritorious cause of our adoption.—Fisher's Catechism.

THE PASTOR'S CHURCH SCHOOL FIELD

By W. W. Clay

III. LEADERSHIP FUNDAMENTALS

Not everyone who has shown outstanding leadership has been able to analyze the process by which he obtained his leadership, or was conscious of the factors that make for real leadership. Indeed leadership as seen in many of the world's great heroes has often seemed to be a spontaneous thing, a something that just happened because of the nature of the occasion, and the innate ability of the man. Yet leadership always is a matter of development as well as of personality, and it always has a definite method whose processes may be analyzed. So while some may become leaders without knowing these processes, there are many others to whom such a knowledge would be a help to leadership development. The study of the facts that influence leadership is one of the most profitable to a pastor who seeks the highest efficiency of his church school work.

We have already seen that leadership is more than personality or training; though these are important factors. Nor is leadership bestowed by position. Many a man who feels the call to preach is anxious to get a pastorate because of his desire to be a leader, unconscious of the possibilities for leadership in the work of the local church. To be a General Superintendent of a District Superintendent does not make these men leaders; these positions merely give opportunity for leadership. And while our General and District Superintendents are usually chosen because they have already demonstrated their leadership ability in some other field, yet no matter how outstanding has been their success in other fields, the new position demands that the leadership processes be repeated. Being a pastor does not make a man the leader of his church school work, or of any other department of his work. True, the Manual of the church says that he is the head of the Women's Misnery Society, of the Young People's Society, and of the Sunday school and other church schools. But leadership cannot be bestowed even by a vote of the General Assembly. Nor does popular acclaim make leadership. Though the people may receive a man with open arms, and popularity continue to smile upon him, leadership lies in the man himself. All things else—personality, position, popularity and authority—but give opportunity for leadership.

Out of the many things that are related to leadership success, there are a few processes that are so important as to constitute fundamental laws of church school leadership.

First of all, leadership demands vision. The leader must be ahead of his people. The pastor who would lead his people in their church school work must have a vision that is clearer and that sees farther than theirs. He must see definitely where he would make the difficulties in the way, and the method of overcoming these difficulties in order to reach his goal. Of what value is a guide who does not know where he is going? What chance of success has a commander who does not know where he is sending his troops or why? And how can a pastor be a real leader to his church schools if he does not see ahead of his workers? Vision is more than dreaming of success. No man can be a real leader merely by saying to his Sunday school, "Come on! I don't know where we're going, but we're on our way." Vision that makes for achievement must crystallize in a goal; for the vision that does not find expression in a goal is but an air-castle. A man's vision must always find expression in a goal. The architect before he can build must first get his vision of his task, and then put his vision into a blueprint, which is only the concrete expression of his goal. Christ has a goal for every man, and as well for every church, both in its entire work and in its educational task as represented by its church school work. Our goal may never approximate the even the goal that Christ holds in His thought for us and for the work we serve, yet each goal we set may be in the path that leads toward the ultimate goal Christ holds for us.
But without a worthy goal there is no vision, and without vision there can be no leadership.

Next, leadership demands action that culminates in achievement. A leader must do something, must take his people from their present state, whether it be defeat and discouragement or whether it be the elation of success and the flush of victory, on to another stage of progress and achievement. Here is a place where no excuses can be accepted, where no obstacle or hindrance can serve as an alibi. If the pastor cannot surmount difficulties and overcome obstacles, he cannot be a real leader. He may be, like the center pole of a tent, the center of his church, and the whole arrangement may with the passing breezes tug and sag in union with him, and yet occupy the same ground that it occupied last month or last year. But a leader is one that not only has a goal, but who takes his Sunday school ahead toward that goal.

Still another inexorable demand of leadership is faith—faith that the goal can be reached, and will be. It was this faith that took Columbus on across the unknown waters of the Atlantic, a faith that schools men through difficulties, but inspired his sailors to keep on toward their goal. But our faith differs from his in that we are dealing with spiritual forces, while he dealt with physical conditions. His faith came from the study of physical laws and meeting their conditions. Our faith must come from meeting the conditions of spiritual faith. Our faith must be the faith that comes from God, the faith that comes forth by prayer and fasting, the faith that moves mountains, the faith that Dr. J. G. Morison has so aptly termed achieving faith. No man who lacks this faith can be a true leader even in church school work, for our goal is not numbers though that may lie in the pathway, nor intellectual knowledge and training for our pupils, though that too must lie in line with our goal, but in spiritual results, in evangelism, in holy character building, in training for the Master's work, and these ends can never be reached without achieving faith. But such a faith that centers in God and comes from God, will always beget the confidence that is indispensable, for leadership, confidence that inspires both ourselves and those whom we lead.

Again, leadership demands co-operation. No man is a leader who does things alone, no matter how brilliant the accomplishment, or how enthusiastic his audience. The pastor may by his own efforts increase the attendance of his Sunday school; he may teach a class and by his teaching win praise and attract attention to his school. But there are others who with the pastor's leadership would do more efficient work and make the school that much more of a success. The possibilities of success for any enterprise are far greater than any one man can accomplish. Leadership is the art of uniting the ability and personality and strength of all the individual workers in a common purpose.

In the application of these fundamental principles of church work lies the development of leadership capacity. It is one thing to know these principles and their importance—and a valuable thing to know as well—but it is another thing to use them in the exercise of actual leadership. It is here that one's personality manifests itself. Tactfulness, appearance, mannerisms, forcefulness, impetuosity, cleverness, clear thinking, mental sluggishness, and all other qualities that differentiate personalities either help or hinder leadership. Here too is where training shows its power, in increasing the effectiveness of all these principles, and of vision in particular. One other important factor in leadership development is experience. Each goal attained, each new situation faced and conquered, each successful exercise of leadership, makes possible, a better leadership. For the details that enter into successful leadership are many, and only experience can make one master of many masters.

Many a man has failed as a leader because of his attempt, to force his leadership upon others. Real leadership, at least as far as spiritual leadership is concerned, is unobtrusive. It may do, for a political candidate to be boastful and self-important, and to assert his leadership, for his goal looks no further than to get the vote of the people, and there are some people whose vote is swayed by appearance and bombast. But the essence of spiritual leadership is humility. Perhaps the greatest spiritual leader of any age was Moses, and he was noted for his meekness; and the only time when he failed in leadership was when he asserted himself as a leader. What does it matter if people do not recognize you as their leader, if only you succeed in getting them to move forward for God toward the goal you have visualized for them? The only ones that must recognize your leadership ability are yourself and God; and it does not matter about the rest. Too often a pastor's conception of the way to maintain his vision is to command the people who do not follow him, and force them into following or drive them out of the church. Saul, the first king of Israel, showed his leadership ability in the magnificent way he treated those who scoffed at his leadership. If there are those who will not follow, the only thing to do is just what Saul did—take the ones who will co-operate, train them, inspire them and with them achieve success. Then the others will follow and if they do it doesn't matter.

One of the necessary tasks of a leader is to get his people to catch his vision and accept the goal he has visualized for them: So long as people are content with their present smallness or inefficiency, they will not want to abandon their tried and true, "God bless our little schools." It is the pastor's business to beget a holy dissatisfaction with present conditions, not by criticism, but by showing the possibilities for progress that lie within reach. One of the benefits of the plan of operation in several of our districts of making stations in the school monthly to all the schools, is the creation of dissatisfaction with their present attainment. If other schools no longer than themselves have been able to forge ahead, they will desire advancement, will be prepared to accept the pastor's vision and will demand aggressive leadership. No school is so small or so beset by hindrances, but that it can make advancement. Out in one of the western states is a country Sunday school in a sparsely settled neighborhood. They have no pastor, but someone was there with leadership qualities, and as a result they have an outstanding school. It is evident that they never could build a school that was great numerically as there were so few to draw from. Yet that school of less than one hundred members is fully departmented, and every teacher is thoroughly trained for her task. Such a school cannot help but bear fruit in the lives of those who are being trained by it. The biggest factor in Sunday school success is that the pastor must have a reasonable, workable program and sell it to his people.

Another task of the pastor-leader is the finding and development of workers who will intelligently co-operate with him in the carrying out of his plan. Nearly always there are some who are ready and capable; but there will not be enough if the school starts to grow; and often the surest way to start the school into renewed growth is to increase the efficiency of its officers and teachers.

To sum up, leadership of the Sunday school and related church schools by the pastor means that the pastor must have a vision and must impart his vision to his workers until there is unity of vision and the acceptance of a common goal. It means that he must find and develop workers capable of carrying out some definite part of the movement toward this goal. It means that he must be able to direct this co-operation and make it effective. It means that he must be patient and bear long with the weak until he need be, and yet throw himself into the work until his earnestness will be contagious and his people manifest the same earnestness to reach the goal. When that is accomplished the goal is sure to be won.

This far leadership has been discussed in terms of general principles. In a succeeding article an attempt will be made to show how these principles may be worked out in actual practice.

PRACTICAL SUGGESTIONS FOR PREACHERS

From the scrapbook of Pastor Melza H. Brown, Denver, Colorado.

Things Worth Having

1. Peace with God.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1; Col. 1:20; Luke 1:80; 2:14; John 4:17; 16:33; 20:19; 21:26; Acts 10:36; Eph. 2:14-17; Isa. 25:3.

2. Redemption.

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace," Eph. 1:7; Rom. 3:24; 1 Cor. 1:30; Heb. 9:12; 1 Peter 1:18, 19; Titus 2:14; Ps. 110:19; 130:4-7; Rev. 5:9.

3. An high priest.

"We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens," Heb. 8:1; 2:17, 18; 3:1; 4:14-16; 5:1; 2:7; 7:21-27; 9:24; 13:11, 12; Ex. 28:12, 29, 38; Mal. 2:7; Rev. 5:3, 4.

4. Access to the throne of grace.

"Through him we both have access by one Spirit unto the Father," Eph. 2:18; 5:12; Heb. 4:16.
7. The Lord will guide thee continually, Isa. 55:11. J. E. W.

Prophecies Concerning Christ's Second Coming
His Coming does not mean death, because His Coming again to receive us is not the same as our going to Him.
2. Shall dead hear His voice, John 5:28.
3. Shall be raised and changed, 1 Cor. 15:51, 52.
4. Caught up to meet Him, 1 Thess. 4:17.
5. Received into Himself, John 14:3.
8. In flaming fire, 2 Thess. 1:8.
10. With His Saints, 1 Thess. 3:13; Jude 1:14.
11. Every eye shall see Him, Rev. 1:7.
13. Will sit on His Throne, Matt. 25:31; Rev. 5:3.
15. His will be the Throne of David, Isa. 9:6, 7; Luke 1:32.
17. “The Saints” shall reign, Rom. 7:18, 22, 27; Rev. 5:10.
18. All Kings and Nations shall serve Him, Ps. 72:1; Isa. 49:6, 7.
19. The “Sovereignty” of this world His, Zech. 9:10; Rev. 5:1.
20. The People shall gather unto Him, Gen. 49:10.
21. The Nations shall go up in Jerusalem to worship Him, Ps. 80:5; Zech. 14:10; Jer. 3:17.

Fleshly and Spiritual Life Contrasted as in Romans 8

"Fleshly or Carnal"

1. Unbelief, Heb. 3:19, 4:2; Rom. 14:25.
2. Fleshly, Rom. 8:5.
5. Old man" rules, Eph. 4:22; Rom. 6:6.
7. Strife and unrest, Eph. 2:2-3.
8. Unholy and carnal, Rom. 8:6-7, and Chap. 7.
11. Bondage and slavery, Rom. 6:10; John 8:34.
13. "Spiritual Believer"
2. Spiritually minded, Rom. 8:1-10.
3. Under grace, Rom. 6:14; Eph. 2:8, 9.
4. Righteousness practiced, Rom. 8:4 and 10; 2 Cor. 5:21.
5. Life Spiritual and everlasting, Rom. 8:2, 6; John 10:25.
6. "New man" in Christ, 2 Cor. 5:17; Col. 3:10.
8. Peace and rest in Christ, Rom. 8:6; Phil. 4:7.
9. Holiness and godliness, Rom. 6:22 and 10; Rom. 8:1-3.
10. Blissfulness and victory, 1 Cor. 12:9; 1 John 5:4; Gal. 5:22-23.
11. No condemnation, judgment post, Rom. 8:1; John 5:24.

What Should God's People Do?
1. To show the genuineness of their faith and love, James 2:18, 26; John 14:15; and 15:10, 11.
2. God chose and regenerated them that might work, John 15:16; Eph. 2:10.
3. Christ died that they might work, Titus 2:14; 2 Cor. 5:15.
4. Scriptures given to qualify them for work, 2 Tim. 3:16, 17.
5. Some need help offered to enable them to work, 2 Cor. 8:9; and 12:9; Phil. 4:13.
6. That they may be blessed and happy, James 1:25; John 13:17.
7. To glorify God and be like Him, Matt. 5:16;
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COURAGE

1. We must put away abominations, and then we have the promise that God will be with us, 2 Chron. 15:18; Deut. 31:7, 8, 25. Be of good courage and take the Word of God near to your guide, and you will prosper, Josh. 1:9, 10; 1 Chron. 22:13.

2. We must go to work; 1 Chron. 28:20. We are exhorted to play the man, 2 Sam. 10:12.

3. We should wait on the Lord, Ps. 27:14. He will also strengthen, Ps. 31:24.

4. We should exhort others to be of good courage, Isa. 41:6.

J. E. W.

Two Kinds of Wisdom

1. The first is the wisdom that cometh from below. It is designated as—

- Earthly, Phil. 3:18, 19; Rom. 8:5.
- Secular, Jude 16-19.

2. The second is the wisdom that cometh from above. It is termed—

- Pure, Ps. 24:4; Matt. 5:8; 1 Pet. 1:15, 16; Rom. 12:1; 1 Cor. 5:7; 2 Cor. 6:14-18; 2 Cor. 7:1.
- Peaceable, Isa. 32:17, 18; Heb. 12:11.
- Gentle, Titus 3:1, 3; 2 Tim. 2:24.
- Easy to be entreated (or persuaded), 1 Cor. 4:13.
- Full of mercy and good fruits, Matt. 5:7; John 15:1-16.

For Sermon and Short Talks

What the Sinner and Saint Is Partaker of, in Hebrews 12

1. Partaker of sin, vs. 1.
2. Partaker of faith in Christ, vs. 2.
3. Partaker of the atonement of Christ and His salvation, vs. 2.
4. Partaker of chastisement as sons of God, vs. 3-10.
5. Partaker of His holiness as a result of chastisement, vs. 10-15.
6. Partaker of His righteousness, vs. 11.

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PRAYING TO BE UNDERSTOOD

By I. L. FLYNN

Doubtless you have heard many definitions of preaching, but how many of you read or heard them reductively? Personally, what is your definition of preaching? Someone has said Dr. Mark Guy Pearse, the eminent English minister, when asked when the secret of his preaching, replied, "Simply in making plain the meaning of the obvious." Is that a good definition? Do not many preachers fail because they "mumble" their details of incidents and narratives? Paul in his day forsook preaching in an "unknown tongue," or in a "mumble" the people could not understand. In opposition to this is another class of ministers who search the dictionary from Monday morning until Saturday night for big words to use in their Sunday discourses. This is also wrong. The people must have simple preaching, preaching they understand. This was the way Jesus preached. He made the common, everyday things the people were cognizant with to preach for Him. He used the lily to picture the gorgonness of Solomon's kingdom. The shepherd, the farmer, the builder, the trees, the vine, in fact. He took the things with which the people were familiar and made them plain. A lot of preaching today is hazy because of its insubelligence. It has no depth. To give it depth would require digging. It was re-marked of a certain minister that his sermon "had much circumference, but that was all." It was "big," but not comprehensive. Luther said one time of his own preaching, "I took no notice of the doctors, of whom there were about forty, but I preached to the home-nails and the young men, of whom there were about two thousand.

Dr. Phillips Brooks says, "Preaching is truth conveyed through personality." But is not preaching, the human part, making plain God's plan of salvation? Isn't that the ultimate

Influence

If all that blooms in earthy bowers
Should die and never bloom again,
Would not more sweetness remain
Than if there never had been flowers?

How many gentle, lovely lives
And fragrant deeds that earth has known,
Were never written in ink or stone,
And yet their sweetness still survives?

purpose; God had in mind when He called man to preach?

He should give a word of advice I would say, make plain the Scriptures, or should I say, explain the Scriptures? The people want to know what the Bible teaches regarding themselves. Don't mystify its teaching, make it plain. Give attention to details in preaching. Great preachers preach so little folks can understand them. Why not all of us be 'grote' preachers? Do not use ambiguous words, nor superfluous words either. I almost said, and leave out the "superfluous" words also. But it might be that "swatting" would do away with some of the "superfluous" flesh on some preachers! But here I need to take a dose of my own advice. O brethren, I am intensely concerned about our preaching, and believe better preaching would mean more stars for His crown.

BROWNWOOD, TEXAS

HERE AND THERE AMONG BOOKS
By P. H. Lunn

When we picked up Dr. George A. Buttrick's Jesus Came Preaching: Sermon--$2.00 we expected something out of the ordinary. Aside from his reputation as a preacher (he followed Dr. Colin in the Madison Avenue Presbyterian church of New York City) his previous book, The Passion of Jesus: guarantee anything he writes to be worth while of consideration either by the minister with years of schooling and training to his credit or by the less fortunate preacher striving by diligent study and application to qualify himself for effective service.

This book comprises the Yale Lectures on Preaching for 1931, hence it was prepared specifically for student ministers. Dr. Buttrick insists that executive duties, humanitarian activities, and social graces all are subordinate to preaching as a means of influencing and saving men. He claims that in spite of the fact that our age has scaned respect for tradition, whether it be in the field of music, literature, morals or religion, yet Christ is still the preacher's authority. From that premise he goes on to a discussion of the threefold aspect of the big problem with which every preacher innocent of biasly remains: (1) Preaching Christ to the Mind of Today, (2) Preaching Christ to the Social Order, (3) Preaching Christ to the Individual of Today.

We invariably approach the task of discussing a "big" book such as this one, with despairing in-

adequacy for the task. Dr. Buttrick examines with such unerring diagnosis, probing almost ruthlessly to the core spots, he in all fairness must be pardoned for predicting success of the procedure, to bring to his audience the good news of God's love without a sequel. Though he sins in not realizing the task of the preacher in the world where the competitive struggle for life is intense and where the tinsel promises of the world are in evidence, he gives that scholarly mind, which is a living thing. This book bears a distinct stamp of the man who has lived in the world and with the world, but who is a living thing. This book bears a distinct stamp of the man who has lived in the world and with the world, but who is a living thing.

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THE PREACHER AND POLITICS

By The Editor

WHEN the canker of jealousy has commenced to eat at a preacher's heart it usually shows in his attitude toward his brethren. There is almost as little hope for a preacher who has been disappointed in his ambitions at any class there is. For such a one usually becomes censorious and claims he has not had a square deal. Others have outstripped him because they had had a "pull," so he occupies himself with calling attention to the fact that many of the useful evangelists are "rich," and that the popular pastors "use politics." He is not really a bad man and does not start falsehoods, but it is quite easy for him to hear things "through reliable sources." He does not peddle damaging scandals, but he seems rather ready to pass along a report that might reflect somewhat upon a brother and subtract from his popularity.

But I was interested to know what is meant in such connections when a pastor or other minister is said to employ politics; for politics are both good and bad, you know. One definition of politics is, "the science of government," while another is, "political intrigue or trickery." To merely say that a preacher is a politician does not make clear whether he is a wise leader who is able and willing to give co-operation and on that account is the recipient of co-operation on the part of others or whether he is a crook who is wise to get more than he gives.

It made me a little suspicious to find that those most given to accusing others of using politics were principally those who are themselves known as "standing out on the edge of things," so far as connectional interests are concerned. And upon pressing the question I found they counted it politics when the evangelist gives attention to the Herald of Holiness, to the Sunday school, and to the various general, district, and local interests of the church. "He does that," it is explained, "so he will get more calls for meetings and so he will be recommended by the editor and by general officers of
the church." Then I found that they count it politics when a pastor loyally raises his District and General Budgets and puts himself out to assist in some rallies and district meetings of various kinds." He does that," it is explained, "to ingratiatize himself with the District Superintendent and pastors of the district so that when he gets ready to move he will be offered a better place." In fact, I found that practically this whole charge of politics resolved itself into a judgment of motives, for the things they said were done for political reasons were just the things that ought to be done. So I decided that practically all of the charges of politics among preachers that I have been able to trace are based upon the disappointed ambitions of the complainers.

Then I set in to wonder if it is really possible for a preacher to permanently better his situation by "political intrigue or trickery," and I decided that it is not. It is not possible to fool the people and the leaders very much or very long and no one knows this better than the preacher. "Boosts" that are not based upon facts do not generally help a preacher. He must climb on the reputation of work accomplished. Advertising soon runs out if the firm is unable to deliver the goods. But in order to be charitable with the "croakers" perhaps we should conclude that after all they do not intend to criticize their brethren who are doing the work successfully. Let us say that by politics they mean "the science of government," and that they mean to say that the brethren in question have the ability and willingness to co-operate with others and as a recompense they find a good many who are willing to co-operate with them; that the brethren of whom they speak have lifted themselves out of that class which is willing always to receive, but never anxious to give, and that they have come to the place where they are blessed and rewarded because they are doing what ought to be done, and are doing it willingly, gladly, and with a free and happy heart. If this is what they mean, then we pray for more politics in the church and for more preachers who are not too big or too proud to give themselves to the task of building on another's foundation and then leaving their work in shape so that another can build on further after they are through; for the present and future success of our government depends upon our ability to find a great many just such preachers.

DEVOOTIONAL

WALKING WORTHY OF OUR CALLING

By A. M. Hills

"I therefore, the prisoner in the Lord, beseech you to walk worthy of the calling wherewith ye were called" (Eph. 4:1, R. V.).

I therefore. "Therefore," refers to the previous doctrinal section of the epistle, which closed with a prayer and a doxology of praise to the omnipotent Christ Jesus. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus, unto all generations forever and ever. Amen." (Eph. 3:21)

1. Notice we all have a distinct call from such a high and sacred source.

Universal man is so fallen, so selfish, so degraded, so blinded to the light of God, and so deeply attuned to the world that he must be loudly called to awaken from sleep and arise from the dead.

"No, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy; and eat; yea, come ye, buy wine and milk, without money and without price" (Isa. 55:1).

"Come unto me, all ye that labor, and are heavy laden, and I will give you rest" (Matt. 11:28).

"Therefore when he was in the world, he said unto them, 'I came not to call the righteous, but sinners to repentance.' (Luke 5:32).

When the infinite God tells us in mercy and love, we would better listen as for eternal life.

2. Notice how God calls.

1. By precept: From time immemorial it has pleased God, by the foolishness of preaching to save men. Probably more are called into the kingdom by this means than any other. It is manifestly God's great ordinance for the salvation of men. Jesus left as His parting message that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem" (Luke 24:47).

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world, Amen" (Matt. 28:19, 20).

Preaching is the only means of salvation work. The pulpit provides its occupant with a throne of influence, and an audience trained by centuries of custom to listen for, and expect a message from the one who stands at the headamen of the place. The bellowed announcements, the peace and quietness of the sanctuary, all combine to arrest attention, start reflection, quicken conscience and move the heart. The preacher who does not thrill with the influence of such an occasion is too dead himself to preach the life-giving gospel of the living God. The Holy Spirit makes use of wondrous assemblies to convict sinners and lead them to repentance and acceptance of Christ for immediate salvation. We shall be surprised hereafter to find what millions have been thus saved.

2. God calls men into His kingdom by the events of His providence—by taking away the health, and giving them instead sickness and pain; by some flood, or fire, or tempest, which sweeps away in an hour the hoardings of a lifetime that had become an idol to win their love from God; by calling a friend or companion by death, and leading them to ask in all seriousness, "What if death hath taken me? would I have been really ready to meet God?" It was a flash of lightning killing Abel, his friend, by the side of Martin Luther, that aroused the great reformer to a consciousness of his need of salvation. It was the sickness unto death of a baby that helped Rev. Clarence Cornell of Oak Park, Illinois, to the family of five to Christ one Sabbath afternoon.

3. God often calls men by the holy conversation of Christian workers who do personal, private work. In some states of mind, where the Holy Spirit has filled the workers and also prepared the heart for the divine message, a few moments' conversation, or even a single remark, will pierce like a sword or stick like a barbed arrow and bring immediate and astonishing results.

President Finney testifies that when he was consciously filled with the Spirit he could scarcely drop a remark on any subject without it having an amazing effect in convicting and converting souls. Abraham Judson, journeying on horseback in New England, came to a bridge, and to his astonishment there appeared another man made up from the opposite direction and did the same. While the horses were drinking, Judson dropped a remark on the importance of thirty men drinking "of the water of life." It led to the stranger's conversion, as was learned years afterward.

4. God calls souls by reading a portion of Scripture, or a tract, or a religious book. Kilborne and Cowman, immortal missionaries of the Oriental Missionary Society had small portions of Scripture printed in tract form and by the aid of Japanese converts distributed them over the nation, putting a portion of the Bible in the hands of every home in the land. From all evidence gathered they estimated that 8,000 souls were converted by that single distribution of the Scriptures. God's promise was verified: "My word shall not return unto me void" (Isa. 55:11).

Who can tell how many souls have been won by the prayerful distribution of gospel tracts?
The number would doubtless reach millions! Who could estimate the number saved by reading "Buysan's Pilgrim's Progress," or "Hester's Call to the Unconverted" or "Alfene's Alarm" or the "Daisyman's Daughter"?

5. The Holy Spirit calls men into the kingdom of Christ by presenting and directing in some unknown way the revelations of their minds and the trend of their thoughts. Someone who has not thought for months or years of the value of personal religion can suddenly think of nothing else! Someone who has buried the memory of past sins in the grave of forgetfulness, suddenly becomes aware of a resurrection, and the ghosts of soul deeds and forgotten crimes will come out and stalk forth and point the finger of accusation and reproach at the guilty wretch and make him feel that his hour of retribution and doom has come. The Holy Spirit has this notorious power over the soul, to convict of sin and the judgment to come, and make mortals feel the awful solemnities of eternity, till they fly to the long desired mercy seat for pardon. By such and in such ways are men called into the kingdom of God.

III. Notice to what God calls
1. A message was sent to the people of Rome and Athens, and was met with, that they were called "to be saints." It is quite fashionable in many circles to sneer at the idea of holiness and saintliness in this wicked world. But God did not think so. He had revealed a power of grace and salvation in Christ Jesus to make saints of the cruel, blood-thirsty Romans, and of the profane and notoriously unclean Corinthians. There were seven saints in the lustful Nero's household! (Rom. 1:17; 1 Cor. 1:2; Phil. 4:22).

2. We read in 1 Thess. 4:7 and 2 Thess. 2:14, "That God has called us unto 'sanctification.'" Here is another word (Greek hagiazo) which fashionable wordlings in the swell churches utterly abhor, and modern preachers teach their fashionable congregations to sneer at. But God put that Greek noun in the New Testament ten times. Jesus prayed that His followers might have it (John 17:17). The Standard Dictionary defines it as: "The gracious work of the Holy Spirit whereby the believer is set apart, and exalted to holiness of heart and life." Now if a man must "be holy" to get in, then he must be a second work of grace.

3. We are "called into the fellowship of his Son Jesus Christ our Lord." The Greek word translated "fellowship" is also translated "association" and "partnership." What exalted ideas!

The God of infinite holiness, Sovereign of the Universe, calls us miserable sinners to be associates of the Crown Prince of glory! And not only so; but also to be partners with Him in all His schemes and plans and undertakings; partners with Him in His heroic efforts to save sinners, and revolutionize this lost world, and bring it back to holiness. Could a more exalted privilege be conferred upon us?—and more! When Christ-rejecting men again成分Him with His thorns and smite Him with their fists, and spit contempt in His face, and crucify Him and His cause afresh, and put Him and His gospel to an open shame, we are to go with Him into the judgment hall, and be witnesses for Him and His despised gospel of full salvation. When the great university professors and contemptible, traitorous preachers mock at His claims to deity, and sneer at His atoning death and bow their heads are to suffer in His suffering and say with the centurion, "Truly this was the Son of God!" And reverently pray with the dying thief, "Lord, remember me when thou comest into thy kingdom!"

4. "According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (2 Peter 1:3, 4).

5. Paul wrote to Timothy "Lay hold on eternal life, whereunto thou wast called" (1 Tim. 6:12).

IV. In view of all these wonderful truths about the calls of God, and the abounding grace that accompanies them, the great apostle throws out this exhortation: "Therefore, the prisoner of the Lord, beseech ye that ye walk worthy of the vocation whereunto ye are called." Do not belittle it, or tune it down, to please an ungodly society around you. Do not say, "God asks too much of us. We cannot live in licentious Ephesus, and escape the corruption that is in the world through lust." No, no! Rather, "Since God is able to do exceeding abundantly above all that we ask or think," we will draw on Him now for omnipotent sanctifying grace, and start out today to imitate Christ, and "be holy in all manner of living," both in the business mart as well as in the closet; one week-days as well as on Sunday; in private as well as in public.

---DOCTRINAL---

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By Basil W. Miller

VIII. The Witness of the Human Spirit (Considerations and References)

We turn now from a discussion of the witness of the Holy Spirit to that of the human spirit. For Wesley each was as important as the other, though in origin the precedence must be given to the former. The two verify each other, and neither could exist without the other, except when one was first converted, and the testimony of the conscience as to the existence of the fruit of the Spirit had not yet been given. The Spirit witness to the filial relationship with God, the conscience confirmed it, and the resultant testimony as a just witness was conclusive.

1. As we have noted in our previous discussion, John Wesley affirmed that a human witness of this relationship with God was possible. From various passages in the New Testament he develops his view as to the marks of a Christian. He reasons that when one has these traits of character he is a Christian. This reasoning process, with the conclusion attained, is the testimony of the human spirit that one's sins are forgiven. It is the voice of conscience concluding that one possesses those essential characteristics of the sons of God. This is an appeal to human experience, based upon the reliability of the reasoning powers of the human mind. Yet it is clear that the testimony of the human spirit is not the only means of testimony. What is the origin of this testimony? Evidently it is based on the reliability of the witness of the human spirit, our reason or understanding. It is the witness to the children of God.

2. In another reference to the human witness, John Wesley states, "The Lord Jesus Christ has given us an exalted place in the church, a place which is beyond the reach of the world. We are not only the children of God, but also the friends and companions of the Lord Jesus Christ. Our relationship to God is that of a child to a father, and our relationship to Christ is that of a friend to a friend. Our relationship to the world is that of a stranger and pilgrim, and our relationship to the church is that of a member and a fellow-worker. Our relationship to the angels is that of a servant and a fellow-worker, and our relationship to the demons is that of a master and a fellow-worker. Our relationship to the Lord Jesus Christ is that of a servant and a fellow-worker, and our relationship to the world is that of a stranger and pilgrim.

3. In summing up this testimony, John Wesley states, "The witness of the human spirit is a valuable and necessary witness, but it is not the only witness. The witness of the human spirit, our reason or understanding, is based on the reliability of the witness of the human spirit, our reason or understanding. It is the witness to the children of God. It is the witness of the human spirit, our reason or understanding, that we are the children of God. This is an appeal to human experience, based upon the reliability of the reasoning powers of the human mind. Yet it is clear that the testimony of the human spirit is not the only means of testimony. What is the origin of this testimony? Evidently it is based on the reliability of the witness of the human spirit, our reason or understanding. It is the witness to the children of God."
the consciousness of possessing the fruits of righteousness, of knowing that one lives justly and serves the Lord. Offending is impossible in his treatment of conscience and consciousness, making the consciousness of having Christian characteristics the voice of conscience. He affirms that the true seal of the witness of the Holy Spirit is this testimony of one's mind that he who lives as the Bible indicates a child of God should. With reference to this appeal to experience he states: 

And with regard to the outward marks of the children of God, . . . you undoubtedly know in your own breast, if by the grace of God, it belongs to you. Your conscience informs you from day to day, if you do not take the name of God within your lips, unless with seriousness and devotion, with reverence and godly fear . . . if you honor your father and mother; if you do to all as you would do to you. And if, whether you eat or drink, you are temperate therein, and do all in the glory of God. 

Again he says, "Neither is it questioned whether there is an indirect witness or testimony that we are the children of God. This is nearly, if not exactly, the testimony of a good conscience toward God; and is the result of reason or reflection on what we feel in our own souls. Strictly speaking, it is a conclusion partly drawn from the Word of God and partly from our own experience. The Word of God says, everyone who has the fruit of the Spirit is a child of God; experience, or inward consciousness, tells me that I have the fruit of the Spirit; hence, I naturally conclude, "Therefore I am a child of God." 

A further quotation on this point will clarify his doctrine. And if he be directed thereby, (referring to the Bible as the lantern for the Christian's feet), in fact then hath he the answer of a good conscience toward God. A good conscience is what is elsewhere termed by the, apostle, "a conscience void of offense." This implies four things: First, a right understanding of the Bible; (2) a true knowledge of ourselves and (3) an agreement of our hearts and lives, of our temper and conversation, of our thoughts and words, and works, with that rule of faith, with the Word of God. For without this, if we have any conscience at all, it can be only an evil conscience. There is thereby an inward perception of this agreement with our rule; and this habitual, percent, this inward consciousness, or inward consciousness, is the voice of conscience, or in the other phrase of the apostle, "a conscience void of offense," toward God and toward man." 

We note here that this human witness is the testimony of the conscience, and also the consciousness of having the fruits of the Spirit. It is also a testimony from the Bible as to whether or not our lives are conforme to its standards. 

3. He goes one step further in defining his doctrine to affirm that the human consciousness, attested by the conscience, stands as the arbiters of our final relationship with God. This consciousness of possessing the fruits of the Spirit, from which springs the testimony of the conscience, has the final seal to place upon our assurance of salvation. He says, "Now this is properly the testimony of our own spirit; even the testimony of our own conscience, that God hath given us to be holy of heart, and holy in outward conversation. It is the consciousness of having received, in and by the Spirit of adoption, the temperament mentioned in the Word of God, as belonging to His adopted children . . . a consciousness that we are sincerely conformed by the Spirit of God, to the image of His Son, and that we walk in justice, mercy, and truth, doing the things which are pleasing in his sight." 

Wesley places this in his doctrine in order that his appeal to human experience might be final. Conscience might be an indelible element, but none can question the fact of consciousness. When the consciousness testifies that one is conformed to the image of Christ it is as real as the tangibility of the material universe; or any other fact of human experience. But to connect the consciousness with the Bible doctrine of conscience, he says that the consciousness of possessing such traits, and being so conformed, is conscience's voice. Then when consciousness avows that one is a child of God, its affirmation is as valid as when it testifies to other facts of experience. The Spirit speaks to the mind, the consciousness, and this same consciousness, in appraising the life by the standards of God's Word, says that the life is upright and holy. Then one is assured, with a knowledge which is both divine and human, that he is a child of God. This is the final test of assurance of personal redemption. It must be borne in mind that his was a doctrine of "I know," personal experience. In appealing to consciousness, it was his own consciousness, which became the final verification of that doctrine which he found in the Bible. 

4. Lee sums up the Wesleyan doctrine of the human witness to one's adoption thus: 

"What is the witness of our spirits? This is," 

"Our consciousness of the fact that the Holy Spirit does bear witness that we are the children of God." 

"The testimony of our own spirit is a good conscience toward God and all men. Consciousness taken alone would not be sufficient proof, yet it is an indispensable item in the chain of evidence." 

"The testimony of our own spirits arises from the peace and joy which reign in the hearts of true believers." 

"The descriptions given in the Word of God, of the changes by which sinners become Christians, clearly prove that it is a fact to be known by those who experience it. (1) It is represented as a transition from darkness to light, (2) as a release from imprisonment, (3) as a mental resurrection." 

"Another and final ground upon which our spirits bear witness, that we are the children of God, is a general conformity to the requirements of the Gospel." 


1. The testimony of the Holy Spirit of the human spirit finally unite to form one joint witness to adoption. Sufficient has been said to make clear Wesley's position on the distinctive ness of these two witnesses, that we cannot ac cept him now of losing their identity in order to form a united or joint single assurance. In writing of these two witnesses standing together he says, "Not as standing alone; not as a single witness; but as connected with the other: as giving a joint testimony: testifying with our spirit that we are the children of God." These two together verify each other, speaking separately, yet they unite in a single joint testimony that adoption has been achieved. 

It is this final joint testimony which is the climax of Wesley's doctrine. Others have affirmed the existence of the single testimony of the Holy Spirit, or of the human spirit, but Wesley made his greatest contribution of the doctrine of the joint testimony of the two witnesses to adoption. Luther's doctrine, it is to be remembered, was characterized by its subjective element, which it failed would be Wesley's witness of the Holy Spirit, but nowhere does he affirm the joint testimony of these two elements. 

2. As to nature of this joint testimony Wesley knew that it consisted in a single, uniform, definite assurance of redemption. How it united he was not so certain. But he felt that the divine Spirit operated on the human mind, or consciousness, and through these combined forces assurance resulted. Wesley would affirm as Curtis does that it consists of, that "experience where the whole vision of self-consciousness is luminous with the spontaneous assurance that we have been adopted as sons, and now belong in title and privilege and service to the household of God, the Father Almighty." 

Wesley, writing with a background of seventeen centuries in which some of the greatest theologians of Christendom had produced their masterpieces, was certain of his theology. But modern psychology was not yet born; hence he was unable to decipher the enigmas of mental functions with the precision of those who think in terms of the most recent psychological discoveries. 

While assurance is the result of a twofold witnessing, as a state of the mind it is unitary and not double. Notwithstanding the difference between the two witnesses and their modes of operation this single mental state is resultant. Miller says, "There is not one form of assurance from the witness of the Spirit and another from that of our own spirit, but a single, simple state of confidence springing from the joint witnessing of the two. Nothing is really singular in this. Through many and widely diverse evidences we may reach the certainty of some truth which deeply concerns us; the evidences are multiform, but in the eye of the consciousness the assurance attained is purely unitary. So the assurance of oneness received from the joint testimony of the two witnesses is subjectively one... The two witnessing coalesce in a purely unitary state of
assurance, wherein consciousness observes no distinction between the two."

3. This final, united testimony becomes conclusive as to one's sonship. The testimony of the Holy Spirit is added to that of the human spirit, uniting in a luminous assurance of the entire consciousness that "I, even I, am reconciled to God." This is brought out from his definition of the witness of the Spirit. Speaking of the human spirit through consciousness being certain that one bears the marks of the sons of God, he asks, "What is that testimony of God's Spirit, which is more sure and more confirmed with this? an inward impression on the soul — that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God." "Should it still be inquired, How does the Spirit of God, hear withitness with our spirit, that we are the children of God, so as to exclude all doubt, and evince the reality of our sonship,—the answer is clear from what has been said already? The answer is, The God of our fathers can in no wise doubt of his being a child of God.

When this joint testimony is experienced one need never doubt the reality of his filial relationship with the Father Almighty. This is the climax of Wesley's appeal, not only to the Bible, but to the collective conscious, as the evidence of regeneration and sanctification.

4. This joint testimony can be, and is to be, verified by the fruits of the Spirit. Wesley would place a check upon his doctrine of this joint testimony, whereby it might be authenticated. He makes a distinction which is not always kept in mind: first he affirms that the witness of the human spirit is the voice of conscience, or the testimony of the consciousness of possessing the marks of the sons of God, and then he reasons that the joint testimony may be verified by the fruits of the Spirit.

He writes, "We assert, on the contrary, that the fruit of the Spirit immediately springs from this testimony, not always in the same degree, even when the testimony is first given, and much less afterward." Herein he affirms that when the testimony comes from the Spirit, therefore develop fruits, or marks of having the Spirit, which corroborate or validate the testimony. This is true not only of the divine witness but of the joint witness also, which after all is the united psychological fact. When one has the unitary witness of the two testimonies and then finds love, joy, peace, brotherly love, patience, longsuffering, a love for the house of God, and for the service of the Lord, then he believes that this joint witness to sonship is verified unmistakably.

This is another method of affirming that the joint witness and the fruits of the Spirit are correlative. One cannot exist without the other. They are mutually sustaining, for one without the other is invalid. Let him speak on this score: "Two inferences may be drawn from the whole: the first, let none ever presume to rest in any supposed testimony of the Spirit, which is separate from the fruit of it. The second inference is, let none rest in any supposed fruit of the Spirit without the witness;"

The Spirit in the heart, from which the witness of the Spirit comes, brings forth the fruits of the Spirit. That one might never rest in either without the reality of the other, the joint testimony without the fruits of righteousness, he says, "And when this has brought forth its genuine fruit, all inward and outward holiness, it is unanswerable, but to him that correspondeth without us always what He has once given; so that there is no need that we should ever more be deprived of either the testimony of God's Spirit or the testimony of our own, which is the consciousness of walking in all righteousness and the soul's holiness" or living with the fruits of the Spirit daily manifested in our lives.

5. When Wesley has reached the finality of his statement, one other question vexes him, which is, as to whether or not one can doubt the entire fabric of his argument, the reality of this consciousness of a joint witness. In modern psychological phraseology, is it an invention, delusion of the mind? Or as he would say, is it a delusion of the devil? The presumption of a natural mind? This is his logic: "How then may the real testimony of the Spirit with our spirit, be distinguished from this damming presumption?"

"Answer, the Holy Scriptures abound with marks, whereby one may be distinguished from the other. They describe, in the plainest manner, the circumstances which go before, which accompany, the spirit of a believer. Whoever carefully attends to these will not need to put darkness for light."

"The Scriptures lay down clear, obvious marks, as preceding, accompanying, and following that gift, which a little reflection would con- vince him, beyond all doubt, were never found in his soul. For instance, the Scriptures describe repentance, or conviction of sin, as constantly going before the witness of pardon."

"The Scriptures describe the being born of God, which must precede the witness that we are His children, as a vast and mighty change... (the sinner) knows no time when he had need of such a change. By this also... may be known that he is not born of the Spirit; that he had never yet known God; but has mistaken the voice of nature for the voice of God."

Along the same line he goes on to show that the present evidences are as strong as these that one is or is not born of the Spirit, irrespective of this witness. He says the sinner knows he is vile, while the Christian is holy. The sinner knows he is God's enemy, while the Christian loves him. The sinner who says he has this witness must know in the depth of his heart that he is self-deceived. As one knows the day from the night, so Wesley believes one may clearly be certain of the difference between the witness and a delusion. There is an inherent, essential difference between spiritual light and spiritual darkness; and between the light wherewith the sun of righteousness shines upon our heart, and that glimmering light which arises only from sparks of our own kindling; and this difference also is immediately and directly perceived if our spiritual senses are rightly disposed.

"To require a more minute and philosophical account of the manner whereby we distinguish these and of the criteria or intrinsic marks, whereby we know the voice of God, is to make a demand which can never be answered."

He has reached the identical place from which he began his argument, the great "I know" of experience. There is no other criterion to him, than that of the reality of the conclusions of the consciousness based on experience, by which this doctrine can be verified.

6. The last item of this doctrine which he wishes to establish is this: this joint witness may fluctuate in the son of God, but it is ever-thing. Two quotations here will suffice.

He writes, "Neither joy nor peace is always at one stay; no, nor love; as neither is the testimony itself always equally strong and clear."

Here he would have us not doubt that there will be a change in the degree of this witness. It is not always at the same strong level of assurance. Many reasons for this variation exist. Prior habits are different in each one. Temperaments widely vary, some are gentle; others are intense. Wide differences exist in the intensity of conviction, and in the nature of the conviction. All these facts have an influence on the strength of the assurance of the new birth. Likewise there are differences in the actual Christian life. Some are stronger than others, and walk closer with the Lord in daily fellowship. The prayer life and the meditation upon the things of God vary among different Christians. Hence for these reasons the tide of assurance may vary in different individuals, and even fluctuate in the same person.

The expression: "The witness of our own spirit cannot be as strongly assured where the experience and consecration are but slight as where they are deep and full." Further, the witness correspondingly varies in the degree of its strength with that of our own spirit. A full assurance from His witness where the actual Christian life is in a low state would not only be false to the truth, but might be misleading. Yet, with all these reasons of variation, the comfortable assurance of a gracious sonship is a common Christian privilege."

(More text following)
X. THE SAVIOUR OF WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

The doctrine in essence is this: Every child of God possesses the witness of the Holy Spirit and of His own spirit. It is adopted into the family of God. The conscience forms the true witness of the human spirit, whose testimony arises from the consciousness of exercising the fruit of the Spirit in one's life. These two, the divine and the human, form a joint witness, whose appeal is known as 'The Witness of the Holy Spirit, which none can seal with the seal of the children of God. While this joint testimony may vary in intensity and clarity, still it is ever-abiding, so long as one maintains his relationship with God.'

This was the heart of Wesley's theology, and the keynote of his doctrinal position. He tested every system by this dogma. If there was a place for the personal witness of the Holy Spirit, then he accepted the doctrine, otherwise it was rejected.

XI. THE MEANING OF THIS DOCTRINE FOR WESLEYAN THEOLOGY

In scholastic circles the Wesleyan movement is referred to as 'the evangelical revival,' and such in truth it was. Wesley's activity gave birth to a doctrinal organization, nor to a creed; but the vital interest of Wesleyan workers was in evangelism. Peter Cartwright later expressed the essence of Wesleyanism when he said, 'A Methodist preacher in those days, when he felt that God had called him to preach, instead of hunting up a college or a biblical institute, hunted up a handy pony of a horse and some traveling apparatus, and with his library always at hand, namely, Bible, Hymn Book and Discipline; he started out, and with a text that never wore out or grew stale, he cried, "Behold the Lamb of God, that taketh away the sin of the world!" in this way he went through storms of wind, hail, snow and rain, held his horse by the bridle, slept with his saddle bags for a pillow, and his old coat for a blanket.'

But it was this doctrine of the witness of the Spirit which made evangelism possible. These fiery preachers exhorted their penitents to seek the Lord until the Spirit witnessed. They knew they were saved and sanctified only when they possessed this witness of God and the human spirit. The zeal of Methodism was enhanced by this doctrine. All those movements which are Wesleyan in origin, such as Methodism, the Evangelical church organized by Albrecht, and the United Brethren church, as founded by Otterbein, and the more recent holiness bodies such as the Free Methodists and the Church of the Nazarenes, owe their existence and their peculiar emphasis upon "experimental religion" to this one doctrine of Wesley. This is their shaping and molding dogma.

Here we have many from their doctrinal statements who have placed an experimental emphasis upon religion. The heart of a "know-it-all" as the modern holiness movements, call it, is nothing other than redemption which has been sealed by a direct, positive witness of the Spirit's work in our spirits that we are the children of God. Wesleyanism ceases to be such when this doctrine is not made prominent.

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THE PEAChER'S MAGAZINE

The Preacher's Magazine has been a great blessing to me, and I look forward each month to its coming. Sometimes I impart the timely messages of the sermons to my refuge congregation. —Nerces S. Sarin, Aleppo, Syria.
It is the lesson so forcibly stated in the book of Deuteronomy, and by so many of the prophets to a people which ultimately developed into the most prudish extremes of unspiritual formalism. It is the lesson taught by St. Paul, and St. James, and St. John, and St. Peter, in every epistle; and by them all, up to Nicaenum and to all whom He taught.

After the intermission brought by this statement of the elements of religion, the prophet turns again to admonish the people.

"Hark! Jehovah crieth to the city: (Surely it is wisdom to hear thy name!) Hear ye the rod and what hath appointed it. What such a summons Micah recounts the commercial transgressions in the land such as scant measure, false balances, violence and deceit. For such sins as these the Lord had smitten them, and had made them desolate. These disasters had already come upon them but others awaited in the future. The time would come when they would find that the food which they ate would bring them no satisfaction; they should be bowed down with humiliation; they would seek to store up wealth but it would disappear. They would sow their harvests but there would be no time of reaping. Though they tread out the olives, yet the oil that accrued therefrom would not be given unto them, moreover, they would not have the benefit of the wine from the vintage. The reason for all this is the vile Baal worship in their midst, walking in the ways of the house of Ahab instead of following the mandates of righteous kings. The nation should become a desolation and a hissing."

Viewing again the conditions within the land, the prophet exclaims, "Woe is me! He stands alone as a groan gleaning in the vineyard after the harvest is over. No longer are there goodly men in the nation; all the upright have perished. They are murderers; they lay snares for their brother. They seek to do evil with all their might; their leaders are corrupt, both the prince and the judge seek rewards. There is no love, tender mercy or compassion, for the best of them is as a thorny briar ready to snap every passer-by. In consequence thereof the day of visitation must be close at hand. They could not place any confidence in a neighbor or a friend, even their own wives they could not offer confidences, so great was the treachery in the land. There was discord in every family."

"For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law." It was in a man's own household that his enemies were to be found. Looking away from this picture of human evil and corruption, the prophet turns his eyes upward. There was no hope in conditions around about him. As he looks he sees himself in his nation once again and he sees the time coming when the people shall seek unto the Lord who redeemed them. Seeking thus unto the Lord the enemy shall not triumph over them. Even if they do fall, they shall rise. In darkness they shall see light, because Jehovah "will be a light unto them." Because of their sin and transgression, they must needs be bear the wrath of Jehovah for they were, until, until He in mercy arise to plead their cause. Then will the Lord bring them forth to light and righteousness. Even their enemies shall see it and shall be condemned; they will be ashamed of their taunt-cry. "Where is Jehovah thy God? when they with ribaldry and mockery rejected exclaiming, "Mine eyes shall see my desire upon her; now shall she be trodden down as mine of the streets."

Passing on from this upward gaze and looking out into the future, the prophet sees still greater hope for his people. The time is coming when once again all the walls be built, when their borders shall extend and they sit a nation shall become a refuge for many, from Assyria, also the cities of Egypt and from the expanse between Egypt and the land by the great river, yea even from theborder of one sea to another and from one mountain range to another shall they flock and gather to the kind of the Hebrew people. All this shall come to pass, even though the land shall have in the time intervening a period of desolation because of their sin and iniquity. These words yet looking out on the future we find:

"On the hilltop summit far-withdrawn, God made Himself an awful rose of dawn."

Still borne on by the hope that lay out before the people Micah calls upon Jehovah; he pleads that as a shepherd protects his flock with his rod and staff and provides for them food that Jehovah will feel the "flock of his heritage." Now they are gathered alone by themselves in a jungle and the prayer is that they may be taken to the rich lands of Bashan and Gilgal as the people were in the days of old, that they may again behold the wondrous works of the
Lord as they did in the days that they came forth out of the land of Egypt.

As the picture of the future glory of the people passes in review before him, the prophet sees in his mind’s eye not only the covenants of the nation, but the will be struck dumb in confusion; they will prostrate themselves on the ground in terror, “like crawling things on the earth they shall come trembling out of their close places.” The fear of the Lord will be held of them.

Closing his prophetic messages to the people, Micah concludes with a doxology of praise and thanksgiving unto Jehovah. He has been recounting the mighty acts of the Lord which shall be in behalf of the people, and that leads him to revert to the thought that these alone can come from One Who is God alone. Accordingly he asks the question, “Who is a God like unto thee?” Then he continues with the special thought that had been before his mind, the particular respect in which Jehovah excels all other gods, and it was this, that “He pardoned iniquity and passeth by the transgression of the remnant of his heritage.” Other gods as viewed in the minds of their followers wreaked vengeance without mercy, but the Lord of the heavens while pouring out His wrath upon sin and evil, yet in the midst of His wrath did remember mercy. The anger of the Lord was not maintained forever; He rejoiced in mercy and kindness. His compassion would be stirred again in their behalf and then would He “cast all their sins into the depths of the sea.” The promises made to their father would be fulfilled, promises made in days of old. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.”

“The God of Abraham praise; Who reigns enthroned above, Ancient of everlasting days; And God our King; Jehovah, great I AM, 

Ily earth and heaven confessed; I bow and bless the sacred name, Forever blest.”

HOMILETICAL SUGGESTIONS
One of the most outstanding texts of these chapters is verse 8, in chapter 8. “He hath showed thee, O man what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?” Here we have depicted the great essentials of religion, first among these is right faith, doing justly, doing compassionately or mercy. With this second division we may associate the beatitude, “Blessed are the merciful, for they shall obtain mercy.” Finally in this trial of religious virtues we have humanity joined with holy converse with the Divine Being. Another text fraught with mercy founds in verse 7 of the last chapter. “But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me.” A theme for this might be, “Looking unto God in hours of darkness.” Divisions might be made as follows: first, we are to look, second, to wait, and third, rest assured in the fact God will hear.

PROMPT THOUGHTS
Humility and religion.

“It is out of that sense of utter humility before God,” says Hastings, “that real worship arises. ‘To walk humbly with thy God’—to keep thy head bowed before Him, to be still in His presence. ‘To walk humbly with thy God’—the sense that God is greater, the great, and His requirements so immense, and His holiness so pure that we ourselves are as nothing in His sight. We need to engrave considerably our view of God, our sense of His holiness, our sense of His requirements upon us, our sense of utter iniquities, our belief in grace, that we may take up the only true attitude and walk humbly in His presence.”

The triumph of righteousness.

Amid all the sin and iniquity which abounded in the land Micah could look back and see the day coming when out of the deeps of corruption there should come forth a people who would serve Jehovah their God. This takes the courage of faith, so Hastings observes, “It is remarkable that amid so much darkness and corruption Micah himself should have caught such a vision of the ultimate victory of the love of God as these words describe. All around him the contest seems to be unequal, and evil seems to be triumphant. But his own heart is passionately set upon righteousness, and hence he alone of all men in his day could discern the unchangeable God. It is always the case that ‘He that willeth to do his will shall know the doctrine.’

Pardoning grace the supreme attribute of Deity.

While there are many attributes that call forth wonder and reverence from the children of men as they view the divine personality, yet nothing the more completely bows down the heart than that of forgiving grace. It is the marvel of the ages. "Great God of wonders! All Thy ways are

THE PREACHER’S MAGAZINE

A NEW YEAR’S SERMON

By MELZA H. BROWN

Text: Speak unto the children of Israel, that they go forward (Exodus 14:15).

A New Year has dawned. This year has come primarily for God’s people. The New Year brings with it opportunities and possibilities, and the greatest are the spiritual possibilities and opportunities. The world expects great things materially in 1933 but how much more should we expect spiritually. God, in allowing us to live to see this year dawn, has given us marvelous spiritual possibilities. There are "great expanses of divine grace to explore where we have never gone and much where no man has gone. The material world has been fairly explored from pole to pole but not so spiritually." There are great spiritual experiences to discover out in the realm of the supernatural where few venture and where there are many giants and adversaries. There are towering, unscaled heights of clean, best of course with many tigers and hardships which are hard on the flesh. There are vast oceans of divine love that could be sailed by some hardy and daring mariner who is not afraid to launch out and lose sight of land. Most of us have anchored our souls in a haven of rest, and the great ocean remains unexplored. Are we afraid of sea-creatures? Can we not trust the Pilot of Galilee? There are marvelous riches of grace to obtain. Men are amassing fortunes in the material world, why not some of us endeavor to qualify for living in Millennium’s Row in the New Jerusalem? We sing, “a tent or a cottage, why should I care, they are building a mansion for me over there,” but I fear some of us will be sadly disappointed in our mansion, we are so easily satisfied down here in the spiritual realm that it will not take a very large mansion to harbor our spirits. Many of the unlimited possibilities of saintliness development. "Many want to be great preachers, others great educators, others great leaders, but how many are striving to become great saints? Saintliness is undoubtedly the highest possibility of man, for we will never be more than saints.

With these spiritual possibilities come also great spiritual opportunities. We are living in a great age. The year 1933 has advantages that no year has ever had. The marvelous inventions of recent years have given us many advantages over the people of former years. There is no use to bewail the fact that the devil is usurping them, for if we do not use these for advancing God’s kingdom, who can hinder us for using them for the advancement of his? Instead of using the modern conveniences for ease and luxury, how much better to demand to advance the work of the Lord. We have a great harvest. The pioneers of the holiness movement have hewn out a kingdom and opened a great and effectual door unto us. This year brings to the Church of the Nazarene as great an opportunity for effectual evangelizing and constructive spiritual building as any people ever had on the face of this old earth. We have a great gospel to preach; a gospel for all people that will save them from all sin, and make them all perfect in Christ. We have a mighty God to stand by us, encourage us, back us, and see us through. We have a world to take for Christ. Men who fought with carnal weapons have conquered and sighted that there were more to conquer, and this world has never been taken for Christ, yet the opportunity is before us. We have a kingdom to develop; the greatest kingdom that ever existed, a kingdom that shall have no end. We have the omnipotent power house within reach of all, that can endue us with power to seize upon these golden opportunities and take them for Jesus.

Will we go forward? If so, we will have to meet some requirements. Things worth while are not obtained easily nor for a small price. First we must have an intense desire to make progress. Jesus said, "Whatever things ye desire, when ye pray, believe that ye receive them and ye shall have them." People go after the things they desire and unless we have a great

HOMILETICAL
er desire for spiritual things than we do for any-
thing else, then the possibilities and opportuni-
ties of all else. Many want spiritual attainments but they want else,
comfort, luxury, material things, and pleasure also and the desire for the spiritual is drowned
by other desires. With that desire must also be an unfill-
ing determination to see the fulfillment of that desire. Multitudes have caught the vision of a
great spiritual life but how few have followed the
vision. When the sea becomes stormy it will
take a set mind and soul to sail on. When many
others turn back or anchor fast, fearful to ven-
ture farther, it will require a strong soul to sail
on. But Columbus we are all of every handicap
and obstacle sailed on, and why may not some
daring soul, despite the hindrances, so a little
farther and discover a great spiritual continent full
of vast spiritual wealth to be enjoyed by the saints to
to.

I say it will take an untiring determination.
Mountain climbing is hard work and if we climb
higher in the realms of grace than others are climbing
then we will make greater
sacrifices and toll harder. When others be-
come sleepy and decide to put up for the night we
must climb on, when others become exhau-
sted and build a camp by the way side we must
climb on, when others become weary and would
disourage us of continuing farther we must toil
on, when our eyes become faint and short of breath, if we are to achieve and
scale the unscaled heights we must climb on by
steep force of will power, knowing that we can,
for Christ is ready to aid us and through Him
we can do all things.

But even beyond a desire and a determination there is still a greater requirement for the soul
that will make the best of the possibilities and
opportunities that lie out before us. There must
be an unlimited and whole-hearted consecration to
God with such an utter and reckless abandon-
ment to the whole will of God that all else
is counted loss for the sake of the cross and
the self life is so crucified that there can be no shrink-
ing back, regardless of the cost.

Spiritual achievement means the loss of
many things but the gaining of far more val-
able and eternal possessions. He that will climb
highest must yield the most. Many connections
will need to be severed. Many misunderstandings
must be endured. The path will be rough and
stormy, the day may be dark and stormy. At
times the blast may pierce to the heart of
the soul. He that has been your friend and in whom
you have had utmost confidence may fail you and
turn against you, and if the self-enthusiasm is
not complete, beware. God finds few men that
he can take up where he took Job for he finds
few men that will go over the way Job went
over. God takes an all consuming tendency to
transfiguration but he does not find many
Mooses and Elijahs that can be prepared for tak-
ing there. As far as I know God has never
taken but one man to the Isle of Patmos
and from there over to the Lord's day but
there were several heights ahead of Patmos that
most of us are very slow in climbing. But still
God speaks to us, the spiritual children of Israel,
that we go forward.

NOTES, SUGGESTIONS AND SERMON OUTLINES

By W. G. Schuman

Editor's Note—It was but a few months before
his death that Brother W. G. Schuman, be-
loved pastor of First Church of the Nazarene,
Chicago, Ill., commenced to contribute to the
Preacher's Magazine. The work appealed to him
very much and he became immediately one of the
favorite writers for this publication. But God
called him up higher. A few weeks ago, at
my request, Sister Schuman sent me a consid-
erable amount of material which Brother Schu-
man left in his library. This material consists of
an accumulation of notes, suggestions and out-
lines, such as the preacher ordinarily pro-
duces in the process of time. If the author could,
have done the selecting and editing himself, the
value to our readers would have been much greater.
But we have done the best we could, and
from month to month during the coming year
these selections from Brother Schuman's accu-
umulations of material will appear. We were hap-
pily surprised to find he felt so much in written
form. No particular order is attempted—just read
down the column and get whatever seems
fitted to your purpose.

The Pentecostal Church

Text: Acts 2:4

Introductory: Filling brings unity, and unity is essential to the success of any church. They
were all filled—some may have had greater
capacity than others, but they were all filled with
the Holy Ghost. In the days of the disciples, picture
them in your mind, Peter, Thomas, James, John,
when God showed them their hearts.

They were filled with the Holy Ghost. Some
characteristics of a Spirit-filled church.

1. It is a live church.
2. It is a joyful church.

3. It is a witnessing church.
4. It is a united church.
5. It is a money giving church.
6. It is a praying church.
7. It is a soul-saving church.
8. It gets its converts sanctified.

The Judgment

Text: Romans 14:10; Rev. 20:12

Introduction: A final judgment is demanded by
the fact that there is not full justice now—
the innocent suffer and the guilty go free. The
text is all well at the judgment; let us con-
sider for whom this will have special significance:

1. Crucified, cruel Pilate, ambitions Alex-
ander who drove his chariot through human gore
reaching up to the hubs of the wheels, Caesar who
marched 800 cities, Xerxes who took three
bushels of rings from the ears of his slaughtered,
and Napoleon who deluged Europe with tears;
2. Worldliness, the world is God's business;
3. White slavers.
4. Liquor dealers.
5. Sabbath breakers.
7. Backsliders.
8. Hypocrites and pretenders.
9. A and B who will be there—you will be there;
10. All shall have an account to render.

Finally, let us consider that Jesus will be the
judge and that there can be no such thing as
completeness. There will be separations which will
never end. Prepare to meet thy God.

Theme: The Great Day (of Judgment)

1. A great Judge.
2. A vast multitude assembled.
3. Great revelations will be made.
4. Great and complicated issues will be settled.
5. Great dooms and great rewards will be meted out.

Theme: The Great Day of God's Wrath

1. Other great days have been: Creation, In-
carnation, Crucifixion, Resurrection, Pentecost.
2. There have been other days of wrath, as the
day of Adam's expulsion from Eden, the
day of the flood of waters in the time of Noah,
the day of Sodom's destruction, and the
day of Jerusalem's final fall.
3. But there is no day when God's wrath was

There are Three Phases to Our Lives

1. Our lives before the public.
2. Our home life.
3. Our secret (thought) life.

Theme: Spiritual Sleepiness

Text: Ephesians 5:14

1. If you allow for yourself in the practice of
keeping watchfulness, you are asleep.
2. If you have never been in any degree af-
tected with a sense of guilt and felt your de-
pendence upon God, you are asleep.
3. Inactivity and insensitivity under the warnings
of God is an indication that you are asleep.
4. A man may be asleep and not know it. In
fact, if he knew it, he would not be asleep.
5. Men usually bolt the door as a precaution
against being awakened.
6. A man may do some things—as walking,
talking, eating—when he is asleep that appear as
though he were awake.
7. Evils of being spiritually asleep:
(a) Our enemy is awake and will take ad-
vantage of your being asleep. Latimer said,
"The devil is the busiest bishop in the
kingdom.
(b) Sins are springing while you sleep.
8. What puts people to sleep?
(a) The chlorform of bad doctrine.
(b) The enchantment of worldliness.
9. Christ commands us to awaken, and urges
us to "Cry aloud" in the endeavor to awaken.
10. When you awake, Christ commands you to
"arise from the dead"—as one would rush
from death as in a learning building.
11. But if you awake and flee from sin, Christ
promises to give you light. (Illustration of Lot
getting out of the city).
THE LAST DAYS
By Roy L. Holenback

That we are in the last days, there can be little doubt when we consider present world conditions in the light of the things which are predicted in the Bible to characterize the last day, viz.:  

1. It predicts that this age will close with a "time of trouble." (Dan. 12:1) Called "the great tribulation." (Matt. 24:21, 22.) In the reference, to this great tribulation in Rev. 7:14, a more correct rendering is "Tribulation—the great ope." This distinguishes it from other and lesser times of trouble.  

(1) These days are said to be so terrible that except we were shortened "there should no flesh be saved." (But for the elect) make these days shall be shortened.  

(2) It will be the climax of the world's sin, as it works itself out to ultimate and final destruction.  

II. It predicts that a great factor of this tribulation will be the person of "antichrist." (2 Thess. 2:3-10.)  

(1) He is called here:  

- "lawless" or "wicked man." His rise will be the culmination of a general breakdown of law and order.  

- "son of perdition"—possibly as literal translation of the Greek, and the devil as Christ is of God (See v. 9).  

- "mystery of iniquity"—probably opposite to "mystery of godliness" in 1 Tim. 3:16. Christ is the mystery of godliness being God manifested in the flesh; and this man is perhaps as literal an imposter of Satan, "That Wicked."  

(2) He is said to now be hindered in his working by the presence of the Holy Spirit; but when He is taken away (in the removal of the saints), the "man of sin" will be revealed.  

(3) The world, with its wickedness and lack of sin-conscience is now ready to swallow this man whole.  

III. It predicts religious conditions which "will deceive, if possible, the very elect." (Matt. 24:24)  

(1) A "falling away," or great apostasy.  

(2) The "love of many shall wax cold."  

(3) Lovers of pleasures more than lovers of God.  

(4) Some shall depart from the faith"—and this departure is said to lead to an embracng of "seducing spirits and doctrines of devils."  

IV. It predicts that "false prophets shall arise" (See 1 Tim. 4:1; 2 Pet. 2:3).  

(1) "Will not endure sound doctrine." Every one of these conditions is more conspicuously present today than at any time in the past.  

IV. It calls upon all Christians to "hail the coming of the King, and the dawning of a new day."  

(a) We are enjoined to "look up and lift, up our heads."  

(b) It promises that Christ shall come for those "look for him."  

(c) The fact we are in the "last days" ought to make us reduible our difference, ought to make in "purely ourselves even as he is pure."  

TREASURE IN EARTHEN VESSELS
BY W. W. Glenn
Lesson: 2 Cor. 4.  
Text: 2 Cor. 4:7.  

God delights in using the weak things of this world through which to demonstrate His power. Paul tells us that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the things which are despised, yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence." In the text Paul informs us that God has chosen us—weak, earthen vessels—through which to demonstrate His power, by entrusting us with a treasure.  

I. WHAT IS THIS TREASURE?  

1. It is "Christ in you, the hope of glory." (Col. 1:27.) (Peter tells us angels desire to look into this marvelous salvation or mystery—1 Pet. 1:10-12.)  

2. It is the gospel of Christ. (v. 5; also Rom. 16:16; 1 Cor. 1:23, 24; Heb. 4:12.) Felix and King Herod felt its power.  

II. THE WAY IN WHICH THIS POWER OF GOD IS MANIFESTED THROUGH EARTHEN VESSELS  

1. "We are troubled on every side, yet not distressed" (v. 9.) Why not distressed? (Ps. 40:1-2: 3:8; Ps. 31:26; Ps. 34:10)  

2. "Perplexed, but not in despair" (v. 8.)  

3. "Persecuted, but not destroyed" (v. 8.)  

4. "Cast down, but not destroyed" (v. 9; Ps. 42:11.) We have an immeasurable hope (Heb. 6:17-19.) (For illustration on this point we might use...  

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DRIFTING
By Roy L. Holenback

Text: Clouds that are carried with a tempest (2 Pet. 2:17.) In this text waning spirituality is compared to the drifting clouds. No doubt every day we meet persons on the streets who were once anchored in God but are today adrift in a trackless sea. Notice:  

I. SOME THINGS CONCERNING ONE WHO IS ANCHORED  

1. One who drifts does not go at one bound, but gradually.  

2. The backslider does not drop suddenly from virtue into deepest vice at one moment, nor in one day. There are possibly unseen heart losses first, and many weeks or months may elapse before these conditions are apparent to others. Like an unseen force the surface may be unchanged for days or weeks after the calm of pain begins its deadly work at the heart.  

2. To drift does not necessarily mean you go at will. The one who drifts is not always aware of it. He may, like a man on the train, in that he thinks the other train is the one in motion and that he is standing still.  

Drifting is often the result of environment. A gentle gale may cause the abandoned craft to drift.  

Drifting never possible until there has been broken anchorage. Watch out for the event where you break from your scruples:  

II. EVIDENCES OF DRIFTING  

1. Growing dizziness of vision. If you are not as scrupulous as you once were; if you cannot see the outlines of cell as clearly as you once did; if the lines of God look smaller to you; if the outlines of duty look more vague and indefinite; if there is decreasing thankfulness to God—swept away from you; if you find yourself at odds with people, disposed to be critical of their methods and standards, remember it is yourself and not them at fault. Sin makes its own sep- arations...  

2. Inability to locate yourself. When your life becomes trackless and chartless; when you cannot place yourself in relation to God's will; when you are lost, and do not know which way to start for the shore— you are drifting.  

Conclusions—Three advices: (1) Be awake to the peril of drifting—he'll reach his finish! (2) Keep moored in your faith and in your conscience. (3) Keep a living hope in the second coming of Christ, "which hope we have as an anchor of the soul." If you have drifted, repent your way back to God. He alone can steer you back to shore.  

Have just finished reading the September issue of the Preacher's Magazine, and I really think it is one of the best we have had. The part devoted to Sunday school work was especially help- ful. I am also getting a lot of help from John Wesley's doctrine of the Witness of the Spirit by Basil Miller—Miss Lillian Vincent.
THE PRAYER THAT GETS AN ANSWER
By Della M. Smith
Matt. 15:21-28

I. IMPORTANCE OF PRAYER (Isa. 45:22, 23)
1. Prayer is to soul what breathing is to body.
2. Some prayers cannot be answered.
   a. Prayer of sinful heart (Ps. 66:18; Prov. 23:19).
   b. Prayer of selfish heart (Jas. 4:3).

II. CHARACTERISTICS OF REAL PRAYER
   a. To seek for what is needed (v. 21).
   b. To hold steadily in view of battle.
   c. Deeply thought out (Mark 11:24).
   d. To acknowledge (v. 22).
2. Impatience—Persistence.
   a. Though thwarted (v. 23a).
   b. Though refused (v. 23b).
   c. Though denied (v. 24).
   a. God's answer (v. 25).

III. REWARD
2. The desire of her heart (v. 28).
3. Final, both and only opportunity (v. 29).

THE ACID TEST
By Della M. Smith
Acts 6:6

I. THE QUESTION
1. Indicates an instantaneous change.
   a. Saul's previous estimate of himself (Phil. 3:4-6).
   b. The proud Pharisee in dust.
2. This question sounds "acid" test (compare in metals).
3. Its significance.
   a. Saul was awakened (light had cone).
   b. He was shamed (saw as Jesus saw).
   c. He was surrendered ("Lord... me... do it?")

II. THE ANSWER
1. Jesus told Saul what to do.
2. He will tell you.
   a. If you are unconverted (what unde?)
      (1) Repeat (all it comprehends).
      (2) Believe (Rom. 10:10, easy then).
   b. If you are unsanctified ("what do?")
      (1) The secret of "keeping (Rom. 12:23).
      (2) How maintain (Heb. 6:11):
         a. By communion (Rom. 12:2).
         b. By death to sin (Rom. 6:13).
         c. By faith (Heb. 11:6; 1 Thess. 4:3).
   c. If sanctified ("what have we to do?")
      (1) Grow in grace (1 Pet. 1:4-10).
      (2) Keep busy in His service (Eph. 2:10).

DIVINE BENEFITS
By Roy L. Hollebnack
(Exposition of Psalm 103)

The psalmist opens his soul to praise God, calling upon "all that are within" to share in that lofty purpose (v. 1). He enumerates the divine benefits in verses 2-5. Let us notice:

1. HIS DECLARATION OF THE DIVINE BENEFITS:
   These are of two classes, viz., spiritual and temporal.
   a. Spiritual:
      (i) Justification: "Who forgives all thine iniquities." Sin is a disease of the soul, and needs to be healed.
      (ii) Sanctification: "Who cleanseth all thy ways." elections: "Redeemeth thy life"—from both the first and second deaths, in consequence of being saved and sanctified.
      (iv) Glorification: "Crowneth thee with loving kindness and tender mercies.
   b. Temporal:
      (i) Abundance of life's necessities: "Who satisfieth thy mouth with good things." Health and long life: "So that thy youth is renewed like the eagle's.
      (ii) At this point the psalmist illustrates God's gracious providence from the history of His dealings with Moses and the "children of Israel" (v. 7).

II. HIS DECLARATION OF GOD'S CHARACTER
1. Because He is merciful: "He will not always chasten," etc. (v. 9).
2. Because He is long lived: "He does not deal with us after our sins," etc. (v. 10).
3. Because He is plentiful in mercy: He can cover our sins though they are mountain high (v. 11).
4. Because He is like a Father: "The Lord pitied them that feared him" (v. 13).
5. Because He is infinite: He can remove our sins from us "as far as the east is from the west" (v. 12).

6. Because He is a "faithful Creator." "He knoweth our frame and remembereth that we are dust." (v. 14).
7. Who is it that may lay claim to these benefits?
   a. Thou who fear Him (v. 17).
   b. Those who keep His covenant (v. 18).
   c. Those who remember His commandments to do them (v. 18). This is synonymous with "do his pleasure" in v. 21.

THEACRCHARACTERS OF GOD'S MAN
By Fred House
Psalm 1:1, 2, 3.


THEME—Three Christian Certainties.
Text 1. "We know that whatsoever is born of God overcometh..." (1 John 5:18).
II. We know that... Christian life.
1. "And we know that the Son of God is come, and hath given us an understanding, that..." (1 John 5:19).
II. "And we know that the Son of God is..." (1 John 5:20).

THEME—Manifested Love.
Text 1. "Herein is love, not that we loved God," etc. (1 John 4:10).

Subjects and Texts
A Perpetual Provision (Gen. 8:23).
The Goodness of God (Ps. 145:9).
Clothed with Humility (1 Pet. 5:5).
The Safe Retreat (Ps. 32:7).
The Wondrous Achievements of God (Psalm 8:1).

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Faithful Work Reward (2 Chron. 15:17).
Grace in Time of Need (Heb. 4:16).
Sowing the Word (Mark 4:14).
The Value of Clean Speech (Pro. 15:13).
Give Heed to Actions (2 Chron. 19:16).

WHAT DOES AMERICA NEED?
By Melva H. Brown
Text: "I am rich and increased with goods, and have no lack of anything" (Rev. 3:17).

I believe we are living in one of the great periods of the world's history. The present generation has seen the greatest advancement in the arts of civilization that any generation has ever been privileged to witness. Men have been enabled to not only navigate the sea but the depths of the sea with ease and comfort, to travel the earth at a speed of over two hundred miles an hour, to navigate the air at tremendous heights but gigantic well-controlled machines carrying great loads of freight as well as passengers.

It is marvelous! The radio has brought the voices from the ends of the earth to the bedside of every home. The telephone makes the nation as a neighborhood until one may sit in his office or home and converse with friends or associates for miles, yea, hundreds of miles in every direction. The electrical inventions make the night shine almost as the day. What an improvement in electric lights are. The modern household has electrical heating, refrigeration, washing, ironing, sewing, cooking and I suppose soon will have artificial digestion.

Poverty is seldom. People are comfortable in the main. The most of the people of America have a house to protect them from the elements, clothing sufficient for the health's sake and many of them some besides for vanity's sake, food sufficient for the maintenance of life and then some. Illiteracy is decreasing rapidly. Men are learning. Schools are far superior to those of even a generation ago.

Means of transportation are available to all. Few walk. The railway trains are crowded, the steamers busy, the highways congested, many are running to and fro.

We have a great commercial organization until you can buy in your town anything produced anywhere in the world. A great banking system enabling you to carry on a large business with the handling of but little money, a postal
system that rushes mail around the world in a few days delivering it to your door for a few cents, and all kinds of small modern conveniences for our ease and comfort.

Well what lack we yet? What do we need? The modern world doesn't realize a need. Living in the Land of Cotton as we say, we have riches and are increased with goods, and have need of nothing, but how untrue. The fearful calms of modern life is satisfaction with materialism. We need God. We need a mighty revival of old-time conviction for sin. A heaven-sent revival. Not just a local affair but a mighty outpouring of Mount Sinai, awe-striking conviction that will take the straight from the proud, the self-satisfaction from the rich, and the steel-nervedness from the unbeliever. A sin-stirring, devil-driving, awe-producing, hell-robbing revival. Oh, if God would send the heavens and come down until the mountains would bow down at his presence.

No human power can cope with the power of sin. Sin sent Adam and Eve skulking from Eden like whipped culprits. Sin stained the ground with blood for the first time. Sin sent the murderer fleeing as a fugitive marked with the curse of death, from the scene of his sin. Sin corrupted the new race until God had to separate a family and make of them a peculiar, marked, separate people. Sin landed this family in bondage. Sin sent their first king to a suicide's grave. Sin scattered them over the earth as a suffering, despised people. Sin crucified the Lamb of God, and still sin swipes on mischief like ever, engulfing the millions in its destruction. No one but God can cope with sin. We are in the clutches of the monster from the pit.

Auto roads to our bank doors carrying masked men who shoot down innocent employees and escape with the earnings of the people. Racketeers in gangs are waylaying our citizens. Police forces seem helpless or paralyzed. Men who assist in law enforcement are stripped of their own doorsteps in broad daylight. Women are murdred in cold blood for a little money. Children are kidnapped for ransom and cruelly killed, their mangled bodies returned with compliments. Mere boys stroll the public with heart-sickening crime. The multitude follows dame fashion who leads them where lust pastures. They become drunk on pleasure and mounted on four wheels take the brakes off and let her drive. The pressure gets heavy naturally and men and women break. The trusted become thieves and the supposed righteous fall into gross iniquity. What is the matter with us? Has the human race gone mad? What has become of God and the nation that forgets God shall be turned into hell. Unless we have a revival that will bring back a remembrance of God this nation, the greatest nation that ever graced this planet, will be turned into a hell. What do we need? We need a revival, a visitation of the Almighty. No human cyclone, blizzard, or tornado, or geyser of steam will stay the awful avalanche that is crowding the millions into the jaws of death and hell. It will take the trine God.

But God still lives. He has not yet turned the world over to the tender mercies of the devil. As long as the saints are left on earth to intercede there is hope. A revival is possible as long as there are those to pray. Mopeds prayed and God stepped in. Elijah prayed and God came down. A revival is still possible but the days are getting fewer, for the last times are on us. The fig tree is budding, the signs are multiplying, heaven's armies must be marshaling, the trump will soon sound and what we do we must do quickly. We must soon get higher but what can we do now?

Pray! Pray! Pray! Pray! Pray for a full defeating revival of God's power, a devil defeating revival of God's power, a sin killing revival of holiness, an atheist converting revival of faith in God of our fathers.

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould
The Death of the Righteous

The record of Whitefield's last hours at Newburgury is thrilling beyond words to tell. He is preaching his last sermon. His subject is "Faith and Works." With far carrying tones he cries, "Works, works, a man get heaven by works! I would as soon think of climbing to the moon on a rope of sand!" But his voice begins to fail, "... I go," he said, "in my everlasting rest. My sun has risen, shone, and is setting. Nay, it is about to rise and shine forever. I have not lived in vain, and though I could live to preach Christ a thousand years, I die to be with Him, which to me is far better." He was to preach that night, but he felt he could not. He took his candle to go up to bed, but midway on the outside stairs he paused with his candle in his hand. Answering the importunity of the people, he spoke with the passion of his blessed Lord until the candle burned down to its socket and went out. Would that a picture of that scene at Newburyport might hang in every preacher's study in America! He went up to his room and to an awaiting night, then:

"Just as the sun in all his state Illuminated the eastern skies, 
He passed through glory's morning gate And walked in Paradise."  

Whitefield was no orator like Wesley. He was the voice of the crying in the wilderness, the "Pre-jere ye the way of the Lord," and America owes him a debt which it does not fully appreciate and which it can never repay. "—Dr. C. L. Goodwin.

Stewardship

Some years ago the following item appeared in a New England daily paper:

"Whitefield, a minister, will, large fortune to Jesus Christ for the founding of a rest home for Pilgrims, was unwrapped among old documents this afternoon at the October session of the York County Probate Court. The will, filed in 1746 by Samuel Jenkins, a wealthy resident of York, states:

"I freely leave my entire estate to the Lord Jesus Christ, although it was all His before, with a wish that it might be kept for a place to entertain and rest, Pilgrims of all denominations who are travelling to Mount Zion, having made their escape from Egypt Land with a kingdom within them.""

A Twice-Born Minister

Burcham remarks on the transformation which took place in the life of Thomas Chalmers. He was the brilliant pastor of a little church in Kirk, many a marvelous preacher when he was only twenty-three. He was a good pastor and won their unfeigned admiration and love. But they could not understand why when they came to the Kirk on the Sabbath day he fulfilled that at little company against the heinous wickedness of theft, of murder, and of adultery. After they had spent a hard week's work in field and stable, why should they be berated by their minister as if they had spent the week in open shame? "This," says Chalmers' biographer, continued from 1830 to 1851, but then something happened. Chalmers ceased to thunder against the grosser crimes and against the inequities of Napoleon, but every day he had something fresh to say about the love of God, about the cross of Christ, and about the way of salvation." He "would hand over the pulpit and press us to take the gift," says one of his hearers, "as if he had that moment in his hand and would not be satisfied until every one of us had got possession of it. And then when the sermon was over and he rose to pronounce the benediction, he would break out afresh with some new entity, un Moffing to let us go until he had made one more effort to persuade us to accept it.

He says that in 1811 he was converted. When he was called away to a great city to art this was what he said to his humble parishioners: "For the first eight years of my twelve with you, I thundered away against crimes of every sort, but the interesting fact is that during the whole of that period I never once heard of any reformation being wrought among you. It was not until the free offer of forgiveness through the blood of Christ was urged, upon you that I ever heard of these subordinate reformation which I made the ultimate object of my earlier ministry. You have taught me that to preach Jesus Christ is the only effective way of preaching morality, and the lesson I have seen in my humble catechists, I shall carry into a wide field." —Dr. Burtcham.

Under Father's Wings

Some years ago a missionary conference was in progress in the Panama Canal Zone, presided over by Dr. John R. Mott. On one day of the conference Mother Burtcham, a kinswoman of Dr. William Burtcham, "Sky Pilot of the San Ilas Indians," was allowed half an hour in which to present her work. She did it in her own inimitable way. At the close of her remarks Dr. Mott asked the privilege of questioning her regarding her work. He inquired, "Do I understand that you have carried on your work through faith in God alone, without any regular support from any mission board in the home land?" Miss Coope replied that such was the case. Then Dr. Mott questioned further: "If you had it to do over again, would you prefer to be under some board?" Miss Coope replied, "Mercy, no, Dr. Mott, a board would be much too heavy. I prefer to be under Father's wings!"

A Legacy of Hatred

One can scarcely believe the uttermost depths to which sin in its varied forms can sink the human heart. An example is to be found in a will drawn in 1866 while the bitter feeling begot by the Civil War was still at its height, and pre-
served in the old Hanover Court House in Virginia. Here it is:

"I have made several wills before, when I had considerable property to give my wife and children, but since the Yankees have stolen all my negotes and robbed me of a great deal of my other personal property, I stuff my house, breaking open all the doors, and stealing all the clothing they wanted, I have very little left to will. They stole a gold watch from me worth about three hundred dollars, which was a bridal present from me to my wife, when we were married half a century ago. They threatened to shoot me if I did not deliver the watch to them, and burn down my dwelling house, presenting their pistols at me frequently, and I, an old man of seventy-six that was too old and feeble to defend myself.

"I now therefore make this my last will and testament, in the manner and form following:

"First: I give and bequeath to my children and grandchildren, and their descendants throughout all generations, the bitter hatred and everlasting malignity of my heart and soul against the Yankees, including all the people north of Massachusetts and New Hampshire, and I do hereby interest and entreat my children and grandchildren, if they have any love or veneration for me, to instill in the hearts of their children and grandchildren, and all their future descendants, from their childhood, this bitter hatred and those malignant feelings, against the aforesaid people and their descendants throughout all future time and generations."

Physicians Also Die

I was impressed once again, upon a recent visit to an old graveyard in West Lynn, Massachusetts, with the truth that "It is appointed unto men once to die." There an old slate marker over the grave of a physician who had ministered to the colony in the early days of the eighteenth century was this epitaph:

"Here lies Buried ye Body of Dr. John Henry Burchsted, a Silesian, who Died Sepalir, XX, Anno Christi MDCCXXI. E. Statis Suea LXXXIII. Silesia to New England sent this Man To do the work that many healers Can. But he who Conquered all Diseases must Find One which throws him down into the Dust. A Chymist near to an Adeptism Come,"

Leaves here thrown by his Caput Mortuum. Reader, PHYSICIANS dy as others do; Prepare, for thou to this art battening, too."

There is A Spot to Me More Dear

"On my last visit to the church in New Haven," writes C. L. Goodell, "I took some of the denominational Secretaries of Evangelism with me, and we went to the Registrar's office at Yale after office hours and asked permission to enter that little, low-studied room in Connecticut Hall. To me it is a holy place, and I wanted my brethren to share the inspiration of it. Opposite the door as you enter, there is a little, low fireplace: a note impressed to find certain words in which this message is printed—Horace Bushnell of the class of 1827 occupied this room in 1823-27. That would seem to be a matter of little historical interest and I have no doubt that hundreds of students and scores of professors have passed it by with a careless glance, but I knew what Horace Bushnell himself had said concerning that very room. These are his words: "There is a little room in one of the dormitories of Yale and what happened there I hope the Recording Angel may never allow to be blotted out!" It was there that the divine chasm rested over the great source. It was there in his youth at that low fireplace that he made the great surrender. It was from under the lintel of that low door that he went out into the world to carry a gospel, the blessedness of which has not faded and never will fade from the hearts of men."

Before prohibition was voted the Salvation Army would often collect as many as 1,200 drunken men and women in one night on the Bowery in New York who were too drunk to care for themselves. Now, according to testimony of Commander Evangelene Booth as reported in the Christian Herald, the average is not more than seven a night.

- I am writing a few lines to express my appreciation of the Preacher's Magazine. I have every copy that has been published, and am very glad I have had them bound because in this way they are preserved—I think a good index in the December number each year would improve the volume and make the present material more readily—Laura Horton Ingle.
Her experience had not been enough to teach her that her biggest job was to create an atmosphere in the parsonage that was conducive to success. She had not learned by years of experience that her great task was to be a leader that seldom leads.

Rev. Parsons is well educated and is in full possession of a wonderful work of grace. He was a young man and full of promise. The Lord had signally blessed his labors in the Fossil Hollow church. But in the Jacksonville congregation he had discovered a difficult situation. He easily detected that the people were tremendously attached to their former pastor. He often heard expressions from people that disgusted him and made him feel uncomfortable. It was not long until the small group of people who disliked Rev. Noble gathered about the new pastor for comfort and encouragement. The new pastor was informed that the old pastor did not treat them right. Unconsciously Rev. Parsons slid in with this group who had not been to church for weeks before the former pastor left. The new pastor could hardly prepare his Sunday messages because those people gathered so frequently at the parsonage. More and more this crowd was given recognition in the services of the church. The members of the church board very kindly informed the new pastor relative to receiving this crowd with open arms. For this group had given Rev. Noble no little trouble while in the church.

The new pastor begins to change things in general. Perhaps many of the old plans did need changing. But he was slow to receive money that was contributed by unconverted people of the community. He changed the method of running the Young People's Society. For a time he ceased to write the Young People's Journal, and prepared all the programs himself. He also refused to let some young people sing in the services because they did not belong to the church. He refused to have any social gatherings for the young people. Some of the leading members of the Jacksonville congregation had discovered that their pastor had almost destroyed the individuality of the church. The members were no longer feeling that sense of responsibility. They were in another to the pastor—they feared his criticism and his cold-hearted and unapproachable. He seemed to be without sympathy for people. The members unwise compared him to Rev. Noble, their former pastor. The new minister seemed to know nothing about making friends with the public. The crowds began to drift away, and the finances ran lower than ever before.

The members began to wonder if the doors would be kept open. The Jacksonville pastor refused to boost the Sunday school attendance for fear of becoming a "preacher" or becoming worldly. The Sunday school offered lost interest and as a natural sequence the attendance dropped below par. The pastor just lets things take their own course. He stood firmly against having any committees to build up the attendance on special occasions.

The Jacksonville congregation had become badly discouraged over the conditions of the church. Different members began to write their former pastor—Rev. Noble, the warmhearted. However, he was a man of judgment and sense and refused to keep up a prolonged correspondence with his former friends. He was wise enough to stay out of the Jacksonville difficulties. This correspondence began to feel that the foundation of years was being torn away by the new pastor. His ideas and plans were different from what had been used for years. Rev. Parsons did not seem to realize that his people were in Jacksonville before he arrived, and that his people would remain many years after he was gone. Nearly one year had passed since he took charge of this church. And the disheartenments had increased rather than diminished. The recall meeting had been announced for Monday evening two weeks hence.

And on that appointed evening a full representation of the membership was present. The new pastor was recalled for his second year with only six votes to the good. He had received seven more votes against him he would have been de-

fated. The Sunday school superintendent and the president of the Young People's Society became discouraged over the progress of the church that they were ready to resign. The young people's work had about ceased to function.

But in spite of the many discouragements of the past year, Rev. Parsons faced the new year with a determination to have a revival at any cost. But one revival effort after another was conducted without results. In about six months of the new year it began to dawn upon the pastor that he was not succeeding. He seemed to feel that he was a failure. He had worked hard and had prayed by the hours. He was quite discouraged with himself. He wondered who was to blame. He began to criticize his predecessor and his plans. He blamed him for having wedded the people to himself. He did not take the attitude of one great pastor who said, "I do not blame people for loving their former pastor. I like to pastor a people who were devoted to my predecessor. For if I am not able to win a place in their hearts like he did I have no right for a place.") The Jacksonville pastor received great comfort in reviewing the successful years that were behind him in Fossil Hollow. Simply because a young preacher puts over a good program in his first pastorate is no sure evidence that he will succeed in the next place.

No person would call this Jacksonville pastor a failure in the ministry because he did not put across a successful program in his new field. Undoubtedly his people were partly to blame for his failure. He was very likely the wrong man in disposition and temperament to follow Rev. Noble. The Jacksonville congregation were very devoted to their former pastor. But Rev. Parsons was too much like the North Pole—cold and heartless. He did not understand how to weep with those who weep, and rejoice with those that rejoice. He was too much like an unapproachable mountain. He was too slow to take advice from his leading people. He was a bit too anxious and careful in overriding the actions and decisions of the former pastor and the District Superintendent. His preaching was too mechanical and metallic—without feeling. Yes, he was torn by the changing old plans of the Jacksonville congregation. He tried to change the old plans before he sold himself to his people. He failed to see that if a man was elected to a new position of some great company should begin immediately to change old standing plans that he would be considered very foolish. Rev. Parsons was too quick to show a critical spirit toward his predecessor, Rev. Noble. He should have been a Noble booster to the Jacksonville crowd.

But it is now close to the end of the year. Our friend has been in this city for two years. He knows very well it will ever do to have his name voted on for the third time. Brother Parsons loved the cause of Christ too well to stay and divide the flock. He decided that he had rather suffer himself than divide his congregation.

He was sure that it was better to move on than hang around and divide his crowd so that the next pastor could do nothing. Even though this good man had severely criticized his predecessor in his own heart and blamed the people for his seemingly unsuccessful stay among them, yet he was ready to move on to another field. He had learned his lessons at a tremendous cost—but he learned them. His diploma was of black and blue. But in the face of these facts he preached well on the last Sunday night of his stay in Jacksonville. His message was filled with unction and tenderness. The people were blessed. Rev. Parsons moved on to another field of equal importance with Jacksonville. And by so leaving this city he left a condition behind that was conducive for his successor to carry on the good work. Blessings is the preacher who can so leave a congregation of people.

**THE PREACHER'S MAGAZINE**

**NAZARENE LEADERSHIP**

By Melza H. Brown

SOMEONE has said that a leader is some one who is going some whither and knows the whither. In this sense a leader would be a guide. No doubt in this day of doubt, spiritual fog, and religious bewildermest we need some leaders who can guide the people through the wilderness of error into the promised land of truth.

A leader however must be more than a guide. He must be a seer. He must be able to see what others do not see—see things before others see them, and see the future needs of the people. But he must also plan for the meeting of those needs when they arrive. Joseph was such a leader. He could see famine coming seven years ahead, and he could also see means and ways of providing for that famine, so that when it arrived the granaries and corn-hills were full.

Then a leader must also be a teacher who can direct the thinking and guide the thought life of...
the people. Such were the prophets of old who taught law, judgment, righteousness and truth. But above all these characteristics a religious leader must be a general. He must be an organizer who can work with men and get men to work with him; who knows how to work out plans for men and then get men to work out his plans.

Perhaps someone might wonder where we would find anyone with all these characteristics of leadership. We have a wonderful example in the Old Testament of just such a leader and if God could make such a leader then surely He can make such in this dispensation.

Moses was just such a leader. Moses was a guide. He had been sent to the school of wilderness life for forty years that he might know the wilderness and be prepared for guiding the people of God to the land of Canaan. Moses was also a scion. He could see what others did not see. Israel could see the Red Sea, the mountains on either side, and Pharaoh's army; but Moses could see a way through the sea. Israel could see a barren desert with starvation and death; but Moses could see a never-ending supply of bread from heaven. Israel could see a dry and thirsty land; Moses saw Gideon. Israel could see a Rock in a weary land from which came a gushing, sparkling river of life. Then Moses was a teacher. He taught the law of God from which the laws of all civilized nations have been taken. He taught righteousness, judgment and truth. But above all Moses was an organizer and a general. He took a mob of people and made a nation of it. He took slaves and made statesmen and generals. Moses so organized that crowd of lamdites that they were able to carry on without him. And after he had gone on to his reward, they entered Canaan and, after conquering the land, set up a kingdom that has never been surpassed on earth in organization. They became so bound together that they maintain their identity as a people even until today.

Where will the church get this leadership? There was a time when we used the leaders who came to us from other churches or who were forced out of other churches because of their stand for the doctrine of holiness. But that day has passed, and the Church of the Nazarene living become fairly well organized and possessed of a denominational spirit, it has become more and more difficult for leaders who come to us from other denominations to find their place in our army and catch step, and succeed as leaders.

Then the church has become large-enough and is growing rapidly enough that we can expect but a comparatively small percentage of the needed leadership to desire to come to us, if they did find it possible to make the adaptation necessary for success among our people. Where, then, will they find the answer? There is but one answer. We must train them from our own ranks. This was Jesus' method. Jesus did not take the leaders of the Jewish church and bring them over into His kingdom to lead the Church of the Holy Spirit dispensation. He took men from the common walks of life and then spent three years of His time training them for leadership that when He was gone the work might continue. As a church we have realized this essential, and have established our Nazarene colleges where we train our ministry for the pastorate, evangelistic, work and foreign missionary field. Our schools are an absolutely necessity to our denominational, life. We must have Nazarene preachers who are Nazarene in heart, life and thought. Men who believe the doctrines of the church and who are in complete harmony with the church both in faith and practice.

But while this is true of us as a denomination we have often failed to see the necessity of a trained local leadership. We must, if we would be on the inside of our local church leadership who are Nazarenes in faith and doctrine, just as much so as in the case of our general leaders. We do not mean by this local leadership, the pastor of the church, for if a church amounts to very much it must have a much larger leadership than just the pastor. We must have a trained leadership for our Sunday school, Young People's Society, Woman's Missionary Society and entire church program. Where will we secure these? We must see our people all to the colleges for this training, so we must use what we can to bring the school to them, in order that they may be trained for the work falling upon them while at the task. The Leadership Training School in Religious Leadership is for this very purpose and should be brought into every church. The community school will not meet our needs. We must have our own schools with our own teachers and our own text books where our leaders are prepared for leading our people to victory and success. The church has a well outlined course of study for this training. And while perhaps not as complete as we will need in the days to come, it will benefit every local leader who takes it and makes use of the possibilities of this training.

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THE LAND OF PALESTINE

By Moses Hadjopian

Thousands of Jews are waiting to emigrate to Palestine as soon as the necessary capital is forthcoming. But so far, in spite of lavish generosity of thousands of Zionists, the development of the country is being hampered by lack of money.

If one examines Jewish expenditure in Palestine, he will find that most of all is spent on agriculture, which is the only way of making a country really belong to the people who occupy it. The second largest sum goes to education. The third largest sum has been spent on health. This also is essential in a country where sanitation and hygiene have never before been thought of; and to which are now coming large numbers of immigrants from the poorest parts of Europe.

It is an accepted fact that if a Jew is known to be having dealings with a Christian mission, he not only loses any chance he might have had of employment by his own people, but he almost invariably has to leave his home.

There are thousands of Jews in Palestine to-day who have no homes here, and have come from other countries to find a home in Palestine.

It is not too much to say that Jews, generally, are on the move not only physically and nationally, but intellectually and spiritually, to find the satisfaction of a need that they feel. This is a fact, not only amongst the poor and unemployed, the hungry and the uneducated, but also amongst the educated and the refined, the workers and leaders of society, who have no lack of money. The apparent fact that they feel a need of soul which Judaism is not able to satisfy.
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