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**NAZARENE PUBLISHING HOUSE**  
2923 Troost Ave., Kansas City, Mo.

—The—  
**Preacher's Magazine**

J. B. Chapman, D. D.  
Editor

VOLUME 6

SEPTEMBER, 1931

NUMBER 9

**THE PREACHER AND HIS GOSPEL**

By THE EDITOR

**P**AUL occasionally measured things by "my gospel," suggesting that there was an intimate connection between the gospel and the man who preaches it. The preacher is more than a phonograph record, more than a channel through which saving truth passes. Perhaps he would be glad to be impersonal and passive if the gospel could be the better preached thereby; but he is not given this prerogative. His personality enters into his message and truth is vital only in connection with personality. So the preacher is preaching himself whether he will or not. And to improve his preaching, the preacher must improve himself.

Take two instances: the preacher who takes on simplicity as an external thing usually becomes silly rather than simple; and the preacher who "works" to be "deep" usually just becomes "muddy" instead. But simplicity and depth are both fruits of sincerity and the way to attain them is to launch out into one's self—his better self; where condescension and pretense are alike despised.

Yesterday I read a description of a country. But my profit was not as large as it might have been because the writer passed from using the language of the street—not forbidden language, but expressions so common place as to savor of condescension—to the vocabulary of the technician. So that at one moment I felt that he was "beneath" himself, and the next that he was making a flourish of his specialized knowledge. And in either case I could not feel that he was fair with me. I would like for him to tell me what he saw and felt and thought just as "man to man." I resented what I call his insincerity.

And this is my thought regarding the preacher. He must not let me feel that he is "coming down" to me. And he must not allow me to feel that he is placing before me words and thoughts that he thinks I cannot understand. He must be honest and sincere with me. He must tell me what he knows and feels and thinks. If his message is not adapted to me, then it is a clash of personalities and a call for improvement on the part of us

both, and that is what we should want. For it is not truth in the abstract, but the gospel preached in the power of the Holy Ghost, sent down from heaven that saves and inspires and establishes men.

The preacher's cry to become a better preacher is a cry to become a better man; for the gospel which he preaches, although of universal content, is an interpretation and revelation of the "man sent from God" who proclaims it. And yet I pray more earnestly than ever, "O Lord, make better preachers out of us all!"

## DEVOTIONAL

### GOD'S WILLINGNESS AND MAN'S UNWILLINGNESS

By A. M. HILLS

*O Jerusalem, Jerusalem, which killest the prophets and stoneth them that are sent unto thee: how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not! (Luke 13: 34.)*

*And when he was come near he beheld the city, and wept over it, saying, If thou hadst known in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes (Luke 19: 41).*

ONE blessed truth of the Holy Word is that Jesus is a picture of God—God manifest in the flesh. Philip saith unto him, "Show us the Father, and it sufficeth us. Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Jesus revealed the Father's *Atoning love*; He revealed the Father's *Mercy*; he revealed the Father's *Sympathy*; He revealed His *Indignation over sin*.

I. *We see in the text THE WILLINGNESS OF GOD to save all men.*

"For God so loved the world that he gave his only begotten Son."

"Come unto me *all ye* that labour, and I will give you rest."

"*Him that cometh* unto me I will in no wise cast out."

"A well of water springing up unto eternal life." Jesus spoke these words to the fallen woman of Samaria.

Jesus forgave a thief and murderer on the cross. Is Jesus doing such work now? Yes: Everywhere.

Valentine Burke was an old-time burglar, with a kit of tools and a gun always ready. His picture was in many a rogues' gallery. Twenty years of his life had been spent in prison. He was a big strong fellow with a hard face and a terrible tongue cursing sheriffs and jailers. Moody was holding his first meetings in St. Louis, publishing every word, at the same time that Burke was in the St. Louis jail waiting trial for a deed of daring. "How the Jailor at Philippi Got Caught!" was the headline of Moody's sermon one day. The paper was providentially thrown into Burke's cell and that phrase caught his eye. "Philippi," he said, with a chuckle, "that's a town in Illinois. I've been there." But when he found out that he was reading a sermon, he threw the paper down in a rage and cursed and paced his cell like an enraged tiger. But God got a grip on his heart. He read the sermon through, and said, "Twenty

years I've been a jailbird. I've lived a dog of a life. I'm getting tired of it. What is it to be saved anyway. If there is any such God as that preacher is telling about, I'll find it out if it kills me." About midnight, after hours of remorse, and agony of prayer, he found Him. The next morning he spoke kindly to the guard and greeted the sheriff kindly as a friend and told him of his conversion. The sheriff said to the deputy, "Jim, keep your eye on Burke. He's playing the pious dodge. Next thing you know he'll be breaking jail."

At the trial, through failure of evidence, Burke was discharged. He started out in the world with the stamp of sin on his face, but with Christ in his heart, hunting for work, and finding none. He prayed for a new face and God gave it to him. He again came to St. Louis, discouraged but still holding on to God. He was sent for by the sheriff who asked him, "Have you kept your religion?" "Yes, sir," was the reply. "Burke," said the sheriff, "I have had you shadowed every day you were in New York, for I thought you were a fraud. But I know you have lived an honest Christian life, and I want you to be deputy sheriff." When he died he was mourned by the Christians of St. Louis as a miracle of grace. Such cases are everywhere. There are thousands of them.

Jesus sanctified the people then. He prayed for it, and died for it. He commanded His disciples to tarry. Is He doing it now? Yes, in ten thousand hearts. He has cleansed the hearts of drunkards, tobacco-enlaved, morphine victims, gamblers, hot-tempered people, and the fretful.

II: *Notice the unwillingness of men.*

"*How oft would I—BUT YE WOULD NOT.*" He would gladly have healed every palsied sinner, every fallen woman, every thief in all Palestine. He would gladly have enthroned himself in the love of every woman's heart—as *He did in the heart of Mary*. He would have taken the greed and the hate and the envy and ambition and murder out of every ruler's heart as He did out of Nicodemus and Joseph. He would gladly have saved all the people as He did his disciples. *But they would not.*

It is so now. God never invades the sacred precincts of the human will. In its own little sphere it is omnipotent. There is no such thing as saving a man against his will. Salvation and compulsion are contradictory terms. A man

can resist God and go to death and hell in spite of a heavenly Father's compassion and a Savior's dying love, and all the pleadings and importunings of the Holy Ghost.

If people are not saved *now* it is because *they will not be*. Every drunkard could be saved as well as the few. Jesus was willing to sanctify all His followers. He told 500 to tarry and wait, but only 120 waited and received the Holy Ghost. So now, people sit side by side; some accept, and some reject.

III. *The fate of those who will not have the blessings of God.*

It was something awful. Jesus foresaw it, and it well-nigh broke His heart. He saw the city and wept over it saying, "If thou hadst known." They had rejected Christ, their Passover. In gorgeous robes the priests still blew their silver trumpets, and rent the heavens chanting their unmeaning litanies. They had rejected the spotless Lamb of God, and in blindness of heart were sacrificing unmeaning lambs upon their rejected altars. The blood of Christ had been rejected, and the blood of their now unmeaning and worthless sacrifices was still flowing, and the smoke of unavailing offerings was still ascending; but it was sweet incense to God no longer. They still lifted the voice of prayer, but God would hear their prayers no more.

An incredible number of Passover pilgrims gathered in the doomed city. There was a few hours of hushed silence; but it was the ominous silence that preceded the bursting storm. Titus quickly drew a line of circumvallation around the doomed city, and began to crucify all the deserters who fled to him. They crucified Jesus and now *they are crucified*.

They would not have Jesus the bread of life; now they have no bread and the story of their famine is the most horrible in all literature. Mothers lost their maternal instincts and devoured their own children like hungry wolves. Whole houses were filled with unburied dead, which brought an awful pestilence. The city became a cage of furious madmen, a city of howling human wildbeasts, and cannibals—a human hell! They had cried to Pilate, "His blood be on us and on our children." And now, amid shrieks and flames and suicide and massacre, the temple is taken. The great altar of sacrifice is heaped with the slain and the courts of the temple swam deep in blood—six thousand women and children with a cry of despair and screams

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

of terror perish amid the blazing ruins of the cloisters. 1,337,490 perished in and around the city, and 101,700 were taken prisoners to be sold as slaves or to die fighting with wild beasts in the amphitheater. Titus was appalled and exclaimed, "It is the hand of God." Brother, if God dealt so with them for rejecting His Son, if we do the same, what may He not do to thee and me?

In this generation when there is so much preaching of the sweetest gospel that was ever preached, many are indulging in the awful luxury of saying, "No! No!" to God. Where is this going to end? Some day God will turn a deaf ear to them.

Harry B. was often pleaded with by a godly mother to give his heart to God. He answered, "O all I want is five minutes before I die to say, 'God have mercy on me.'" In a few months Rev. George Kulp was sent for to pray with him for he was dying. He had not prayed a minute before the poor dying man said, "Tell George not to pray too long. I'm in such agony I can't stand it." He had five minutes, but he couldn't pray.

A company of young men were in a revival, and resisted all appeals. They finally covenanted together that they would never ask anyone to pray for them. Time rolled on. Mrs. Williams, who was holding a revival in a certain city, was sitting at dinner one day. Someone ran to her from a house across the street to come and pray with one of those young men who was dying. She went, "Pray, pray, pray," came from the dying lips. She was a wonderful woman in prayer. She knelt and tried to pray but she could not. "Pray, pray, pray!" She knelt and tried again, and the third time, but the Spirit would not help her to pray. The young man had resisted the Spirit, and when he wanted prayer it was too late.

And God has shown to the needy hearts of many of you Christians the meaning and importance of sanctification. And you have been saying, "No," to the Spirit. Dr. G. Campbell Morgan said at Keswick: "I will say now backsliding begins more often in this tent than anywhere else in England. It is on the height of the mountain where the light is shining that the wrong choices are made. I believe that up and down in the land there are hundreds of men and women who have been to Keswick and are infinitely worse ever since. The call came and they did not obey it. That is the

tragedy of it. Every convention the spiritual mountaintop creates a crisis and ever after it is higher or lower. Which shall it be?"

The seeking soul comes face to face with absolute surrender, full consecration and the death of the carnal mind. If one shrinks back and refuses to pay the price, the end will be open backsliding and ultimate death.

Dr. Vossler of Loveland, Colo., had twenty holiness people who held weekly prayermeetings in the church. He yielded to the persuasion of carnal members and turned the prayermeeting out of the church. They went to the general prayermeeting. After a year, he confessed that they were the strength of the church prayermeeting. He went to a holiness campmeeting and heard the truth again. He was called to Longmont to be pastor. His fashionable, worldly wife moved him to preach against sanctification. In two weeks he died wringing his hands and saying, "I'm a lost man. I'm a lost man!"

#### THE KIND OF SERMON I LIKE

One that tells me wherein I have erred and suggests a better course for me to follow.

One that exalts Christ as the Savior of the world.

One that makes me want to do something. One that stirs to action. If I go home without any desire, created by the sermon, to do something, to act upon its suggestion, I feel that my time has been poorly spent.

One that never antagonizes another religious sect or creed. Never unjustly or destructively criticizes an honest conviction or an honest doubt. There is a proper way to deal with an honest doubter but to unjustly ridicule from the pulpit is abusive. There is a correct way to deal with the honest conviction of another, who we believe is wrong, but to criticize destructively from the pulpit is cowardly as well as un-Christian.

One that gives me some food for thought, that leaves something for me to figure out for myself, and does not try to do my thinking for me.

One that, when it portrays the attributes of God, causes me to see Him as a kind, loving, compassionate, forgiving Father and not a wrathful tyrant.

One that makes me love my fellowmen a little more.—DENNIS W. FOREMAN, in *Religious Telescope*.

(4)

## EXPOSITIONAL

### THE PROPHET AMOS—THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

#### THE FIFTH SERMON

"Woe to them that are at ease in Zion" (Ch. 6)

*Ah, ye that are easy in Israel,  
And secure on the hill of Samaria;  
Ye lords of the first of the nations,  
And as gods to the household of Israel."*

**T**URNING from the arraignment of the national worship with its abundance of sacrifice and elaborate ritual, the prophet analyzes the personal causes for the sins of Israel. Back of all the false worship, back of the cruel injustices lay a haughty, over-weening self-confidence, which led to ease, to self-exaltation, to luxuriousness, to revelry and careless indifference.

Whenever hopes are built upon other foundations than trust in God, when reliance is placed on material security of any kind, then we need beware lest suddenly these be swept away, and we find ourselves left deserted and alone. The Israelites as well as the inhabitants of Judah relied upon the natural fortifications of their cities. Situated on hills, as they were, they regarded them as impregnable, therefore they felt secure.

With this sense of security and their abundant wealth, they sat at ease. "Material prosperity often seems now, as it did of old," says Hastings, "to obliterate the thought of spiritual responsibility. We become rich and easy-going. But when a man says to himself—even if he would never venture to say it openly: 'Soul, take thine ease,' that, according to the verdict of Jesus, is the language of the utmost folly. For while God is working in Zion and all the energies of the Holy Ghost are exerted to save and bless men, it is anomalous that those of us who profess union with Him should be less strenuous. We need to be aroused to the fact that while the promises of the gospel are 'without money and without price,' there is yet a very real price to be paid for the blessings of Zion. Henry Drummond once said that, while the entrance fee to

the kingdom of God is nothing, the subscription is all that a man has. Our Lord's own life is characterized by this one fact, more almost than by any other, that in it there was no ease. He was always at peace, but never 'at ease'."

"Make haste, O man, to do  
Whatever must be done;  
Thou hast no time to lose in sloth,  
Thy day will soon be gone.

"Up, then, with speed, and work;  
Fling ease and self away;  
This is no time for thee to sleep,  
Up, watch, and work, and pray!"

—HORATIUS BONAR.

Why should Israel thus rest in implicit confidence in herself and thus be at ease? From whence came all the blessings that she had received? Had they not come from the hand of Jehovah, her God? If they would lift up their eyes and look, if they would turn their gaze to the east, and behold a kingdom, and then to the north and finally to the south; what might they see? Nations without as an extensive border as theirs. Nations that had felt the hand of the conqueror. Nations that were not as guilty as they because they had not known God. If these nations had been less blessed in as extensive a country, if they had been less guilty before God, would not Israel who had received greater blessings, and therein also as well as otherwise become more guilty, be doomed to fall? What have we nations or individuals that we have not received?

As a natural accompaniment to their feeling of ease was a giving up to selfish indulgence. They put far from them the day of divine judgment, and removing this far from their thoughts, they were the more bold in oppression. They pampered themselves with every form of luxurious furnishing for their homes, they fed themselves upon the choicest of food. Moreover they gave themselves over to revelry. "They tried to lead a merry life and a happy one," observes Woffendale. "They displayed ingenuity by inventing instruments to drive away dull care. As

(5)

David improved and introduced musical instruments into the service of God, so these men devised and fitted them for luxury and sensuality. But artificial music creates no divine harmony. It weakens the nature and ministers to the folly of men. When men sing instead of weeping, when mirth is unseasonable, unbridled, and licentious, it is void of everything that dignifies the mind and elevates the souls to God.

"There's not a string attuned to mirth  
But has its chord in melancholy."

In their revelry of song, they indulged in wine not in moderate measure in cups but using large vessels. Thus lost in riotous pleasure they had no thought for the sufferings and afflictions of their nation. Selfish pleasure blinds the eye to the burdens and the toils endured by others. There is a lawful pleasure which ministers to the well-being of man, but when pleasure is carried to excess when it has for its one end and aim the pampering of self, it sears the heart and conscience to the ills of others, and it becomes unlawful. Southey gives as the criterion of true pleasure the following: "Would you judge of the lawfulness or unlawfulness of pleasures, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

For all these sins, for their ease, their pride and confidence, their selfish indulgence and indifference, judgment was coming. Already the wrath of the Lord their God was uttered against them. Their arrogance was abhorred and their palaces only stirred the sentence of hatred and condemnation.

"So comes a reckoning when the banquet's o'er,  
The dreadful reckoning, and men smile no more."

In this sentence of doom they were committed to captivity, yea, among the very first they were to go. Moreover ghastly and fearful were to be the scenes that should surround these captives. In the palace where the throng had met, where there had been revelry and the song of the viol, would come the plague, and even though ten men had been left therein, they would fall beneath its deathly grip. As they fall one by one, and a kinsman takes up a dead man to perform the rite of burning seeking to know whether there may be others still in the house that

should be carried forth, he calls to one in the innermost parts in sepulchral tones, "Is there yet any with thee?" As Pusey gives the picture, this man in the inner recesses of the house "was the one survivor of the ten, and he too, sick. The question, Is there yet any with thee? inquires whether there was anyone alive, to succor, or dead, to burn? There was none. All, even the bodies, had now been removed; one only remained, of all the hum, din, and throng, in that abode of luxury, one only in the extremity of its untenanted chambers. Probably the sick man was going to speak of God. The uncle breaks in upon his NO! with Hush! for we may not make mention of the name of the Lord! Times of plague are, with the most, times of religious despair. They who had not feared God in their prosperity, do nothing but fear Him then. Fear, without love, turns men more away from God. He feels then the presence and power of God whom he had forgotten. He owns Him as the Author of his miseries; but, not having known Him before, he knows Him now in no other relation. The words then, for not to be mentioned is the name of the Lord, are very probably the voice of despair. It is useless to name Him now. We did not name His name in life. It is not for us to name it now, in death."

How different are the two pictures given us. In one we have all the ease and luxury of material wealth, all the mirth of wine and song. In the other the midnight of despair and death without hope and without God. Yet he who shares the one, shares also the other.

"With equal pace impartial fate  
Knocks at the palace as the cottage gate."

—HORACE.

In this overwhelming disaster that is to sweep over the land all will be included; the palaces will fall, and also the little houses shall be rent with clefts. The rich with their profane debauchery and the poor man with his humble abode, but the disaster falls primarily for the sins of the rich.

Should they think it strange that such evil was to befall them? Did they not know that the providences of God were unalterable? Did they not know that He ruled in righteousness and truth? Did they ever see horses run upon a cliff? Would the plowman try to drive his oxen thither? Such a thing would be absurd. They all knew that right well. But did they not know also that it was equally absurd "to

(6)

seek gain from injustice and oppression, to which God had annexed loss and woe, temporal and eternal? More easy to change the course of nature, than the course of God's providence or the laws of His just retribution. They had changed the sweet laws of justice and equity into the gall of oppression, and the healthful fruit of righteousness, whereof they had received the seed from God, into the life-destroying poison of sin. Better to have plowed the rock with oxen for food! For now, where they looked for prosperity, they found not barrenness, but death."—PUSEY.

Added to this folly of theirs in thinking that the laws of justice and equity might be turned aside was the fact that they rejoiced in that which actually had no existence, "a thing of nought," that which had no reality in fact. They thought they had a strong kingdom and mighty power was theirs, that they had won this by their own strength, when already the nation stood on the horizon which would bring doom and destruction upon their land from the north to the south.

Such was the sentence of judgment upon Israel, and such is the sentence not only upon nations who defy the laws of God and man, but also upon individuals. To disregard the principles of equity and justice and fail to let the heart beat with love and sympathy for the burdens of others, to live in selfish ease and contented pride will ever bring the pronouncement of condemnation.

"Lord, lead the way the Savior went,  
By lane and cell obscure,  
And let love's treasures still be spent,  
Like His, upon the poor.

"Like Him, through scenes of deep distress,  
Who bore the world's sad weight,  
We, in their crowded loneliness,  
Would seek the desolate.

"For Thou hast placed us side by side  
In this wide world of ill;  
And that Thy followers may be tried,  
The poor are with us still."

—WILLIAM CROSWELL.

In seeking for texts, there are two that stand out very distinctly in this chapter. The first one is found in verse one, "Woe to them that are at ease in Zion." The theme may be simply four words of the text, "At ease in Zion," and subdivisions as practical needs suggest may be used.

There are those who are at ease in Zion, being negligent regarding their own spiritual progress and advancement. Moreover, oftentimes they are at ease without zeal for the welfare in spiritual matters of the community in which they live and finally they may be at ease with respect to the great general interests of the church, the extension of the kingdom at home and abroad, the great missionary interests.

The other outstanding text of this chapter expresses the thought of the foregoing text in a more specific way. It is the last half of verse six, "They are not grieved for the affliction of Joseph." No spiritual burden might be used for the theme if we desired to apply it especially to our own people. Then we could follow with a development, first along the line of the responsibility resting upon the Christian to carry a spiritual burden, the privilege entailed in carrying such a burden, that thereby we enter into the sufferings of Christ, and the fruit resulting from such a burden. In connection with this text it might be of interest to note the outline given by Hastings, he gives three thoughts as suggested by the passage, first "an appeal to the feelings—in the word Joseph. The word Joseph is significant. The northern kingdom consisted of several tribes; among them the chief were those of Manasseh and Ephraim, descended from Joseph so the mention of Joseph here is an appeal to patriotism—Joseph the great ancestor of these tribes, the favored by Jehovah, the idol of the people." Then Hastings continues in giving in his next point the statement of fact—"the affliction of Joseph," explaining that we are responsible to see the dark shadows in the lives of others and bear a burden for them. Finally there is the fault charged, "they are not grieved."

Other thoughts might be brought from texts in this chapter, the evils of unbridled pleasure and intemperance might be dwelt upon by using verses 3-6, and the folly of trusting in our strength or that which is wrought by our own power might be deduced from the reproach, "Ye rejoice in a thing of nought."

#### To Make You Smile

A West Virginia Negro, a blacksmith, recently announced a change in his business as follows: "Notice—De copardnership heretofore resisting between me and Mose Skinner is hereby resolved. Dem what owed de firm will settle with me, and what de firm owes will settle with Mose."—*The Pathfinder*.

(7)

## HINTS TO FISHERMEN

By C. E. CORNELL

### A Prison Prayer Opens Burma

Soon after Adoniram Judson reached Burma he was arrested as a prisoner of war by the Burmans, who were at war with the English. Although he was not an Englishman, but an American, he obtained no exemption. Judson spent 21 months in prison, fever-ridden and subject to malicious brutality. No doubt reading of Peter's experience in prison greatly heartened the apostle to Burma—the consciousness that though man seemed to be against him, God was surely present in power and potency. His bride was his constant inspiration and she did all that it is possible for a human being to do in such circumstances. She was perfectly familiar with the Burman language and of a presence that won respect even among barbarians, so that she walked unharmed in the midst of a hostile city with no earthly protector.

While Mr. and Mrs. Judson were persons of prayer, their persons were prayers—the righteous personality that stuck to high duty and remained faithful to high tasks. Prayer plus work is the summing up of the story of every missionary conquest. We are sometimes under the impression that we are doing a great work in the world when in reality we are merely puttering around some big thing God has given us to do.

### Christ, the Worker

Rev. M. G. Gosselink writing in *The Christian Herald*, on the above topic, says, "Jesus was conscientious in His work. Everything he did was of first quality. He didn't have to be watched. He didn't have to be prodded. If all workers were such as He, there would be no need of time-clocks; of overseers; and of the whole system of keeping check on labor. Fidelity counts. Faithfulness in the kingdom of heaven will be properly rewarded. 'Be thou faithful unto death, and I will give thee a crown of life.'"

The whole life of Christ was one of consecration. "He came not to be ministered unto, but to minister, and to give his life a ransom for many." He spent His strength in ministry to the multitudes. He was in truth, "His brother's keeper." He has called us to the same task.

He said, "Go, labour in my vineyard." He didn't say, "Go, and sit down in my vineyard under the vines, and eat the delicious grapes," but He said, "Go labor." If we as Christians worked more earnestly and zealously for Christ, we would enjoy our spiritual work more, and He would have an abundant increase of fruits. "Work—thank God, for the might of it, The ardor, the urge, the delight of it— Work that springs from the heart's desire, Setting the soul and the brain on fire. O, what is so good as the heat of it? And what is so glad as the heat of it? And what is so kind as the stern command, Challenging brain, and heart, and hand?"

### Bible Meaning of the Seven Graces

The following from Adam Clarke is suggestive: Virtue—Courage or fortitude, the energy to be used in the Christian calling.

Knowledge—True wisdom by which your faith will be increased and your courage directed and preserved from degeneration into rashness.

Temperance—(self-control)—Keeping every sense under proper restraint, and never permitting the animal part to subjugate the rational.

Patience—Bearing all trials and difficulties with an even mind, enduring in all, and persevering through all.

Godliness—Piety toward God; a deep reverential; religious fear; not only worshiping God with every becoming outward act, but adoring, loving and magnifying Him in the heart; a disposition indispensable to salvation.

Brotherly Kindness—The strongest attachment to Christ's flock; feeling each as a member of your own body.

Charity—Love to the whole human race, even to your persecutors.

### The Bible, the Greatest Book in the World

The Literary Digest said: "Translated into six hundred languages, the Bible is more read in China than Confucius, more read in India than the Vedas, more read in Italy than Vergil, more read in Greece than Homer. Recent archaeological research verifies every line of Scripture."

Henry Ward Beecher once said, "The Bible

(8)

stands alone in human literature in its elevated conception of manhood, in character and conduct." To know the Book, not only theoretically but practically and experimentally, to enjoy the salvation that it teaches, is the greatest knowledge, and will cure the ills of the world.

### Sparks from the Anvil

Animals are such agreeable friends—they ask no questions. They pass no criticisms.—GEORGE ELIOT.

Carelessness does more harm than a want of knowledge.—FRANKLIN.

Great men rejoice in adversity just as brave soldiers triumph in war.—SENECA.

The intent and not the deed is in our power; and therefore, who dares greatly, does greatly.—BROWN.

### The "Amen Corner"

Original Methodism was considered "peculiar" because of the "Amen Corner." Here gathered a number of substantial Christian men and women, who responded to the telling points of the preacher with a vociferous Amen! But this corner has long since been abandoned by the Methodists. A few Amens come from the congregation nowadays, but not many. The Nazarenes are making a heroic effort to perpetuate the Amens. The following relative to the Original Amen Corner will be of unusual interest.

Notable amongst the corners of old London is that denoted "Amen" (writes P. H. Ditchfield in T. P.'s and Cassell's Weekly.) You come across it very surprisingly, perhaps, after an altercation with your publisher, or a disappointment in not securing the exact book you want, and then you will find yourself at the end of Paternoster Row in this little paradise, a green oasis in the midst of turbulent streets and noisy crowds. Whence did it derive its name?

This is evidently connected with the nomenclature of Paternoster Row, Ave Maria Lane, and Creed Lane. It must be remembered that a ball surrounded the precincts of St. Paul's Cathedral, and the famous Row was just outside the boundary. In mediæval times the church used to favor processions, and often the clergy of St. Paul's, attended by choristers at various times, were accustomed to perambulate the streets nigh the cathedral and the singers chanted as they went. When they turned into

the narrow thoroughfare they commenced to sing the Paternoster, and when they came to Amen Corner, they finished their recitation of the Lord's Prayer. Then they turned south and chanted the Ave Maria as they passed along, and when that was finished the solemn chanting of the Creed was heard as the procession moved along Creed Lane.

This seems to be a better explanation of the names than that devised by John Stow, who stated that Paternoster was so named "because of stationers, or text-writers, that dwelt there who wrote and sold all sorts of books then in use: A. B. C., with the Pater Noster, Ave, Creed, Graces, etc. There dwelt the turners of beads, and they are called Paternoster makers. At the end of Paternoster Row in Ave Maria Lane, so called upon the like occasion of text-makers and bead-makers then dwelling there." These artificers were called paternosters, and turned beads for rosaries. One Richard Russell described as a paternoster was living here in 1349. It seems to me better to accept the former explanation.

This little precinct called Amen Corner is separated from the street by a wall pierced by a handsome gateway. The College of Physicians was in the lane before the Great Fire, but it was burned down, and a canon's house erected on the site. Within the Corner and Amen Court are the dwellings of the canons of St. Paul's and other officials, wherein the former can write their sermons and live in peace, and not be distracted by the roll of constant traffic in this quiet little oasis.

### Spear Points

"The world is long on religion but short on Christianity."

"A man is not necessarily a Christian merely because he attends church, any more than a wheelbarrow is an automobile because it is kept in a garage."

"It's impossible to introduce others to Jesus if you do not know Him yourself."

"It's half devotion that makes hard devotion."

"True religion will operate between Sundays."

"Christianity knows no bargain counter religion; it calls for full submission to Christ."

"Carve your name on human hearts. They are better than marble."

"To be nameless in worthy deeds is a mighty poor biography to leave."

—DR. ISAAC WARD.

(9)

# HOMILETICAL

## THE HAPPY MAN

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (Psalm 146:5).

The Bible has much to say about happiness or joy. It never fails to show where such may be found, and of what it consists. In this Psalm we have both the source and nature of true happiness.

### I. HAPPINESS IS FOUND BY THOSE WHO POSSESS GOD.

God is the only source of lasting joy. If we hope in things, certain failure is sure to result; because things cannot produce lasting happiness. The same may be said of persons, they cannot give us lasting joys. To have God for our help; and to have hope in the Lord is to possess everlasting happiness. Poverty cannot destroy it, nor men take it away. Strange as it may seem, God's joy is in possessing us, and our joy is in possessing Him. In this relationship redemption is complete.

### II. THE NATURE OF HAPPINESS WE FIND IN GOD

1. Because He "Keepeth truth forever" (v. 6). God never will break His promises, nor will He fail those who trust in Him. He cannot disappoint us, for "He keepeth truth forever." He will help when we need help. Our hope is secure for it is in the covenant-keeping God of Jacob.

Let this stimulate our faith in times of trouble and fears. God cannot fail us, He will help us. Surely this should make us happy.

2. Because "He executeth judgment for the oppressed" (v. 7). The wicked oppress the righteous. They distress them with their persecutions. They deny them of their rights, and slander them in hatred. The devil adds his power to trouble them and afflict them in many ways. But God will execute judgment. He will deliver His people from the power of their foes. He will not condemn them, but will judge them righteously. We are safe while in His hands. For He understands us fully, sympathizes with us in our troubles. This should make us happy.

3. Because "The Lord giveth food to the hungry" (v. 7). Can we be starved while such a promise stands? Have not the saints a perfect right to claim this promise? Can God not fulfill it? Will He fail to do so? If we believe Him in this, then be happy, because our bread is sure.

4. Because "The Lord looseth the prisoners." Our happiness is in freedom, the freedom which the Son gives. Liberty from fear, from evil, from men, from the world's ways and fashions, from worry, from death, and from the grave. Can anything hold us prisoners when the Lord looseth us? Then be happy in the liberty which the Lord doth give.

5. Because "The Lord openeth the eyes of the blind." Here true happiness is in being able to see. See what the wicked can never see. We see God, and hope, and heaven, and our eternal home, and life, and eternal bliss. We see values in afflictions, enlargement in distress, power in weakness, help in temptation. Much is seen by those whose eyes have been opened.

6. Because "The Lord raiseth them that are bowed down." This is exaltation to a place of honor. Made kings, and priests unto God. Rights and privileges are now ours. Power in prayer, in faith, can we conquer the world.

7. Because "The Lord loveth the righteous." Our happiness is in being loved of God.

## JUSTIFICATION

(Rom. 5: 1)

### I. AN EVANGELICAL ACT

1. An act of God's free grace (Catechism).
2. As to the origin (Rom. 3: 24; Heb. 9: 12; Matt. 20: 28).
3. As to the cause (Rom. 3: 25; 26; 1 John 4: 10).
4. As to the agent (Rom. 8: 33; Gal. 3: 8; Isa. 50: 8).

### II. THE ESSENTIAL GROUND OF JUSTIFICATION (Christ).

1. He took our law place (2 Cor. 5: 21; Acts 13: 38, 39).
2. His blood (1 John 1: 7; Rom. 5: 9; Matt. 36: 28).

(10)

3. His resurrection (Rom. 4: 25).
4. His obedience (Rom. 5: 10; Phil. 2: 8; 1 Pet. 1: 2).

### III. IT CHANGES OUR RELATION

1. Our state, by nature (Children of wrath) (Eph. 2: 3).
2. Our state of grace (Pardoned) (Eph. 1: 7).
3. It is therefore a judicial act by which he places the sinner in right relation to himself (Gal. 2: 20).
4. By his great grace (Eph. 2: 8, 9; John 6: 44).
5. By faith (Rom. 2: 28, 29; 1: 16, 17; Phil. 3: 9).
6. We become sons and heirs (Rom. 8: 15, 17; Gal. 4: 5, 6).

### IV. THE EXPERIMENTAL EFFECTS, OR EVIDENCES

1. Peace with God (forgiveness of sins) (Rom. 5: 1).
2. Peace of God (God-like peace) (Phil. 4: 7).
3. Crucified affections and lusts (Gal. 5: 24).
4. Faithful in every good work (Col. 1: 10, 11).
5. Holy conversation and godliness (2 Pet. 3: 10, 11).
6. Overcoming the world, flesh and the devil (John 5: 4, 5).—Selected.

## GOD'S CARE FOR US

By E. M. VAUGHT

TEXT—For he careth for you (1 Peter 5: 7):

### I. HE CARES FOR OUR BODIES.

1. "If God so clothed the grass of the field . . . shall he not much more clothe you, O ye of little faith?" (Matt. 6: 30).
2. "Himself took our infirmities, and bare our sickness" (Matt. 8: 17).
3. "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8: 23).

### II. HE CARES FOR OUR MENTAL DISTRESS

1. "Take ye no thought how or what thing ye shall answer or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12: 11, 12).
2. "Casting all your care upon him, for He careth for you" (1 Peter 5: 7).

### III. HE CARES FOR OUR PERSONAL WELFARE

1. "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psa. 84: 11).
2. "And we know that all things work together for good to them that love God" (Rom. 8: 28).

### IV. HE CARES FOR OUR SOUL

1. "I have laid help upon one that is mighty" (Psa. 89: 19).
2. "He gave His only begotten Son that whosoever believeth on him should not perish but have everlasting life" (John 3: 16).
3. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5: 23).

## BUDGET BALLAST

By WILLIAM G. HESLOP  
(STUDY TWO)

1. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matthew 4: 16).

The missionary message is an old message. Notice the sad condition of the people:

1. Sitting in darkness.
2. Sitting in the region and shadow of death. Heathen religions are not all right. *The people are sitting in darkness.* Heathen religions are not more suitable to the needs of the people. *They are sitting helpless in the region of death.* Heathen religions are not more adapted to their peculiar surroundings and habits. *They are sitting hopeless in the shadow of death.* God's Word settles it. Without Jesus Christ *they are and shall remain* in thick, black, impenetrable darkness.

"Christianity is a missionary religion because it claims, and justly claims, to be superior to all other religions."

"I know of a world that is sunk in a shame,  
Where hearis oft faint and tire;  
But I know of a Name, a precious Name,  
That can set that world on fire;  
Its sound is sweet, its letters flame;  
I know of a name, a precious name,  
'Tis Jesus."

II. "Follow me and I will make you fishers of men" (Matthew 4: 19).

Men. *Fishers of men.* To be a follower of the Christ is to be a fisher of men. Following and fishing is faith and works. If you are a follower you are a fisher.

"No man can follow Christ without following Him to the uttermost part of the earth."

"Never a day nears its sunset  
Never the sea turneth tide

(11)

But lamps are gone out in the darkness,  
Poor sinners for whom Christ died."

"Would you have been content to live and to die without having known Christ? For yourself it would have been an immense loss, and by delaying to give to heathen nations the gospel, you are inflicting this great loss upon them."

"A soldier was once missed amid the bustle of the great battle, his officer went in search of him and found him amusing himself in a flower garden. He excused himself by telling the officer that he was not doing any harm. He was tried, convicted and shot."

"Jesus I fain would find  
Thy zeal for God in me.  
Thy yearning pity for mankind  
Thy burning charity."

III. "And they immediately left the ship, and their father, and followed him."

**F**orsaking  
Following  
ishing

This is always the divine order. Everything must bend to soul winning.

"I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ."

"Of all the sacrifices there is none in the sight of the almighty God equal to zeal for souls."

"Dying? Yes, dying in thousands,

A hopeless, despairing death;

Can we not hear them calling—

Pleading with bated breath?

Will no one come over and bring us light;

Must we perish in darkness darker than night?"

When Robert Moffatt, the Cheshire gardener, offered himself as a missionary, some of his friends thought and some of them actually said that his brains were turned. His reply was, "Turned? So they are. But they are turned the right way."

"Do you say, as an excuse for remaining here, that, 'There is work enough at home to do?'"

"If you are honest, then you are hard at work. Have you led a soul to Christ during the past year?"

IV. "Ye are the salt of the earth" (Matthew 5:13).

Ye (not someone else) are (not shall be) the salt (preserving) of the earth (not only England and America).

Salt preserves from decay, corruption, putrefac-

tion. But for the sea with its salt men could not live.

Barnes says that "Christians are to keep the world from entire moral corruption they save the world from universal vice and crime."

Notice: 1. Christians are the salt (not only preachers, and priests, and bishops, but ye).  
2. To keep the world from corruption and death.  
3. To save the world from universal death and damnation.

"What could be more wonderful than to be welcomed in the land of cannibals by children singing hymns!"

"Say! are you straitened in spirit?"

Say! does one passion abide?

O say are you spending your heart's blood

For sinners for whom Christ died?"

"Behold a hopeless world! See a huge whirlpool. Deathless spirits, rushing with ever increasing velocity in the round of time; powerless to help themselves, without God, without Christ, without hope. Pause until you get a clear vision of this awful sight."

#### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

##### Preach It and Weep

It was a one-man church, and candidates for the pulpit were being heard. An applicant came and preached on the text, "The wicked shall be turned into hell." The rich man turned thumbs down on him. This preacher was followed by another who by a strange coincidence used the same text. The rich man said, "He'll do, call him." Folks were amazed. "Why, he had the same text as the other minister," they said. "True," replied the rich man, "he preached that the wicked would be turned into hell all right, but he was, oh, so sorry, while the other man was glad of it."—*Sunday School Times*.

##### As Ye Forgive Men

When John Wesley came to America to serve as a missionary to the American Indians, he sailed on the same vessel with General Oglethorpe, who was coming to take up his duties as Governor of Georgia. One day Mr. Wesley heard a great commotion in the governor's cabin. Stepping up to inquire as to the trouble, he found the governor in a great rage. He said, "Mr. Wesley, you must excuse me; I have met with a provocation too great for man to bear.

You know, the only wine I drink is Cyprus wine; I therefore provided myself with several dozens of it, and this villain (his servant) has drunk the whole of it; but I will be revenged upon him. I have ordered him to be tied hand and foot and placed on the man-of-war, for I never forgive." "Then I hope, sir," said Mr. Wesley, looking calmly at him, "you never sin." The governor was so rebuked by the reproof that he forgave the servant on the spot and ordered his immediate release.—*Selected*.

##### Crucify the Hows and Whys!

On a Sunday I found myself (wrote Dr. A. J. Gordon) in a country town among strangers. My steps were led for the morning service to a plain, unpretending little church. I thought to find the peace of God's house; rest in God's Word, cheer for His love, and fellowship with His people; for God is the same always and everywhere. But I did not expect to hear a message to me from a strange pulpit, by a stranger's voice. Yet that is what I did hear. I brought away just one sentence in my mind that I think was a message of God to me. It was in the closing prayer, after a sermon addressed to those halting and hesitating about coming to Christ. "O God! help us to get rid of our questionings; help us to crucify our whys and hows" (cf. Gal. 5: 24 with 6: 14). Crucifixion is a shameful and ignominious death. That is what is to be done with doubts and questionings—put them to death, without any mercy or favor.—*Watchword*.

##### The Widow's Mite

Dr. A. B. Simpson has retold the story of king Theodosius and the widow Eudoxia, as follows: "There is a very beautiful ancient legend which represents the emperor Theodosius as having built a costly temple in Constantinople, his imperial city; and having emblazoned on its front in letters of gold, 'This church the emperor Theodosius built for God.' When the day of dedication came, the princes and prelates of the empire were assembled with great pomp, for the opening services. As the emperor was about to enter, he noticed with astonishment and anger that the inscription had been removed and another added in its place: 'This Church the Widow Eudoxia built for God.' The ceremonies were suspended, and the police were sent to search for the presuming woman who had dared thus to insult the emperor. After a long search they found a poor widow outside the city walls in a little cabin, who answered to this name. She

was summoned before the emperor and asked what she had ever done to build the temple. She replied with honest words that she had done nothing and claimed no credit; that indeed she was too poor to do anything for the costly edifice which she knew was rising for her Savior, and for which the costly stones had, been daily drawn past her roadway along the rough and rocky path, until her heart had often longed to do something to help; but she was too poor to do aught. She confessed, however, that she had done one little thing; she had often gone to the roadside and pulled the long grass and spread it over the rough rocks where the oxen drew the polished stones, and where she feared they would be jarred and disfigured, and thus she had smoothed the path for the builders, though she could do no more. She had not even dared to come to the opening service, but had rejoiced in her little cabin, and thanked God that the work had been accomplished.

"The emperor was deeply moved by her story, and the old legend adds, he subdued his passion, and modestly assumed that some unseen and supernatural hand had come, unknown to any earthly eye, and had given to the poor widow the honor that was due to her, rather than to the emperor; because all that he had done had cost him nothing, while hers was perhaps the only true service of sacrifice and love that had been expended upon that gorgeous edifice, and to her God had given the honor which love alone has the right to claim. So still, celestial eyes are watching, and celestial hands are recording for each of us the need of true merit and eternal recompense which love and sacrifice shall ever claim above all the pretensions of self-sufficient human pride."

##### The Man with the Muck-rake

"The Interpreter takes them apart again, and has them first in a room where there was a man that could look no way but downwards, with a muck-rake in his hand. There stood also One over his head, with a celestial crown in His hand, and proffered to give him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks and the dust of the floor. Then said Christiana, 'I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world; is it not, good sir?' 'Thou hast said the right,' said the Interpreter; 'and his muck-rake doth show his carnal mind. And whereas thou seest him rather

give heed to rake up straws and sticks, and the dust of the floor, than to what he says that calls to him from above, with the celestial crown in his hand, it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.' Then said Christiana, 'Oh, deliver me from this muck-rake!' 'That prayer,' said the Interpreter, 'has lain by till it is almost rusty. Give me not riches (Prov. 30: 8) is scarce the prayer of one in ten thousand. Straws and sticks and dust, with most, are the great things now looked after.'—JOHN BUNYAN.

#### Service not a Matter of Choice

At the Student Volunteer Convention, held in Nashville, Tennessee, a few years ago, the following incident was told by one of the speakers: A wealthy American living in Paris was persuaded by some of his friends to try to get an appointment from President Roosevelt as a member of the American Embassy in Paris. They said it would help him socially and give him more prestige. So he came to Washington, and when he had gained an audience with the President, he said, "I think I could serve my country, perhaps, if I should have this appointment in Paris." But Mr. Roosevelt interrupted him with the words, "My young friend, a man desiring to serve his country does not begin by saying where he is going to serve."—Selected.

#### Father's Will

An old man was walking to church reading his Testament as he walked. A friend met him and said, "Good morning, neighbor." "Good morning," replied the old man; "I am reading my Father's will as I walk along." "Well, what has He left you?" "Why, He has bequeathed me a hundredfold more in this life, and, in the world to come, life everlasting!" It happened that his neighbor was in peculiar trouble at the time, and the Christian man's response was a word in season, bringing great comfort to him.—Selected.

#### Queen Victoria and the "Messiah"

In one of his addresses at Keswick, Dr. Pier-son told the following anecdote of queen Victoria, and appealed to all present to follow her example in this matter. He said, "In that same year in which she was crowned there was a series of festivities, closing with the performance

of Handel's 'Messiah.' I have observed that whenever you perform that oratorio in Great Britain, and the Hallelujah Chorus comes to be sung, you all rise to your feet. Those who had to do with the instruction of the queen concerning court manners, informed her that it would be a great violation of court etiquette to rise, as it was the prerogative of royalty to remain seated when the multitude stood. So when the chorus began and the whole multitude rose, the queen, desirous to testify for Christ, yearned to stand up, too; but she remembered her instructions, and like an obedient young sovereign, retained her seat. As the singers went on:

'Hallelujah! Hallelujah! Hallelujah!

For the Lord God Omnipotent reigneth,

the queen almost had to take hold of the sides of her chair to keep from standing up. But when they reached that magnificent passage:

'King of kings

And Lord of lords;

the queen forgot her court instructions and the manners of royalty. Meekly rising to her feet, she folded her arms over her breast, and bowed her head with the crown of British empire on her brow.

'Bring forth the royal diadem,  
And crown Him Lord of all.'

—Selected.

#### Vacant Temples

It is said that when Pompey captured Jerusalem he entered the temple. On reaching the vast curtain that hung across the "holy of holies," into which none but the high priest could enter, and that only on one day of the year, he wondered what the dark recess might contain. He drew the veil aside, but the glory had departed and there was nothing there. How many people today are like that? Temples without a God. All beautiful outside. But when we lift the veil and pass beyond to where the glory should be, there is nothing to be seen. The glory is gone.—Selected.

#### Tranquility

Let nothing disturb thee,  
Nothing affright thee;  
All things are passing;  
God never changeth.  
Patient endurance  
Attaineth to all things;  
Who God possesseth  
In nothing is wanting;  
Alone God sufficeth.

—HENRY WADSWORTH LONGFELLOW.

## PRACTICAL

### A CONCEPTION OF THE NAZARENE PASTOR'S RESPONSIBILITY

By L. A. REED

PART THREE

THE pastor should be zealous about the development of his connexional interests—local, district and general.

The demands which are made upon a pastor in this age are such that he cannot be a one groove man. He must, as it were, have enough hands to keep his finger on every pulse of the church. This is especially true of the Sunday school, the W. F. M. S., and the Young People's Society. He must show enough interest in the Sabbath school to be there ahead of time, and always at the service of the Sunday school superintendent. It would not be a bad idea for him to greet people at the door. We do not contend that he should teach a class. In fact it is preferable that he do not, but that he should interest himself in every class and activity. He should always have his statistics on his tongue's end. He should always know whether his school is growing, standing still, or on the decline, and act accordingly. He should know whether his offerings are keeping up sufficiently to warrant any advanced program or whether his school is running in the "red." It is merely his business to keep himself informed on these things, but it is surprising how few of our pastors do keep themselves informed about these things. Again he should have an active interest in the progress of his Woman's Missionary Society. It has always been our experience that the women's program can be guided so that their finances can take up the slack, should there be any, in the missionary portion of the General Budget. It is not necessary for a pastor to be at their meetings. I think they get along better without him. Once in a while a word of address to them will inspire them to even greater effort. He should be sufficiently respected by his women so that they will inquire and seek his advice relative to their missionary plans. If a pastor is wise, he will push the Prayer and Fasting League. This is a great spiritual and financial blessing to the

church. All of the people praying and fasting at least once a week, is bound to reflect in the spiritual life of the congregation. And then the financial aspect is not to be slighted. So far this year, after six months, the Prayer and Fasting League of First church, Kansas City has brought in in excess of five hundred dollars. This means we have 139 people praying and fasting once a week and giving a special offering for missions. If a pastor wants to take exception to the plan because of some extraneous excuse, he is liable to estrange his women from his program and also rob his people of a great blessing in their spiritual life.

There there are the young people. A pastor should be at his young people's society and be a booster. He should speak once in a while. We follow the practice of speaking whenever a fifth Sunday occurs in the month. Our active part should be limited among the young people, for they like to conduct their own service. They are always open to advice and very susceptible to it, if it is given wisely. A pastor's influence with his young people should not be limited to the Sabbath activities. The time has come in the history of church life, when, slow as we are to receive it, the activities of the young people should be guided to the extent of supervision of just about all their week day life as well as Sunday life. This is increasingly so in the cities where so many things will detract from their attention on church services and work. We do not know to just what extent we can carry out such a program, but this I do know, that when I neglect my young people, all during the week, the first thing I know, some other pastor has their interest and confidence, or their footsteps are guided in another direction, sometimes denominationally but more frequently morally. It has been the policy with many of our pastors to keep telling the young people what they couldn't do and yet not tell them what they could do. They have robbed them of every outside interest, with the result that we have lost many good, live young people because of the pastor's folly. The pastor should, to a degree,



enter into their social life. These little intimate contacts, some times count more with individuals than the sermons one preaches. We have made it a practice to get as close to our people as we could, without allowing them to be familiar with us. Close enough to gain their confidence and respect, yet not too close, so that we might possibly gain their contempt through too much social contact. We make it a point to eat lunch with some layman of our church each Monday noon. This contact with our men helps us in the solution of the problems of our church, for oftentimes their viewpoint is even more vital than ours. It also gives us a close up view of their spiritual life and their religious thinking, which in turn assists us to know what type of messages the congregation needs and appreciates. We should be the servants of our people. In order to serve them properly, we must know them. They should not feel that we must move to every whim they might have, or run a jitney bus to carry them all over town, or as the apostles objected "serve tables" but we should in a manner commensurate with our position, keep our contacts in shape, and our relationships proper.

Then there are the district interests which every pastor must face. These are the hardest interests to properly care for. They are the interests between the local and the general. It is easy for one to appreciate the local demands, and also demands in which one is interested, but when we look from the local to the general we frequently look over as well as over look the district interests. Yet in the economy of our polity the district is an indispensable unit in the work which we are endeavoring to do. Sometimes districts come into existence prematurely. This makes the District Superintendent, mostly a home missionary, with very little if any support, but when you consider that the small church owes its very existence to the district, it should make an honest effort to support the district interests, which in turn foster new endeavor. The fact of the case is, in relation to the general church, the district is the goose that lays the golden egg, and it is the pastor's responsibility to promote its interests.

Then there are a few considerations relative to our general work. We have spoken of the need of zeal and vision in our foreign missionary work, but there are one or two others which should demand our attention. No ecclesiastical organization such as a denomination can exist

unless it supports three things, e. g.; foreign missions, church schools and denominational literature. Let any one of these three go and we might as well write "ad finis" to our history. In supporting foreign missions we are only keeping the command of the Lord to take the gospel to every creature; in supporting our schools we are preparing men and women to do this task of evangelizing the world. We cannot train Nazarene preachers in Methodist and Baptist or any other denominational schools. Somehow or other they just do not seem to return to us Nazarenes. No doubt our educational policy needs much attention, revision and pruning, especially the latter for all we need are three schools or four at the most, but we must have schools, so let us get down to business and support them properly.

Then there is the third consideration, namely, a church literature. This is the greatest way, next to preaching of spreading the gospel to every creature. We must have a church paper and Bible school literature. The teachings of other people are never going to assist us in doing the task God has called us to do. Our literature should have a prominent place in every Nazarene home. So many of our people take such papers as the Christian Witness, Pentecostal Herald, God's Revivalist, etc., which are very fine papers, but it is the pastor's responsibility to see to it, that before any others find entrance into Nazarene homes, the Herald of Holiness comes first. Live or die, sink or swim, survive or perish, we must boost this great paper until it is a positive religious force in the religious life of the United States. We must boost the Publishing House and not allow it to be embarrassed by our delinquency. Let everybody say, Amen.

## II. FACTS THE MATERIALS OF REVIVAL PREACHING

By REV. JAMES H. CAUCHEY

Compiled by Dr. H. Orton Wiley

**I**N PREACHING, facts are my materials, and not theories. Not that I am insensible of the benefit of theories; they are very good in their place, nor do I neglect them. They may be to a discourse what a foundation is to a building. A foundation answers no purpose, unless an edifice be raised upon it; but we want more than the foundation in the construction of a seemly specimen of correct architecture. A sermon, all theory, is neither pleasing, profitable, nor effectual. I consider a *theorem*, of course, in the sense of a religious truth laid down as a

principle, and treated in a speculative manner, without any illustration, whatever. Our Lord never neglected first principles, but he never speculated upon them. He seldom advanced a theological principle in the absence of a historical fact; nor the simplest moral truth, without an illustration of some kind, real or supposed.

A few years ago, I was invited by a surgeon to hear a medical lecture in the College of Physicians and Surgeons in the city of New York. The platform was honored by the presence of several talented physicians. We had been seated but a few minutes when an active little man, age about fifty, made his appearance on the platform, and was cheered by the students. He announced his subject immediately: "The influence of the nerves upon the mind, and of the mind upon the nerves." Brisk, lively, and eloquent, he had our attention in a moment, nor did he lose it during the entire lecture. Principles were laid down at once; but, instead of supporting theories by theories and discussing them in the dry technicalities peculiar to the medical science, as I expected, he came forward with facts, undeniable facts, drawn from his own experience and the observation of others. Real life and history were called upon for contribution, without apology. Every eye was fixed upon the animated speaker, every mind was interested. Principles, to some, might have been unintelligible, to others questionable, but his facts were irresistible.

I here received a lesson on preaching which I trust will never be forgotten. Many of our hearers understand our theological terms very well; and though they require no illustration to deepen their convictions of the truths of our holy religion, yet facts may make them feel, and there is enjoyment in feeling when the heart is rightly tuned by the grace of God. To many of our hearers, however, theological technicalities may be quite unintelligible and are but partially understood, even when we have done our best at defining; while to others, after all our effort, they may be questionable or uninteresting. The effects of mere statements of truth and explication of terms, upon the minds of both classes, are generally vague and superficial and are easily obliterated; as letters drawn upon the sand are washed out by the coming wave. But they will understand facts, and remember them, too, nor will they readily fade away from the mind. Like a stone in the sand, a fact may imbed it-

self in the mind, and stamp upon it an indelible impression of the truth of that which has been thus illustrated. A judicious writer has well observed, "The most important truths, as we are now constituted, make but a very slight impression on the mind unless they enter first like a picture into the imagination, and from thence are stamped upon the memory." "May not the sinner," says another, "as well be hearkening to a mathematician demonstrating Euclid's Elements, as to a preacher only proving a point in Christianity?"

Exceptions to this statement may occur to your mind. "Proving a point in Christianity" may have its effect; indeed, I think it is quite necessary; for we need line upon line, and precept upon precept. As those who have learned the Greek grammar, and have studied the language well, find, on neglecting it for a time, an inexpertness in translating, and no small difficulty in recalling first principles to grapple with the root and its branches; so it is necessary to have our memories refreshed again and again with the true meaning of every point in Christianity. But, observe, the above writer says, "only proving a point." Now the minister of Jesus whose heart is influenced by one desire and aim will not content himself with having convinced the hearer of the truth of any one point of Christianity; but he will grapple with the conscience, and his ingenious mind will range through heaven and earth for facts and illustrations; nor will he allow the sinner to get away till he is forced, if possible, to feel that he has need of everything Jesus Christ hath purchased for him by his most precious blood.

## PSYCHOLOGY FOR THE MINISTER

By BASIL W. MILLER

*Educational Psychology for the Minister*

**A** GREATER emphasis is being placed upon the educational work of the minister today than in any previous age of the history of preaching. We have discovered that Christian character is developed when religious education supplements the preaching work of the ministry. Every minister has two outstanding tasks, the preaching of God's Word, and the teaching of the same. He thus becomes a preacher and a teacher. He is a teaching preacher, and a preaching teacher.

THE TEACHING-PREACHER

Every successful minister is a teacher. His sermons must become instructive. They must carry

such a body of truth to be taught as will satisfy the intellectual needs of the congregation. The subject matter of this teaching through preaching is the highest possible moral and spiritual truth, the Bible. From this alone the minister teaches history, biography, character studies, moral and civic duties, ethics, or the duties of man to man, as well as religion, the duties of man to God. Then there is that material not of the Bible, such as religious biographies, the history of the Church, ethical relationships, etc. He will find his illustrations in all the fields of human endeavor, history, current events, science, education, psychology, etc. The first class of teaching materials is called biblical, and the second, extra-biblical. We thus see how great the field of curriculum material is that the minister has to draw from.

#### THE LEADER OF ORGANIZED CHRISTIAN EDUCATION

In the local church the minister is not only a teaching preacher, but he is also the leader of all organized projects of Christian education. The teaching work of the church will be successful only as the minister is able to lead on, to inspire his workers with an appropriate vision of Christian education and its fruits of character formation. Under this heading come the church school, the Sunday school, or Bible school as it may be termed, the Young People's Societies, Junior Societies, the educational work of all other auxiliary movements, such as missionary societies, etc. In each of these the minister must set the educational pace. If the church school is successful, the minister must set a vision of a teaching, character-forming school. The same is true of missionary societies, junior meetings, etc. In all of these there is a worship period and a study or devotional period. Due attention must be given to the study period, and this can be done successfully if the minister proves a true educator as well as a preacher.

Let us then turn our attention to those psychological principles which make education worth while.

#### WHAT IS LEARNING?

Learning consists of making some kind of changes in one's conduct. For the minister the task of teaching has the goal of forming such conduct changes as are desirable from moral and spiritual ends. It is not the interest of the minister to teach mathematics or science, but his work is found in the teaching of morals, and of the content of Christianity. Then the learning

which he tries to produce must be in terms of character changes of religious value.

Learning means the formation of new bonds and neural pathways in the mind. The mental structure must be changed for every outward habit or act which the learner builds or does. These connections come about through the continual use of the mental mechanism. For the minister to be a teacher he must realize that the process is one of constant repetition of the work of instruction.

Learning likewise means mental activity. The minister must be able so to inspire those whose leader he is that they will arouse emotions, create desires among the pupils in the church school, and all others in the teaching work of the church to use their minds in learning, in thinking upon the matters of instruction.

Christian learning also consists in the formation of clear ideas about religious truth, correct doctrine, the ethics of Christian living, which will function in everyday life. Ideas or mental images have the power of working themselves out in motor expression. Clearcut mental images of duty and God, ethics and life, formed under the tutorage of the church, will find expression in character changes.

The idea of repetition in the production of these mental changes, in activities of the mind, in building systems of definite mental images which shall function along religious and character lines, is fundamental. Learning cannot be achieved without a constant repetition of drills, mental work, the use of the mind.

It is the duty of the minister in the church teaching activities to present definable mental pictures or images to be achieved, character goals to be wrought out in life. The idea of salvation must become clearcut in outline, so that a mental image of that in which it consists will be impressed upon the mind of the learner. Character changes, which are desired to be worked out in the lives of the learners, must be driven home by the power of a definite knowledge of the ends in view, and by continual repetition of the ideas.

The goal of Christian education is to build into the lives of those under the instruction of the church habits, ideals, attitudes, which will be worked out in Christian living. Hence every sermon forms a part of the teaching ministry of the church. There should be a definable end in view for every message. Every task in the teaching of the church school should likewise be

done, knowing what the goal of that instruction is.

For instance, if the message is on faith, the minister must define it, show what it can accomplish, create a desire on the part of the learners, or listeners, to practice the art of believing, and arouse an emotional intensity which will act as the "driving urge" to carry into character action the principle of faith. If the teaching is that of a study hour for missions, some aim, some idea should be held in mind as the desired outcome of the period of instruction. If mere knowledge is the goal, then the teaching must present the material, say on China, or child widows, or medical missions, so that those being taught can understand it, so vividly that they can form mental pictures of the conditions. Usually in all missionary instruction the outstanding aim is to teach the people of the needs and dire circumstances of missions and foreign countries, that we will be led to pray, to give and to go.

#### THE WILL TO LEARN

The greatest problem among all preachers, and this includes the teaching-preacher, is the development of the will to learn. It has been established beyond a question that learning takes place more rapidly when this "will to learn" is present. Through controlled experimentation on two groups of people, the following results were discovered: (1) Those with the will to learn made more improvement in a given amount of practice time than the others; (2) Those with this stimulus to learn, when it was removed, suddenly decreased in the rate of learning; (3) The group without the stimulus to learn, when this was supplied, began at once to improve and to learn rapidly; (4) Those who had the will to learn showed fewer errors or mistakes than the others.

This shows that interest in improvement, or this will to know or to learn, is a direct force in learning. Hence it is the duty of the preaching-teacher to arouse the will to learn, and a confidence in success, among those he instructs, whether in inspirational preaching, or direct classroom instruction. This will to learn, or this confidence in success, is an attitude to be developed, which inspires the learner to greater effort and concentration. Here are some devices which have been worked out by which this mystic desire or attitude can be developed:

1. Show by actual facts that each learner achieves more when he desires to study, to learn.

Take for instance a class of boys, let them study the life of Christ, arouse their interest through graphic stories, definite pictures of His life and work, scenes amid which he labored, etc. Prove to the boys that when they read the lesson, discover new facts about the places where the lesson is laid, work out projects in building models, surveying maps of Palestine, etc.; that they learn easier, hold the information longer, than when they merely attend the class, and take no interest in the work of the organization.

2. The learner must be made to feel that there is a challenge in the material to be studied. Let him know that his effort to learn will be rewarded with success, with added interest, and a desire to know, and that the material studied and the time invested, is worth it. The prayer-meeting service lacks a challenge to the present-day church goer. There is no challenge to the instruction period. The minister can make this a period of teaching, say for thirty minutes. He can use the life of Christ, the Books of the Bible, great missionary heroes, Bible studies by periods, doctrines, characters. Thus he will create a challenge and give something which every attendant will feel is worth while, and hence rewarded with success. It takes this challenge, this feeling that success will be worth while, to create the will to learn. The same principle can be applied to all teaching activities of the minister.

3. There must be some standard by which progress in achievement or learning can be measured. Some goal must be set by which each learner can evaluate his progress, and see just how much one might accomplish. "A genius for music will set a new standard for a host of lesser geniuses who forthwith measure up to his plane of achievement. A reliable standard and method of measuring progress in learning is therefore one of the surest ways of helping to bring it about" (Skinner, Gast and Skinner, "Readings in Educational Psychology," p. 413). This principle is very applicable in classes for teacher training in the church school. Every member of such a class should have a definite goal outlined as to how much he can achieve, and by which he can measure his progress. This goal may be in the nature of the lessons learned or studied, additional readings, the mastery of materials, the ability to put into practice the instruction received, the adaptation of methods to his or her teaching work, or the improvement of character and teaching ability according to

certain scales for the rating of teaching ability.

4. Another method by which this will be aroused is by showing the student that he has not reached the limit of his improvement.

5. A fifth method to achieve this goal is to point out to the student that others have progressed beyond the measure attained by himself. This can be applied in every teaching activity, over which the minister has control. Take week-day church schools, or week-day Bible classes. The teaching-minister can arouse the pupils to study and master the materials, work out projects, by giving detailed information as to possible progress to be made, showing examples of the work of better pupils, handwork, project work, memory work, etc.

In the arousing of the will to learn it is seen that the great task is the emphasis on the amount of success or skill which each pupil can and should attain. The success goal and habit in learning inspire to greater efforts.

#### DEVELOPING THE LEARNING ATTITUDE

Fundamental to all learning is the developing of the learning attitude, or the mind-set for every task. As the leader in an educational system whose end is Christian-character-production, the minister has the greatest task of the age. He must arouse in every one under his instructional preaching, and direct classroom teaching, this attitude of learning, or mind-set to achieve. This mind-set toward the work one is to undertake will determine his progress. It is well known that one does his best in those tasks he likes. Poor accomplishment and poor or bad attitudes are correlated. We often fail to learn or to achieve the desired success because our mind-set is unfavorable. When one dislikes a task the energy he puts into it is less than when he likes it. This demands an attitude to succeed, a desire or determination to do good work. Let us note the methods by which this proper mind-set may be developed by the preacher-teacher.

We must start right in the beginning of our instruction period. A word of praise, of commendation, a favorable attitude on the part of the instructor, a cheery disposition go far in creating this right start. We learn what we want to, and the duty of the preacher is to get the learners to want to learn the right things.

Again we must create the atmosphere of approval for all undertakings. The preacher-teacher who knows how to approve all efforts, praise all workers, speak well to all who try

to do well is on the way to creating the attitude of learning.

*The problem-solving attitude when developed will do much to get the pupils in the church school in a position to learn.* Learning is achieved through problem solving. Thinking is made up of this art, and all life, successfully lived, is dominated by the same. Benson says, "A mind-set to do something has within it an inner urge which is the driving force that makes one do his work."

Finally, the most successful learning takes place when a proper mind-set is developed, which implies that it is necessary for the minister to create such an atmosphere in the activities of the church where instruction is given that the learner will be ready to undertake the tasks at hand.

#### ECONOMY IN LEARNING

There are certain principles, which, if followed, will facilitate learning. These laws are known as those of economical learning.

1. The first of these is: there must be attentiveness, concentration and zeal in all learning. Attention is basic to all learning. It has been said that "it is an intense effort which educates." Attention makes the learner tense, since he shuts out all distractions. This means that the learner must become adapted to all forms of distractions, or so fit his work to them through concentration that they will not take his mind off its work. Where distractions take the mind off its object then learning ceases or is delayed.

This problem of distractions is most acute in most church schools, where several classes must meet in one large room. There is noise, the rattle of chairs, the giggles of other pupils, the loud talking of teachers, etc., to be fought against. The preacher-teacher will do all in his power to eliminate such distractions. First, if possible separate rooms, or rooms set off by curtains, will be provided for each class. Where this is impossible, such order and quietness will be maintained in the large room that distractions are as few as possible. If the child learns about the Bible, makes such mental images of duty and salvation as will work out in his life, he must be led to concentrate on such. To do so, attention must be aroused through the elimination of distractions.

2. The significance of the task must be understood. No learning takes place unless the child is led to see that the studying and appli-

cation are worth while. This can be brought about when the child finds that the lesson is a problem in which he is interested, or something related to his life.

3. There must be an absence of worry and other emotional excitement. Fussing in the class, distractions which lead to the necessity of physical commotion, continual nagging on the part of the teacher are the surest methods to destroy all bent to learning. They create a negative mind-set, a desire not to learn, and immediately the class is out of the control of the instructor.

4. Economical learning is hastened by the elimination of all fatigue producing conditions. Every teaching-preacher should understand the conditions which result in fatigue. The minute mental fatigue sets in, interest wanes, and he loses his grip on the congregation. The same is true with all teaching activities. The minds tire the same as the bodies of men and women. Continual application on the same thing wears on the mind. The sermon can lack variety, climactic appeals. Monotony of tone-timber, loudness, emotional appeals wrought into the voice, pitch, etc., soon fatigue an audience, and learning ceases.

The effects of ventilation upon audiences are well known. It has been found by experimentation that the temperature of around 80 to 85 degrees F., with no circulation of air, or a very little at most, is the most strenuous "climate" in which to try to think or to work. This, it is to be remarked, is the average temperature of the average auditorium in which the average preacher-teacher tries to work! Where there is an incentive to attend to the matters at hand, the audience has been found able to do so. But it requires all that is in the minister or teacher to arouse this incentive. Where the matters are free from incentive then nothing is learned. The best temperature, and the least fatiguing is around 68 degrees F.

When the mind tires variety will rest it. The same reading drone, monotonous talk in the classroom, can be broken up with a change of the subject, the doing away with the run of "things as usual," and an interest will be taken of the work. This is true of arousing the interest, and enthusiasm of an audience. Vary the appeal—change the tone—play upon a different note in the voice—alter the "usual program" and interest, through the disappearance of mental fatigue, will be increased.

#### HABIT FORMING IN LEARNING

Character is made up of a hierarchy of habits. When the right types of activity become "second-nature" it is easy for one to continue along the path of rectitude. The end of Christian training should be the development of Christian character, which finds its motivation and activity controlled by Christian habits. Learning is the formation of habits. The mind-set for learning can become habitual, concentration and intensity in learning likewise, automatic. The more creative habits, the stronger the habits of a definite Christian connotation one has, the easier it will be for him to resist the onrushes of evil, and the better he will be able to live a normal, happy Christian life. Let us note the rules for habit formation.

Law I. The more recent an action has been accomplished the easier it is for it to become a habit. The great law of habit is recency of practice. Prayer becomes habitual in accordance with the recency of its use.

Law II. The more frequent an action occurs the more easily it becomes habitual. Kind speaking can be instilled into children until it becomes habitual in accordance with the frequency of its practice. This is allied with the law of recency. Frequent and recent practice make acts habitual.

Law III. Attention to the action will make the practice more valuable. If we read the Bible with attention, frequently, and recently, the act will readily become a habit.

Law IV. Where there is an emotion of a pleasing nature which accompanies the practice period, the easier it will be for the act to be formed into a habit. But the presence of emotions which are not pleasing, such as fear, hate, anxiety, etc., have the opposite effect upon the habit. Practice recently and frequently, with attention and pleasure all acts you wish to become habits and you will be rewarded.

Law V. (James stated the laws of habits a little differently. His are the next four laws.) Launch every habit with as strong and decided initiative as is possible. Start out like you wished the habit to become a law of your life.

Law VI. Never suffer an exception to occur until the habit has become rooted in your life. James says you can't taper off. You cannot suffer a single exception, or a break in the practice, for to do so breaks the power of the neural bonds being formed in the mind.

Law VII. Make use of every opportunity, and

every emotional prompting, you may have to practice the act you desire to make into a habit. Practice, and again practice, says the great psychologist James.

Law VIII. Keep the practice alive by a little gratuitous exercise every day. Don't practice the habit only when you are required to—find occasions when you can practice.

Law IX. Motivate every new habit with some intense desire for its formation. We must have some strong motive for the building of each specific habit.

Law X. The learner must have a very clear idea of what he is to do, and exactly how to do it, to facilitate habit building. In other words he must localize his attention upon the specific details of the habit.

#### ECONOMY IN STUDYING

In the wild race of the present day time is a great factor in learning. We should follow the laws of economy in learning, and those of studying. These rules have been variously worked out, and can be carefully followed by any student, and the preaching-teacher can well assist those under him by familiarizing them with the laws. They are:

1. Keep in good physical trim to study well.
2. Keep the external conditions of light, temperature, ventilation, etc., favorable.
3. Have a place- and time-study habit. Set definite times and places for study.
4. Begin all work promptly with a mind-set to study.
5. Work with the intent of learning and remembering for a long period of time.
6. Get rid of the idea that you are working for the teacher, or for anyone else. This is a private matter for personal benefit.
7. Have a clear-cut aim in view of what you want to achieve in studying.
8. Before you begin any advance study, rapidly review what was learned at the last study period.
9. Study and learn all important matters beyond the point necessary for immediate recall. Overlearn them.
10. Make the period of study long enough to utilize the time necessary for "warming up," but not too long to weary you.
11. Distribute your period of drill or repetition over more than one period. It is better to memorize a poem for 15 minutes a day for 10 days than to spend the entire 150 minutes at one time learning the piece.

12. When the mind is weary, and you go on to a new assignment or new material, pause long enough to allow the mind to "rest."

13. When tired after intense application, arise, breathe deeply, and take a little exercise, and the mind will be rested for the new task.

14. Mark your books when necessary, and write out the main points on margins for review purposes.

15. Outline all complex and difficult material and memorize the outline.

16. Use all knowledge gained in study as soon as is possible, and continue this use, and review of all learned.

17. In memorizing a poem, or selection, learn it by the whole and not by a part at a time.

18. Learn to take notes in reading, and from lectures and sermons.

19. Make out a study program and follow it carefully.

20. Read with a question in your mind. Ask yourself the question, What am I looking for? What is the meaning of the author?

#### How to Improve Your Memory

A very practical question faced by the teaching-preacher is, How can I improve my memory? It is necessary for the minister to have a most excellent memory. This frees him from the details of notes and outlines and written sermons, and makes it possible for him to carry in his memory the carefully outlined and even written message, and to deliver it without the bondage of notes or reading. Then in teaching he must be able to recall the facts which he wished to use. If he will follow these principles he will be able to train or improve his memory.

1. Understand thoroughly the idea of what you wish to remember. A jumble of words, and a mass of details which are not understood will slip from the memory.
2. Go over the material which you wish to remember time and time again, giving attention to the form of the outline, the detailed arrangements of the paragraphs, and the order of the points.
3. While reading that which you wish to remember be very attentive to it. Never repeat this material mechanically, but give attention to the meaning every time you go over it.
4. Learn and read with the desire and intent of recalling that which you study. Fix the attention upon it so that when you desire to do so you will be able to bring it into the focus of consciousness.

#### I. INGRATITUDE

By W. G. SCHURMAN

I do not know that ingratitude is a sin. It may be the off-spring of thoughtlessness. Be that as it may, I am pretty sure that there is nothing that tried Jesus more than ingratitude. There come to my mind two incidents in Scripture that lead me to believe this. The first is a quotation in Psalm 41:9, with reference to Judas Iscariot—"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." I think I mentioned once before in a magazine article a woman in my church, who when asked for an explanation of her fine spirit toward a person who had done her a positive injury, she reminded me that years before this person had done her a great service, and she felt she was indebted to her for that service, and consequently overlooked the latter. That, to my mind, is real gratitude. Jesus, of course, took no opposing attitude toward Judas, but the very fact that it is mentioned, shows he was conscious of the great ingratitude of His disciple. The beautiful spirit of the Master is manifested in that while He knew Judas was plotting against His life, He never whispered it to other members of His "church board." That is a good lesson, for us, brethren, for anything said by the pastor about any member of the church board, even if it is not enlarged, will sound very different when it reaches his ears from what it would have sounded if spoken to him directly by the pastor. Jesus hid the ingratitude of Judas from the other disciples, but He was none the less conscious of its existence.

The other incident is in connection with the feast at the house of the Pharisee. You will remember the woman of ill repute came in and washed his feet with tears, wiped them with the hairs of her head, kissed his feet and anointed them with an alabaster box of ointment. The guests began to reason among themselves, and intimated that He could not be the kind of man He professed to be else. He would have known the character of the woman who was ministering to Him. You will remember He said to Simon, "I have somewhat to say unto thee. And he saith, Master, say on." And Jesus said, "I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss." It is evident that Simon had given such to each of the

5. Frequently during the period of reading and study, stop and recall what you have read. When you have finished a page or a paragraph recall it, before going to another one. Do the same at the end of each chapter, and likewise when the book is finished.

6. Have confidence in your memory and trust it in difficult situations. Memorize the outline of your sermon or address or material for class discussion, and then trust your memory by leaving the notes at home.

7. Overlearn all that is absolutely necessary for you to recall. Materials overlearned stay with us longer than any other.

8. When preparing to use this memory material in reviewing it follow these items carefully: (1) Review the main points carefully by having a clear-cut skeleton of the outline. (2) Never cram at the last minute. Take sufficient time earlier in the course of the day or week, and go over this outline, and do not depend upon the last minute preparation. Your mind is thus clogged and does not function properly.

9. When under the stress of having to use the memory in preaching, delivering an address or teaching a class: (1) Be self-confident, cool, breathe deeply, do not allow yourself to become frustrated or nervous. Absolutely trust your memory. (2) If you cannot remember the next point in the outline, try to fit something into the moment, and give the memory a chance to recall the forgotten point. If it does not come at all, go on with whatever points come to mind as though nothing had occurred. Never permit yourself to say, "I forget what comes next." Act as though you were confidently in charge of the mechanism of your memory and surge ahead.

10. Finally avoid all distractions when using the memory in an address or sermon. One distraction, if allowed to interfere with memory, will wreck the entire program of recall. Think frankly of the outcome of success or failure in the present undertaking, and go on.

#### Prayer Answered

The time may be delayed, the manner may be unexpected, but the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire poured out in prayer to God, ever will be lost; but in God's own good time and way it will be wafted back again in clouds of mercy and fall in showers of blessing on you and those for whom you pray.

other guests. No doubt as the people slipped off their sandals, the slave would bring a basin of water and wash their feet, and then after the anointing of oil, would receive a kiss of welcome. I suspect Jesus was not dressed as nicely as the other guests. At any rate, the intimation is that Simon had ceased to show due courtesy to Him. The Master did not turn and leave the guestroom insulted, but the fact that He mentioned it when opportunity came, shows that He felt the slight, intended or otherwise.

Jesus certainly ministered bounteously to the Jewish nation, and the least thing Simon could have done would have been to show some gratitude for His marvelous service, but alas! like too many, his thoughtlessness caused him to forget to show gratitude where it should have been shown. Had Jesus resented it and shown the hurt, that would have been human, but His beautiful spirit is, to my mind, an indication of His deity.

Rev. J. Wilbur Chapman tells of a man who saved the lives of, I think, 17 people from Lake Michigan near Evanston. This man nearly forfeited his life in rescuing these people, and if I remember correctly, was ill for some time after the experience. He recovered, however, and was on the public platform one night with Mr. Chapman, when the great evangelist took occasion to introduce him. He asked him what was the outstanding thing in that experience that fastened itself upon his mind, and the man said that the outstanding feature that he had never forgotten was that out of the 17 people whom God enabled him to rescue, not one ever even said, "Thank you."

I suppose there is no more severe temptation that comes to the minister of Jesus Christ than to repay the man who is guilty of ingratitude in his own coin and yet I am sure there is no method that will do us more good, or better discipline us, than refusing to be affected by it, and, with the help of God, manifest a beautiful spirit under such circumstances. There comes to my mind an incident in our own experience as pastor of a church. A preacher on our district was asked to forfeit his credentials because he was found to be using tobacco. It was not a hear-say case, but the evidence was so plain that he never offered a protest but handed over his credentials to the secretary of the district. Later on this man came to our town, and one night while we were preaching on "Peter the Backslider" he presented himself at an altar

of prayer, and in real penitence, gave himself anew to Jesus Christ. He was out of work; he was without God; he was discouraged, but that night he really made the grade and touched the hem of His garment once more. We received him into the church. We went to the assembly, appeared before the Committee on Orders and Relations, pleaded his case, and got his credentials restored to him. Later on we lent him some money, of which he repaid part and which I am reasonably sure he forgot and thought he had paid me all. He was without work—we got him a job. Later on he was taken sick and had to have an operation. We went to the firm for whom he worked, and got them to give him enough money to pay for the operation. We consulted the physician, and got him to take the case at a figure which he could meet. The operation was performed, his health was restored, he forgot the doctor's bill, we paid the doctor \$45.00, \$30.00 of which was personally given, and the doctor passed on to his reward. Some time later he left the church, taking his letter, and again went on the rocks. Later on, came back, acknowledged his shortcomings, said he was sorry for his attitude, and we received him into the church, and the following year he voted against us. Some of my friends discovered it, for evidently he talked too much, and they wanted to pay him back by refusing to give him work that they had promised. Here was my opportunity. We needed some work done in our own home. He was idle. He is a good workman. We not only gave him the job, but tried to make the folks see how wrong it would be to take such an attitude. At least it would be contrary to the spirit of Jesus, in a similar experience. Of course some said we were foolish, but with the light we have we would do the same thing over again, and I am telling you now that the good feeling in my own heart, that we were enabled to do this service, repaid us one thousandfold. Not the easy thing, but the right thing, should be the actuating motive.

I wonder if Jesus did not have something of this in mind when he spoke about the man who owed 10,000 talents, and the other fellow who owed the 100 pence. You will remember that the man who owed the big amount was freely forgiven, and he went out and got his neighbor by the throat, who owed him 100 pence, and said, "Pay me that thou owest"; and do you remember what Jesus said about it? "Oh! thou

wicked servant, I forgave thee all that debt because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" I was greatly blessed in preaching along this line a few weeks ago, with the thought in mind, "How much owest thou unto my Lord?" The Lord smiled upon the service with seven or eight seekers at the altar.

## II. CHRISTIAN PERFECTION

I am sure this attitude is right, for Jesus Christ, in laying down His platform in the 5th, 6th and 7th chapters of Matthew, made this very thing one of His planks, when He said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That we may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." This 48th verse leads me to say that unless we preach the doctrine of holiness as a second work of grace, the plan and purpose of God for mankind are meaningless. Here it is a direct command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perhaps I do not need to say that He is not talking about absolute perfection, nor Adamic perfection, nor angelic perfection, nor resurrection perfection, but the context clearly shows that He has reference to God's kind of love. (Christian perfection).

"Thou shalt love thy neighbour as thyself." The law said, "Thou shalt love thy neighbour and hate thine enemies," but Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." Not only is it a direct command, but all through the Old Testament are types and shadows and symbols, emphasizing the fact that God's plan for humanity was to perfect them in love. The doctrine of the second blessing, properly so called, as revealed in the Bible is the key to the Scriptures. I have read book after book on symbolism, but the mystery is never solved. Away back, years

ago, I questioned the Pauline authorship of the Book of Hebrews, first because of the fact that it does not bear his name. You preachers will remember that someone had written a letter purporting to come from Paul, evidently forging his name to it, and sending it to the church at Thessalonica, telling them that the Lord had already come, and they had been left behind, and in the first, second and third verses of the second chapter of 2 Thessalonians, Paul says, "Now we beseech you, brethren . . . that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means. . . ." Also in the third chapter of 2 Thessalonians, and the seventeenth verse, he says, "The salutation of Paul with mine own hand, which is the token in every epistle: so I write." This is one book where Paul begins his letter by signing his name, and closes it the same way. It is reasonably certain then that every epistle he wrote afterward would have his signature in order that his enemies might not successfully disturb the churches.

A careful reader of Paul's epistles, will observe that he never fails to put his signature always at the beginning of his letters and frequently at the close of the same. But Hebrews begins entirely different: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." It appears to be the work of some person well versed in Old Testament scripture, who, having received the baptism with the Holy Ghost, stands amazed at the teaching of the books of Exodus and Leviticus as they open up to him their meaning.

Dean Alford suggests Apollos as the author of the book, and many other authorities deny the Pauline authorship, but give no suggestion as to who the author might be. I am very certain that any person reading the book of Hebrews with this thought in mind, will be led to believe that someone familiar with Old Testament scriptures is blessed and thrilled with the doctrine of holiness, or Christian perfection, as taught by type and symbol in Exodus and Leviticus. The theme of Hebrews seems to be Christian perfection, or entire sanctification, as a second work of grace.

To illustrate, take the third chapter, beginning at the seventh verse. Here is an exhorta-

tion to holiness. "Wherefore, (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart, and have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. . . . For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."

Here is evidently a reference to the report of the spies and the attitude of the children of Israel toward the promised land when they came right up to Kadesh-Barnea, and should have entered in. How many Christian people have been converted and came right up to the light of holiness, and then back up and fail in their Christian life. It did not matter how many giants were in the land, God told them to go and possess it, and it does not matter how many folks tell you there is not such an experience, or you cannot be sanctified on this earth, God commands it. God made provision for it. "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." "God has not called us unto uncleanness but unto holiness, and we which have believed do enter into rest."

Take the seventh chapter, beginning with the nineteenth verse, "For the law made nothing perfect, but the bringing in of a better hope did." What or who is this "better hope"? Jesus Christ, of course. "By the which we draw nigh unto God." Then the 25th verse, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Then again in the ninth chapter, second verse: "For there was a tabernacle made: the first, wherein

was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all: which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna and Aaron's rod that budded, and the tables of the covenant. . . . Now when these things were thus ordained the priests went always into the first tabernacle, accomplishing the service of God: But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God purge your conscience from dead works to serve the living God."

Here is cleansing or purging as a second work of grace. The tenth chapter goes on to tell that the law was a shadow of good things to come, and the very fact that these sacrifices were continually offered, showed that the worshippers were conscious of sin. The third verse states, "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Why then were they offered? They pointed to Christ, and the tenth verse says, "We are sanctified through the offering of the body of Jesus Christ once for all." It goes on to say, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins forever, sat

down on the right hand of God. . . . For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us; through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."

I have merely skimmed over this great treatise on holiness, but trust I have given you enough to convince you that we have ample scripture for teaching what we do from our pulpits Sunday after Sunday. Jesus Christ's blood cleanseth from all sin in this life, and all the types, shadows and symbols of the Old Testament point to Him as the One Who can make us perfect in love in this life.

#### THE NAZARENE PARSONAGE

I recently preached a couple of nights for a young pastor and his wife on our district. The church had some people in its membership who seemed to foolishly oppose the neat appearance of the pastor and his wife. They seemed to be tinctured with the teaching of an old man I met in my early ministry, who used to emphasize the fact that Jesus never had but one suit of clothes, and never wore a white shirt. I do not know how he knew that. Perhaps it was only to excuse his own severely plain garb. I took occasion, the second night I was in this pulpit, to tell the people how fortunate they were to have such a pastor, and how fortunate he was to be blessed with such a wife. Their home was scrupulously clean. The furnishings were not lavish, but tastily arranged, and anyone could see that the hand of a master had arranged the sparsely furnished parsonage to the best advantage. No stranger could come to their parsonage without being favorably impressed with the Nazarenes, and instead of criticism he should have had the highest commenda-

tion for the free advertising he was giving the Nazarenes in that town.

I could not help but think of the difference between this precious young man and his wife and two pastors with whom I was acquainted in my early ministry, who were so inexcusably dirty that they could not hold a pastorate longer than one year. There is nothing in the world that will so discount the worth of a Nazarene work in a community as a dirty parsonage. Some way or other the world has gotten the idea that cleanliness is next to godliness, and if it is not in the Bible, it is certainly as true as the Bible. The inhabitants of the parsonage may have good religion, but unless the pastor is blessed with a woman who will keep her house tidy, and help keep him clean, for most men need a woman to help him keep clean, his work will suffer just so much because of this unfortunate situation. In making this statement I am saying nothing mean or unkind. I am simply stating a fact. Soap and water are generally plentiful, and cost but little, and if applied with plenty of elbow grease, will preach one of the best sermons on holiness in a new community that I know anything about, and will have a great deal to do with the people accepting your preaching on heart purity.

The devil is fighting hard against us. The world is no friend to grace. We have enough foes to fight without giving the enemies of holiness occasion against us, and because of the natural heart prejudiced against the doctrine we preach we have all the more need to give heed to some of these things that arouse opposition and prejudice.

#### HELPED BY GOOD BOOKS

I recently read with great profit Bud Robinson's "Hospital Experience." It is in the form of a little booklet with Bud Robinson's picture on the outside cover, and can be obtained from the Nazarene Publishing House for the small sum of 15c. I suppose I have read the book one half dozen different times and each time I get the same thrill out of it and cry in spite of myself. The reason I am mentioning it now is because I know of nothing that will make friends for the Nazarenes like that little booklet. In our own city there is a very fine pastor in Englewood, who read Bud's Hospital Experience, a copy of which was given him by the writer. He was so affected by it that he came to hear Bud when Mr. Chalfant went over the district in the interest of new tents for evangelistic cam-

paigns, and had Bud Robinson speak every meeting. He contributed \$5.00 toward the offering the afternoon he was at First church, Chicago, and ever since then has done his best to get Bud to come to his church. He said no other Nazarene preacher could occupy his pulpit, but Bud Robinson could come any time he liked.

Each pastor that reads this article should send for from twenty-five to fifty copies of this booklet and urge your people to buy one-half dozen copies, and give them to their friends—merchants, doctors, lawyers, and other professional men—as well as the rank and file of folks would be helped by reading this little booklet. It will surely make friends for the Church of the Nazarene wherever it is read. Someone has said that one million people in the United States will shed tears when Bud Robinson passes away. I think the person who made the statement is conservative. Dear Brother Bud has been a great apostle of the second blessing, properly so called, in the great holiness movement. I recall his making the statement in his booklet that when he was smashed to pieces and suffering excruciating pain, there was no inclination in his heart to be angry, impatient or unkind. Say what you like about the scripturalness of the doctrine of entire sanctification—the life of Bud Robinson proves it as a possibility in this life. May God bless this precious old warrior of the cross and spare him to us just as long as consistent with divine will.

Now pastor, don't forget to send right away and get these books. Give one to the bank where you deposit your money Monday morning, give one to your doctor, give one to your grocer, give your milkman one. Just as sure as you are living it will make friends for you, and will be money well expended.

#### A Prayer

Father, we thank Thee that we may read Thy wish for the happiness of Thy children in verdant fields and fragrant flowers, in azure seas and shining skies. We thank Thee, likewise, that Thy children find in the deep waters of sorrow the priceless pearl of the gospel of Thy love; that as the rain cometh down from heaven and watereth the earth and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so the clouds of sorrow are big with blessings, and that in the hour of our helplessness, we come to know the greatness of Thine all-sufficient grace. Amen.—CHARLES S. MILLS.

## DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

### RAISING CHURCH FINANCE

SEVERAL requests have been made for suggestions along the lines of raising church finance. These few suggestions are gathered from observation and experience.

The greatest task before a board of stewards, the finance committee, or pastor, depending upon who is responsible for the raising of these funds, is to make each member feel his responsibility for the work of the church. There are numerous appeals which can be made to accomplish this; the personal benefits he receives through the working of the church, the benefits his family receives, the need of such a church in the community, if the member needs such personal appeals; or, the debt each Christian owes to Christ and for the propagation of the gospel message in the world, that one is the steward of his possessions and he is obligated to God who is the supreme owner of all things to give back to Him as God has prospered him. Other appeals may be presented as demanded by the person with whom one is dealing.

There is a danger which must be avoided in making these appeals. Each member must be made to feel his responsibility without making it a burden to him. This danger is avoided by the use of the biblical method of the paying of tithes. It is an altogether wrong method of approach to make definite apportionments to the individual members, demanding that each pay an equal amount to the different financial obligations of the church. If the committee is not careful the stressing of money will bring some good people—people who will be a spiritual blessing to the church, or those who have great need of the benefits of membership in the church—to the place where they will feel and sometimes will say, "I cannot afford to belong to the church." Each member must be urged to give according to his ability. People are usually sensitive along financial lines and leaders must be careful not to commend some member who gives large sums as his ability will permit, and to forget the member whose giving is not so conspicuous but yet when measured according to ability has given more. No doubt it is wise never to make public commendation of

people who have given only what may reasonably be expected of them. Reserve your public commendations for cases of unusual merit. However, this applies only to the commendation of individuals. We should publicly commend our congregations for the manner in which they give when occasion may be found for such. Congregations always like to be commended for what they do, and usually the individual will appropriate to himself as much of the credit as he thinks he deserves.

The most wholesome method for raising finances is to keep it from having too much of a prominent place in the public services, this may be done by making an every member canvass. The board of stewards may be organized so that each steward will be responsible for the solicitation of a certain number of the membership. If your membership is so large that the stewards cannot successfully function, enlist others to assist them in making such a canvass. Each member should be solicited or interviewed. Get him to make a pledge of some amount, perhaps to pay his tithe into the church. Emphasize that the entire work of the church is represented in the budget presented to him, so that he is supporting not only the local work, pastor's salary, etc., but also the general and district work of the church, including missions, etc. The stewards should keep the list of members whom they interview and when a member becomes slack in his contributions to interview him. In reality the steward who will take his task seriously may be of untold benefit to the church and to the individual members. He can be a definite help to the spiritually delinquent member as well as looking after the finances of the church. He might well serve in somewhat the same capacity as the old class leaders of John Wesley's time.

Many of our most successful pastors do not use only one method of working their finances. Some of them feel it is wise at times to separate the 'foreign mission share' of the General Budget and make a special effort to raise this. Make sure however that all money definitely raised for foreign missions is sent to headquarters for that purpose and then bring up the remaining portion of your General Budget for the other items represented therein. Others use the various departments of the church for raising certain parts of the church finance. Often the first Sunday of each month is employed in the Sunday school to raise money for missions, for

building funds, or for the other special needs. The W. F. M. S. is always a ready assistance in the raising of foreign missionary funds. The N. Y. P. S. should be urged to pay their quota of equivalent to one dollar per member for the general Home Mission fund, all of which is a portion of the General Budget. The Prayer and Fasting League, the Penny-a-Day Plan, Coin Cards, Mite or Blessing Boxes, coin envelopes, and various other methods may be used to encourage people to give. These are all temporary methods and should not be considered as being a permanent part of your financial program. Regular, consistent giving, the paying of the tithe should be considered as the only permanent method to be used by the church. All others are only for special efforts or to meet certain emergencies. No doubt in these times of financial depression the pastor will need to employ as many different methods as possible in order that he raise his finances.

### NEW LIFE FOR THE PRAYERMEETING

The midweek prayermeeting should be a service where the members or attendants are given opportunity to participate and it should be conducted in a very simple manner. It is not particularly a time for the preacher to deliver a regularly organized sermon, but nevertheless he should give considerable time and attention to the planning and preparation for this important midweek service. More prayermeetings are not interesting and helpful, perhaps, from the cause of insufficient preparation than for any other reason. Too often it is considered of very little consequence and the leader depends too much on "the inspiration of the moment" for the suggestion of the theme to be presented, or for the type of service to be conducted.

Often the way of least resistance is followed and the pastor turns the leadership of this very important service into the hands of inexperienced lay members, some of which have pet hobbies to ride or special theories to propagate. A pastor usually gets himself into difficulty when he turns the entire leadership of this service into the hands of lay people. If he is to be impartial, he must use his entire membership, particularly those who habitually attend prayermeeting. Many of these people are not capable of leading such a meeting. Not many, if any, prayermeetings are successfully conducted along this line.

The most successful prayermeetings we have

known have been those where the pastor has carefully planned a program, and in which he has had the needs of the people in mind, and when the people have been given numerous opportunities to give expression to spiritual experiences and to suggest thoughts upon the theme presented to the meeting. The pastor keeps the leadership of the service, but wisely plans for the participation of the lay members.

One of the most successful ways to conduct such a prayermeeting is by using the Bible reading method. By this method the pastor studies a theme and gathers from different portions of scripture the phrases of this theme to be emphasized. He studies the theme well, has not only the particular verse or portion of scripture to be read well in his thinking, but also its relation to the context and particularly its relation to the theme under discussion. The different scripture references are given out to those attending to be read. This encourages the people to bring their Bibles to the service. Sometimes it may be wise to select certain people to take these references, perhaps giving them some time in advance to prepare a short talk on the reference to be read. At other times it is advisable to suggest these references from the platform and have the members of the congregation take these references as they are given out. Encourage the people reading the reference to give a short explanation in keeping with the theme under discussion, or to relate some personal experience which illustrates the theme. In this manner the people attending are given opportunity to express themselves and to participate in the service, in addition to the privilege of leading in prayer or giving personal testimony.

We offer a few suggestions for source material for the preparation of Bible readings. These books may be purchased from our own Nazarene Publishing House.

Bible Readings on Holiness, by B. W. Miller.  
Best Things in the Bible, Chrisman.  
One Thousand Bible Readings, by F. E. Marsh.  
Five Hundred Bible Readings, by F. E. Marsh.  
Outline Bible Studies, by Frost.  
The Christian Worker's Manual, by Miller.  
The Bible Text Cyclopaedia, Inglis.

#### FOUR CURSES OF AMERICA

America is peculiarly blessed, and peculiarly imperiled. Billy Sunday recently made a keen statement, just before his evangelistic campaign in Boston. Said he, "The curses of America to-

day are Modernism, Materialism, Humanism, and Communism. They absorb everything but the truth: They deny everything but falsehood. They are tunnelling under our faith and homes and churches and government. A keg of powder in one hand and a fuse and box of matches in the other, they are teaching our boys and girls in most of our schools and colleges that you have no mind. You have no soul. You are a piece of animal machinery, and you respond to the stimuli. In other words, there is no God. There is no devil. There is no heaven. There is no hell. There is no right. There is no wrong. There is nothing but you, and you are nothing but an animal descended from a monkey or a gorilla. What you want you have a right to have. Today the individual opinion is the seat of authority. I brand that numskull philosophy as anarchy, pure and simple." America can be saved from these four and all other curses by the old and only and evernew cure, the gospel of our Lord Jesus Christ.—*Sunday School Times.*

#### HOW TO FAIL

The following rules for preaching so as to convert nobody were given by Charles G. Finney a half century ago. Do they not hold good in our day as in his?

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation, rather than to please God.
3. Take up popular, passing and sensational themes to draw the crowd, and avoid the essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards and attend the theater?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."
6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.
7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.
8. Make the impression on worldly church

members that God is too good to send anyone to hell, even if there is any hell.

9. Preach the universal Fatherhood of God and brotherhood of man, so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer let the people "sit down to eat and drink and rise up to play."

#### FACTS AND FIGURES

By E. J. FLEMING

The following is a list of the game killed in the state of Pennsylvania during the open season of 1929; 22,822 deer; 6 elk; 447 bears; 3,524,652 rabbits; 455,264 squirrels; 28,838 raccoons; 3,834 turkeys; 212,082 ring-neck pheasants; 22,186 quail; 72,666 shore birds; 59,821 blackbirds; 45,008 waterfowl.—*The United Presbyterian.*

The official Catholic directory of 1931 shows the Roman Catholic population in the United States in 1930 was 20,091,593; an increase of 13,391 over 1929. The total number of converts to Roman Catholicism in the United States was 39,528, an increase of 1,926 over last year. There are 27,854 priests. The number of bishops is 104. There are four cardinals and 16 archbishops, including the cardinals. There are 12,475 parishes in this country, with 5,743 mission churches in which services are held. They have 145 seminaries with 17,616 students for the priesthood, and 222 colleges for boys and 725 academies for girls. There are 7,387 free parochial schools with an enrollment of 2,283,084.

Private concerns in America make the paper money for one-half the nations of the world. One factory alone manufactures paper money for forty-one foreign countries. The Chinese were the first to make paper money. They began its use about the year 800. Early Chinese paper money was very cumbersome, the bills being nine inches by thirteen inches.

The American one dollar bill lasts on an average of one year. The \$10 bill lasts about four.

The United Presbyterian gives credit to the *Christian World* for the following statement: "The King David Hotel of Jerusalem is said to be the most modern hotel in the Near East. It cost \$1,250,000, and is now open to the public. From its windows may be seen the Tomb of

David, the Jordan Valley, the Dead Sea and Moab." The Church of the Nazarene owns property directly across the street from this magnificent hotel.

To aid in its war on cancer the New York Memorial Hospital is having a giant 900,000-volt X-ray tube built. This monster tube was developed by Dr. W. D. Coolidge in the General Electric laboratories. It is said to exceed by 300,000 volts the most powerful X-ray machines now in medical use. There is a tube of 5,000,000 volts at the Carnegie Institution of Washington, but it is incapable of use in medicine.—*The United Presbyterian.*

It is reported that France is suffering from the effects of one of the worst economic slumps in her history. Exports of manufactured goods are \$80,000,000 less than for the previous year.

The World Boy Scout movement is now nearing the two million mark in membership. The membership in the United States is 850,000.

Postal savings deposits during the fiscal year increased from \$175,000,000 to \$300,000,000, which is said to be the largest gain ever recorded.

Prohibition leaders are planning an extensive educational program to secure the allegiance of the coming generation to the Eighteenth Amendment. They plan a national crusade of young people, to be known as The Allied Youth. This organization will work in co-operation with the Allied Business Men and the Allied Campaigners in a national organization known as Allies for Prohibition. This announcement was made by Dr. Daniel A. Poling, national Christian Endeavor leader. The campaign will be modeled after the famous Flying Squadron campaign conducted by Governor J. Frank Hanley, of Indiana, a campaign that had much to do with getting the Eighteenth Amendment passed. More than 1,500 mass meetings will be held by the Allied Campaigners between September, 1931, and June, 1932. A local chapter will be set up in every city visited. Beginning September first a paper will be published and a "munition factory" will be set up to distribute literature.—*The Watchman-Examiner.*



## Preachers, Teachers and Bible Students

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B. C. 570.

<sup>a</sup> ch. 3, 4; 6, 25.

<sup>2</sup> Chald. *It was seemly before me.*  
<sup>b</sup> ch. 3, 26.

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2923 Troost Ave., Kansas City, Mo.

# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

VOLUME 6

OCTOBER, 1931

NUMBER 10

## WE WOULD SEE JESUS

**W**E WERE recently in a church which, contrary to the general custom, had a motto painted on the rear wall of the auditorium which the preacher could always see as he faced his congregation. The words were, "Sirs, we would see Jesus." Perhaps many congregations have had inner desire to see Jesus through the message of the pastor or evangelist, but few have expressed that desire in such a manner. Yet, this is the important task of the preacher. He is called to re-present Jesus to his congregation. The people of this generation are on a quest to see Jesus just as surely as those inquiring Greeks were in the days of His manhood as they expressed their desire in the words of this motto. Or as one leader of men has stated, "It is the church's duty to make Jesus indispensable to this generation."

Often it has been stated that this generation is "gospel hardened." This is hardly the case. For one to be gospel hardened he must successively hear the gospel and continually reject it. Just a casual observer will be convinced that this generation has heard little of the true message of Jesus. He is a stranger to them for the ministry of this day has not generally presented Him as a divine Savior. They are not *gospel hardened* so much as they are *gospel starved*. This generation is not rejecting Jesus in the sense that some others have done, for "How can they believe on him of whom they have not heard?" They know so little about Him that they are largely pagan in their attitude and life.

Too often Jesus has been hidden behind theological statements, personal hobbies and ideas, and peculiar notions of the preacher. We have given the hungry multitudes long dissertations on theological themes and elaborate discussions of some of our pet theories and Jesus has been obscured. The "man of the street" with a hungry heart—hungry for he knows not what—is not interested in long discussions about the fundamentals of our religion, in dissertations on justification, regeneration, sanctification, predestination, foreordination, and kindred subjects. Nor is he primarily interested in a

coming Jesus. His need is immediate. He needs someone to help him with his present burdens and difficulties, someone to relieve the pressure of condemnation of sins committed, someone to satisfy his heart today. These theological statements are nothing but terms which explain to the enlightened mind what Jesus does for an individual. They are valuable only as they help us to clearly see what Jesus can do for us.

But why should Jesus be hidden behind the terms which tell of His work? Why not tell of a Christ who forgives sins, the sins of the man who is feeling the weight of their guilt? Is this not justification? Why not present a Christ who is able to make men anew, to give them a new start in life with the old past blotted out and a new life within them? Is this not regeneration? Why can we not magnify an all-sufficient Savior, one who can cleanse the heart from all remaining sin and enable the believer to live a holy life? Is this not sanctification? By so doing we magnify a Christ who does the work and we do not unduly emphasize the terms which describe the work He does. It is a mistake to say as one preacher said in our hearing recently, "The sweetest word to me is sanctification." The sweetest word to all truly devoted Christians, to all sanctified ones, is Jesus. There is no spiritual life without Him. So let us not hide Jesus behind our theological terms. Let us tell the world of a Jesus who saves.

Others are hiding Him behind their notions of Christian living. Some have the ordinances overshadow Him, some through emphasis of the negations of the Christian religion cloud their vision of Him. But it is not the ordinances, nor the negations of religion that the hungry "man of the street" needs. Too often he will accept these as a form, or as a means of penance. He will deny himself of things in which sinners engage in order to make himself better. How much better it is to emphasize that Jesus is the ruler of the Christian in his conduct as well as in his heart life. That the Christian will not engage in certain practices, he will not go to certain places, wear certain things, and he will be separate from the world because of what Jesus is to him: That he is doing it for Jesus' sake, or to be like Him. There is no greater appeal for clean living than that of challenging people to do so for Jesus' sake. Let us let them see Jesus as the ruler of their lives, and that for His sake they will refrain from worldly practices. A true appreciation for Jesus will forever settle the question of worldliness.

The preacher is under obligation to present Jesus to this generation. To magnify Him above the terms which describe what He does for us. To urge men to see that Jesus is the one to satisfy their present needs, and that when present needs are satisfied and proper adjustments are made the future will take care of itself. To tell of Jesus as the Lord and ruler of life and that for His sake we will refrain from practices with which He is not pleased. Let us make Jesus indispensable to this generation for there is still a great longing on the part of sinful men to see Jesus.—D. S. C.

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

## DEVOTIONAL

### THE PREACHER'S NEED OF HOLY SPIRIT POWER

By A. M. HILLS

*Behold, I send the promise of my Father upon you* (Luke 24:49).

IS IT not possible that we are all looking in the wrong direction for success? We seem to be depending upon elements that are wholly incapable of producing the results which we desire. A more critical study of the Acts of the Apostles which has been called "The Fifth Gospel," might put us in harmony with God's plan and plant our feet on the highway of achievement.

I. We may well begin with the words of Jesus on the subject. We may be sure that He will strike the keynote of the theme: "If ye love me, ye keep my commandments. And I will pray the Father and he shall give you another Comforter that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for He dwelleth with you, and shall be in you. I will not leave you comfortless. I will come unto you" (John 14:15-18).

"But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you, and when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall take of mine and shall shew it unto you" (John 16:6-15).

"And, behold, I send the promise of my Father

upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49).

"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

"When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth" (Acts 1:6-8).

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9).

More important words were never spoken within the hearing of man. They were spoken by the Son of God, from whose word there is no appeal. But they have never been half-believed. Very likely those very five hundred who heard Him and saw Him after His resurrection, and beheld Him mount up as on a stairway of clouds to His eternal throne, spent a deal of time longing for His continued visible presence and earthly companionship. Certain it is that much of the literature and speech of the day deplore the absence of the visible Christ from this world, and sighs for His return, as the only hope of the spiritual recovery of this sick human race. As if Jesus was mistaken when He said, "IT IS EXPEDIENT FOR YOU THAT I GO AWAY." If the withdrawal of His visible presence and the coming of the Holy Spirit was a blessing to the infant church nineteen hundred years ago, is it not quite possible that it is a blessing yet? Judging from Christ's continued absence all these multiplied centuries, it may at least be pardonable for a devout follower of the invisible Christ to think so!

II. Let us review the history of the early church further for additional emphasis on the

importance of the ministry of the Spirit. Christ's atoning work was done, He said on the cross, "It is finished!" No more suffering for sin! No more matchless teaching! Aside from the resurrection and ascension, as proof of His death, the miracles are wrought. The divine life of the God-man has been lived before men. The material of the four Gospels yet all unwritten, is complete. The disciples have heard and witnessed it all. They have got the substance of all their subsequent preaching. And yet! Mark it! And yet outside of Jesus' only family of brothers and sisters perhaps not one soul in the world was converted. And after Jesus ascended during the ten days before Pentecost, which included one Lord's day, we do not know of a single convert!

Does not that show that divinely called preachers may know the Son of God as an atoning Savior, and the teachings of His Gospels and the story of His miracles and the proof of His deity and ascension, and their own authenticated ordination to the ministry and still win no souls?

But when the very same body of preachers and Christian believers have obeyed the Son of God and spent ten days together pleading for the coming of the Holy Spirit; then "suddenly" the promise of the Father and of the Son was verified. The Holy Spirit fell upon that prayer-meeting and the community around was swept with interest. Then mighty conviction at the simple message of an untutored fisherman who knew only the gospel of the Son of God. Under the power of the Holy Spirit those who had come together to mock and jeer "were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" And Peter said unto them, "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of sins: and ye shall receive the gift of the Holy Ghost." "With many other words did he testify and exhort, saying, SAVE YOURSELVES from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:37-41).

One hundred and twenty "all filled with the Holy Spirit" in the morning: and about three thousand converts before night! That beat the previous Sunday, without the Holy Spirit, out of sight!

It was a wonderful eye-opener to that early church. They did not soon forget the stupendous

importance of having the constant co-operation of the Holy Spirit. Read the record for yourself. Peter and John healed a man "Lame from his mother's womb," in the name of Jesus (Acts 3:6). "And the number of the men was about five thousand" (Acts 4:4). The priests called the apostles to account for it, and Peter, "FILLED WITH THE HOLY SPIRIT," defended their conduct, declaring that "in the name of Jesus Christ of Nazareth was the miracle wrought." "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Being let go they came to their own company and reported, verse 23, "And when they had prayed the place was shaken where they were assembled together; and they were ALL FILLED WITH THE HOLY GHOST, and they spake the word of God with boldness" (Acts 4:31). So Peter was continually filled and refilled for every occasion and emergency.

Take the case of Saul (afterward St. Paul): "And Ananias departed and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17). So this matchless apostle, like all the rest, had to have his Pentecost and depend for his success on the perpetual ministry of the Holy Spirit.

The twelve apostles directed the church to look out seven men for deacons, of good report, "FULL OF THE SPIRIT" and of wisdom. "And they chose Stephen, a man FULL OF FAITH AND OF THE HOLY SPIRIT" (Acts 6:3-6). In his short but wonderful career, that was his normal experience. When on trial for his life, preparatory to obtaining his martyr's crown, "HE BEING FULL OF THE HOLY GHOST looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55, 56).

No sooner had deacon Philip led a great revival in Samaria than the mother church at Jerusalem sent Peter and John down "that they might receive the Holy Ghost" (Acts 8:15). "Barnabas was a good man and FULL OF THE HOLY GHOST and of faith." "And much people was added unto the Lord" (Acts 11:24). Paul came to Ephesus and found a little church of twelve male members (probably twenty-four females, but in those days uncounted). He at once asked, DID YE RECEIVE THE HOLY SPIRIT when ye believed? But they had not been told of Him. Paul at once had an altar service, got the

(4)

whole church at the altar and all received the gift of the Holy Spirit (Acts 19:1-7). St. Paul wrote a special message to the church at Ephesus to "BE FILLED WITH THE SPIRIT" (Eph. 5:18). And so it goes, on and on, through the New Testament.

III. We may ask, Is the importance of the Holy Spirit's co-operation verified by modern experience? Unhesitatingly we answer, Yes! Every truly great preacher has honored and exalted the Holy Spirit and unceasingly sought His aid. And every man who has neglected the Spirit in his ministry, however noble his personal endowments and fine his culture, has been a signal failure.

All well-read Christians know of Jonathan Edwards, the American contemporary of John Wesley, who also was a mighty man of prayer. All have heard of the mighty sermon he preached on "Sinners in the hands of an angry God," when many of his hearers rose and grasped the pews and threw their arms around the pillars of the church to keep them from slipping into hell. But all do not know why it was that such a strange, unaccustomed influence fell upon the people that morning that brought scores into the kingdom. It was because that man of prayer had taught his people to pray; and they prayed all night before that sermon was preached, that the Holy Spirit would be present with power upon the people.

That mighty man of God who has the reputation of having fathered more brains than any other man in all American history, never dreamed that he could bring things to pass without the help of the Holy Spirit.

When I was in Scotland, riding on a non-stop train from Glasgow to Edinburgh with Rev. George Sharpe, he pointed out to me the village of Shotts, where, after two days and an all night of prayer by the church, young John Livingstone stood on his church steps and preached Sunday morning with the rain sprinkling his face, to a vast audience that the church could not hold, and saw over five hundred brought to Christ, in that one service. No one ever hears anything about the greatness of this preacher or that sermon. Possibly he never preached a great sermon in his life. But the words of the message, however simple, were barbed arrows shot by the convicting power of the Holy Spirit, which pierced human hearts and accomplished their divinely intended result.

Doubtless it was simply the unction of the Holy One that wrought so mightily.

Rev. John Wesley Redfield (born 1810) was one of these early Methodist preachers on whom the unction of God peculiarly rested. On a certain Sunday evening he felt a strange impression that the Holy Spirit would be with him in awful power, and that he must begin the service by announcing to the congregation that there would be such a display of divine power that night as they had never witnessed, and that the probation of one soul would end that night. It seemed to him extremely unreasonable, but still he made the announcement. He afterward wrote, "An unearthly power lifted me up. . . . The thrills of heavenly power I then felt I can never describe. It was a power given me for the occasion, and it seemed to me it would move a nation or shake a world. Before the sermon was finished the people, uninvited, rose to their feet screaming for mercy. After the altar space was filled several hundred more rose as seekers. Hundreds were converted and for many years that occasion was referred to as "the great night!" A woman afterward confessed that six weeks before she dreamed three times in one night that her probation would end in just six weeks. That night the six weeks were ended, and she was gloriously saved.

Mr. Redfield was afterward appointed to be pastor of a backslidden church. After much prayer and weeping he announced a revival meeting. "In the first service," he wrote, "I felt an unearthly thrill, charging me from head to foot, while the place was filled with the awful presence of God. In a few minutes the power of God broke like a thunder-clap upon the people, and such falling, shouting, screaming and crying for mercy I had no thought of seeing in that place."

Now, in all the lists of the great preachers of the world John Wesley Redfield was never once named. But, by prayer, he linked himself up with the Holy Spirit, and the Spirit supplied the greatness!

Charles G. Finney has been called the prince of evangelists. Probably he was the greatest soul-winner of the Christian centuries. Some of the scenes in his ministry were beyond description. Persons were often rendered speechless. Others would fall to the floor as dead! After a time they would come to, shouting the praises of God. It is a matter of record and testi-

(5)

mony that there would be frequently a thousand or more a night in his London meetings seeking God.

Mr. Finney says of his own preaching, "I tell you this, not boastfully, but because it is a fact, and to give the praise to God. Let no man think that those sermons which have been called so powerful were productions of my heart unassisted by the Holy Ghost. *They were not mine, but from the Holy Spirit in me.* I believe that all ministers called by Christ to preach the gospel ought to be, and may be, in such a sense inspired to 'Preach the gospel with the Holy Spirit sent down from heaven.' All ministers may be and ought to be so filled with the Holy Spirit that all who hear them shall be impressed with the conviction that 'God is in them of a truth.'"

This was the key-note and burden of all Finney's teaching and preaching in his last days. He felt that the professors in the great theological schools and preachers, and the churches themselves were fixing their attention upon profound

scholarship and oratory and culture, and purely human attainments in the ministry, and were losing sight of their absolute dependence upon the Holy Spirit for all true success.

I confess that this fact is also getting a tremendous grip upon me. Sixty years ago I graduated from college and went to Yale to study theology. In my Yale class there were six valedictorians and salutorians of other institutions. Every breath we breathed was fragrant with the aroma of culture. But as I look back upon it all now I am compelled to admit, however reluctantly, that not one of those honor-men became eminent as a preacher. Some even lost their faith in the gospel and left the ministry. Others became distinguished as authors, scholars, and educators; but as distinguished preachers, not one! O when will the theological professors, whose business it is to make preachers, and the preachers themselves, learn this all important lesson, 'Not by might nor by power [or oratory, eloquence, scholarship, learning] but by my Spirit, saith the Lord,' shall success come.

## EXPOSITIONAL

### THE PROPHET AMOS—THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

"THUS THE LORD JEHOVAH SHOWED ME" (7:1a).

*"O just Judge, to whom belongs  
Vengeance for all earthly wrongs,  
Grant forgiveness, Lord, at last,  
Ere the dread account be past."*

**A**FTER expressing the pending judgment which awaited Israel for her sins and transgressions in direct form, the prophet turns to figurative language to clothe his thought. Often truth that is not grasped by a plain declaration will become clear when illustrated. Often listeners will heed truth couched in symbolic form when they will turn a deaf ear to words of direct admonition. All the prophets of old used figures of various kinds, and many of them recount visions. In order that no means of arousing Israel from her lethargy of selfish pride and sufficiency might be left untried, Amos now pic-

tures to Israel her doom by visions. These, however, did not originate with his own imagination, but were such as had been shown to him by Jehovah.

First among the visions was that of a swarm of locusts. The locust belongs to the grasshopper family, but is much larger than the grasshopper itself. Sometimes the locusts are six inches long. They come in huge swarms, in regular order, sweeping down upon all vegetation and leaving everything barren behind them, even the bark of the trees being eaten. As Amos looked, he beheld "in the beginning of the shooting up of the latter growth," yea even after the king's mowing that there had been formed by the hand of the Lord a brood of locusts. In Palestine there are two seasons of verdure, two seasons of reaping. One follows the early rains of October continuing on through the winter months until the cold becomes too intense. The other comes after the spring rains, known as the latter rains, and is the more fruitful of the two. It was at

(6)

this time then that the locusts swept over the land, and what is more they did not appear until the king had received his tribute from the harvest field; thereupon the people might have reaped for themselves. "It was thus the very crisis of the year when the locusts appeared; the April crops devoured, there was no hope of further fodder till December."—G. A. Smith.

Viewing this catastrophe upon the land in his vision, the prophet realized that it was symbolical of the hand of God coming in judgment upon Israel for her sins. Knowing that although the country and the people felt strong in their own might, yet in reality they were weak and helpless, Amos cried out, "O Lord Jehovah, forgive, I beseech thee: how shall Jacob stand? for he is small." Hearing the supplication of the prophet the judgment was averted for the time being, "Jehovah repented concerning this: It shall not be, saith Jehovah."

In this entreaty of the prophet we see clearly the power of prayer to change the administration of Providence and to avert pending calamity. While there is no repentance in deity like that in man which entails remorse and regret, yet there is a change in the administration of the Godhead toward man because of a previous change in man's attitude toward God. Herein the change of attitude was not in the people themselves but it was vicarious. The intercession of the prophet was received in lieu of a repentant people. God withheld his hand from smiting.

With the passing of one vision, again as the prophet meditated upon the sins of the nation, another vision is given unto him. This time he sees Jehovah coming to contend with fire, a more powerful force than the plague of locusts. This fire it would seem was the resultant effect of a great drought upon the land which had been so intense that it had dried up all the sources of water supply, thus extending in its destruction to the great deep, "the subterranean waters upon which the earth was thought to rest, and which was thought to supply the water for springs and rivers (Gen. 8:11, Psa. 24:2, etc.)" (Eiselen.) "So mighty was the force of this devouring fire that it would have eaten up the land," but then once more the prophet intervenes. This time, however, he does not cry that the sin of the people might be forgiven. No doubt he is so overwhelmed with the enormity of their sin that he feels the possibility of true repentance, the ground of all forgiveness, is not probable. But

he does pray that Jehovah may stay the plague. This time also the plea is based on the fact that under such affliction Jacob may not be able to stand, "for he is small." In answer to the prophet's prayer again the Lord is gracious.

Hitherto in the ministry of Amos we have heard only stern denunciations of the evils existent in the land, but now we see the prophet pleading for his people. Unsparingly he had decried their sins. He had proclaimed the word of the Lord, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies" (5:21). Moreover he had added, "The Lord Jehovah hath sworn by himself, saith Jehovah, the God of hosts: I abhor the excellency of Jacob, and hate his palaces; therefore will I deliver up the city with all that is therein" (6:8). But as he sees the doom hanging low upon the nation, he retreats to prayer that God may have mercy. "Never to a people came there a true prophet who had not first prayed for them. To have entreated for men, to have represented them in the highest courts of Being, is to have deserved also supreme judicial rights upon them. And thus it is that our Judge at the Last Day shall be none other than our great Advocate who continually maketh intercession for us. It is prayer, let us repeat, which, while it gives us all power with God, endows us at the same time with moral rights over men. Upon his mission of judgment we shall follow Amos with the greater sympathy that he thus comes forth to it from the mercy-seat and the ministry of intercession."—G. A. Smith.

While the first two visions had been in the realm of nature, the third changes somewhat in its imagery. The Lord is standing by a wall that had been made with a plumb-line, that is, it had been built straight originally. With the plumb-line in hand, Jehovah asks of Amos, "What seest thou?" As the prophet gave reply, the sentence came, "Behold, I will set a plumbline in the midst of my people Israel; I will not again pass by them any more." Israel was like a wall that though when built was in perfect line, had become crooked, hopelessly so. Thus when the measuring line was once more let down upon its sides, it is condemned to destruction; there is no hope that it can ever be brought in line again. Recognizing that the doom was inevitable, the prophet does not offer another prayer of intercession. Furthermore the word of judgment continues, "And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be

(7)

laid waste; and I will rise against the house of Jeroboam with the sword." In the pouring out of Jehovah's wrath, the burden of righteous anger will rest principally upon the religious worship of Israel and upon the royal house.

The condemnation of Israel was not spared by their superior privileges nor by their assiduous worship. They had violated "universal laws of fidelity, kinship and humanity," and thus they like the heathen around about them would suffer punishment. These laws moreover are such as are "patent to the universal moral judgment," and if Israel had listened to the inner movings of its own moral nature instead of going on in blind, fanatical faith, she might have been saved. The same snare besets the path of men today. Because of some religious expressions to which they give most ardent devotion, they consider that they are exempt or are beyond certain fundamental principles of the moral nature. They blind themselves to the truth. "A deceived heart hath turned him aside; that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. 44:20).

Hitherto Amos had preached undisturbed in the principal marts of the kingdom of Israel, but with this denunciation of the worship of the nation and the royal house, Amaziah, the priest of the sanctuary of Bethel, becomes aroused. "There follows one of the great scenes of history—the scene which, however fast the ages and the languages, the ideals and the deities may change, repeats itself with the same two actors. Priest and man face each other—priest with king behind, man with God—and wage that debate in which the whole warfare and progress of religion consist." In the first place Amaziah sends word to the king that Amos is conspiring against him. The prophet had said that the Lord would rise up against the house of Jeroboam with a sword. It would not of necessity indicate that judgment would fall during Jeroboam's life, it might be while some descendant sat upon the throne, but with a perversion of the words of Amos he charges present conspiracy. Then he turned upon Amos himself and bade him flee from the country. With the reply that he had never sought the prophetic office but had been called by Jehovah to go and proclaim the message, Amos gives a further word of prophecy directed this time against Amaziah himself. "Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac; therefore thus saith Jehovah: Thy wife shall be an harlot in the city, and thy

sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou thyself shalt die in a land that is unclean, and Israel shall surely be led away captive out of this land." In the last words of this invective we see again brought out the thought of the third vision.

"Justice, like lightning, ever shall appear  
To few men's ruin, but to all men's fear."

—SIVEMAN.

In seeking for texts we may find one in the very first verse of the chapter, "Behold, he formed locusts." The theme might be, "A Prepared Judgment," and then divisions such as these might be used, prepared against sin and transgression, prepared against sin which had repudiated the light of the moral judgment, prepared against sin against the light of special religious privilege. Another text may be found in verse three, "It shall not be, saith Jehovah." Here we may give for our subject, "The Power of Prayer," with divisions, the personal requisites for power in prayer, the responsibility to exercise power in prayer and the relation of prayer to the administration of divine Providence.

"More things are wrought by prayer  
Than this world dreams of."—TENNYSON.

The vision of the plumb line might be taken for a lesson, then the subject deduced, "The Test of Character, in Religion." This might be approached first from the negative standpoint, and accordingly the first division could be that the test of character in religion is not of necessity in assiduous worship. This is a resultant effect not the test of character. Moreover the test of character lies not in the endowments of any kind that may be given. Finally the true criterion of character is observance of the principles of righteousness. Failing in these we fail in the great essentials.

"For Jehovah is righteous; he loveth righteousness:

The upright shall behold his face" (Psa. 11:7).

#### Fulness of Joy

"Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:11).

"God hath chosen the weak things."

"Strangers to prayer are strangers to power."

(8)

## HINTS TO FISHERMEN

By C. E. CORNELL

### Just a Minute

"Be still in God! Who rests on Him  
Enduring peace shall know,  
And with a spirit fresh and free  
Through life shall cheerily go.  
Be still in faith! Forbear to seek  
Where seeking naught avails;  
Unfold thy soul to that pure light  
From heaven which never fails."

—JULIUS STURM.

### Religion Among Scientists

To Glasgow from three thousand of the world's most productive laboratories came the scientist-delegates to the British Association for the Advancement of Science. There, on a waiting agenda, they found all manner of subjects—from whale bladder to the causation of life and death—to fit all manner of scientific minds. First, however, the three thousand foregathered in St. Andrews Hall to hear, after their custom, the presidential address. The president, Sir William Bragg, elderly, outspoken, active, Nobel prize winner, discoverer of a new method for weighing electrons and atoms in crystals. He spoke with vigor, waved his finger at his audience and at retiring President Sir Arthur Keith, whose presidential speech last year had denied life after death.

"Science," Sir William said, "is not setting forth to destroy the soul, but to keep body and soul together. There are some who think that science is inhuman. They speak as though students of modern science would destroy reverence and faith. I do not know how that can be said of the student who stands daily in the presence of what seems to him to be the Infinite. Science is not so foolish as to throw away that in which the slowly gathered wisdom of the ages is stored. In this she is a conservative of the conservatives."—*Christian Herald*.

### A Discriminating Philanthropist

Over a period of twenty-five years John D. Rockefeller, Jr., has given millions of dollars to worthy causes. He has shown himself to be a

wise, a careful and discriminating giver. He has recently given \$10,000 to aid in the "resurrection of the living dead"—the unfortunate lepers of the Philippines. A fund of \$3,000,000 is being raised for the Leonard Wood Memorial for the Eradication of Leprosy. Over \$1,000,000 has been pledged already. There is no philanthropy more important.

### Your Opportunity

(Read Ephesians 5:13-21)

The margin gives the translation, "Buying up the opportunity." Paul's thought was that the Christian should seize every chance to do good, buying it in as if it were a wonderful bargain, as indeed it is, the best bargain in the world.

There is the story of a sculptor who was showing a visitor over his studio, which was full of statues of gods. One of these statues was very strange, for its face was hidden completely by hair, and it had wings on its feet. "What god is this?" the visitor asked. "It is Opportunity," answered the sculptor. "Why is his face hidden?" "Because men seldom recognize him when he comes to them." "And why has he wings on his feet?" "Because he goes away speedily; and when he is once gone, he cannot be overtaken."

How can we make our eyes keen for the opportunities God wants us to seize? Only by living with God and becoming filled with His Spirit. Let us not be deaf to His voice.—DR. AMOS R. WELLS.

### God's Perseverance

(Read John 6:30-40)

The Bible tells us much about the persevering love of God, and the life and words of God's Son illustrate most amazingly this divine characteristic. God never gives up the search for His lost children, though sometimes, alas! they will not return to Him; and he cannot force them back, since only the return of loving desire is any real return.

The story is told of a miner who was dying in his rude hut, without relatives or friends to care

(9)

for him. He had driven everyone away by his ugliness, and men only brought him food and left him as quickly as possible. A Christian woman tried by repeated visits and many kindnesses to win his heart, but he answered all her attempts with curses. At last the woman's little daughter noticed that the bad man was not included in her mother's prayers. "Have you given him up?" she asked. "I'm afraid so, dear." But the little girl persisted. "Has God given him up, too?" she asked. The question sent that Christian woman back to her hard task, and at last she succeeded in breaking down the barriers, and in winning the hardened soul for its Savior before it was taken by death.

We have no right to give up anyone until we are sure that God has given him up, and we can never be sure of that. While He perseveres we must, and we may always hope that the next loving word or helpful service will melt his heart.  
—DR. AMOS R. WELLS.

### The Multiplied Duties of the Modern Pastor

Almost every faithful pastor is "rushed" almost to death. The phone rings early in the morning and late at night. To give satisfaction to all, he must answer every demand, social, financial and spiritual. Facts are, he must be a super man with a physique like an elephant and the strength of an African baboon. He can truthfully sing, "There is no rest for the weary."

But what about the rest period of the pastor? He must sleep, he must eat, he must take time to study and to pray. To keep from letting the world, the flesh and the devil drive him into backsliding, the modern pastor must have some system: a place to pray, and go there despite circumstances, and pray; a place and time to study, and go there and study; a place and time to meditate on the goodness of God, and to go there and meditate. My pastor friend, control your circumstances and do not let circumstances control you. Observe:

Reading is necessary, *I will read.*

Praying is necessary, *I will pray.*

Bible study is essential, *I will study the Word.*

Visiting is necessary, *I will visit the members.*

Preaching is necessary, *I will preach* and not ask some other pastor to "fill in."

*What I can do, I will do by the grace of God assisting me.*

(10)

### Don't Be Lopsided

Do not run everything to second coming, nor to divine healing, nor to sanctification, nor to regeneration. Try to be an all-round preacher, symmetrically developed, even, middle-of-the-road, steady, unflinching. Giving each his portion in due season. Thus you will minister to, and bless everyone who sits under your ministry. It is a great calling to preach and do it successfully.

### The Portrait of a Great Teacher

Glenn Frank, in McClure's Newspaper Syndicate, gives a *Portrait of a Great Teacher* that is worth passing on to the ministry. We greatly need teachers in the ministry. Read this carefully.

Great scholars are numerous.

Great teachers are rare.

There are probably fewer great teachers now than there were fifty years ago; there will probably be still fewer great teachers fifty years hence.

The god of research is slowly but surely proselyting the followers of the god of teaching.

The teacher of 1850 was mainly a man with an object.

The teacher of 1950 may be merely a man with a subject.

Schools have two gigantic responsibilities, viz.:

The responsibility of investigation.

The responsibility of interpretation.

The man of the laboratory may investigate.

The man of the lecture room may interpret.

The teacher has a different and, shall I say, diviner commission than either the investigator or the interpreter?

These men deal with the matter of their subjects.

The teacher must deal with the minds of his students.

Schools have many functions but their chief function is to furnish society with three sorts of servants, viz.:

Investigators.

Interpreters.

Inspirers.

Speaking rather loosely, for a moment, the teacher is of the third sort.

The teacher's primary business is that of a stirrer-up.

He is not, save secondarily, a salesman of knowledge.

He is, primarily, a stimulator of curiosity.

But the great teacher manages to combine all three functions to his ministry to the minds of his students.

The great teacher is an investigator: he is not content to squat submissively behind the breastworks of accumulated knowledge; he flirts with the unknown out on the frontiers of knowledge; only so can he bring the spirit of intellectual adventure and conquest into his classroom; an incurious man cannot stimulate curiosity.

The great teacher is an interpreter; he not only knows his facts, but he knows what they are worth; he knows more about his own subject than anyone else, but he knows enough about other subjects to keep his own subject in perspective.

The great teacher is an inspirer; he knows that the art of teaching lies in starting something in the student's mind; he is not content with merely putting something into the student's mind, as a butcher stuffs a sausage skin.

In short, the great teacher is a great man.

### Why Not Dignified in Speech?

Not a few Christians so-called are guilty of the use of language that is very unbecoming. There is no dignity or respect shown in their choice of words. When they refer to individuals, nearly everybody is a "guy." Little children are referred to as "kids." An elderly woman is classed as an "old dame," or a "cat." An old man is dubbed "whiskers." A young fellow of respectability is denominated a "prude." "Son-of-a-gun," "O Lordy," and "heavens" are of frequent exclamation.

Some preachers have fallen into this nasty habit. Does the Christian religion change the language of a man or woman? I aver that it does, and this "low down" language, which many are guilty of using, has no place among real Christians where spiritual refinement has sway. One can never advertise the holy Christ by the use of common, worldly terms. The language of the lips is an index of the heart, and a heart that is full of smut, filth and carnal speech is far from the Man of Galilee. Let us consider the humility and dignity of Christ and pattern our lives after Him.

### What the Gospel did for an African

Daniel, an African convert, was preparing to preach the gospel when he died; yet his greatest sermon was preached by his death, as related in

"The Autobiography of an African," by Dr. Donald Fraser. Great grief came to him shortly before he died, when his daughter was accidentally killed by a blow from another child. As he was dying a heathen relative asked him what was to be done with the child who had caused the death of his daughter. "Now was the characteristic opportunity of a native deathbed to leave an inheritance of rancor and violence," says Dr. Fraser. "I have seen these last testimonies, with their charges of witchcraft and the reopening of old sores, lead to bloodshed and never-ending feuds. But Daniel's reply was a feeble effort to sing 'Nearer my God to Thee.' I did not recognize the song of his panting breath, but his brother and wife did, and they sang the first verse together, but could not go farther for tears. Then Daniel sank into a quiet sleep. While he slept he passed from us into the glory of the Father." How signal is the triumph of the gospel of Jesus Christ in all lands and among all peoples! A miracle-like transformation occurs in the lives of men and women. The change is marvelous.

### Peace

*And he shall speak peace (Zech. 9:10):*  
Thou to whom He promised heaven,  
Patient one! forever striving  
Toward the merciful forgiven  
Are your faltering; enter ye  
Into peace. Now is coming  
The great day of eternity.—EDWIN ARNOLD.

What light like that of the flower of peace, the bright serenity of the Christian under the pressure of calamity, privation, age, illness and the somber elements which go to make up the life of man.—MADAME SWETCHINE.

### Three Distinctive Nos in the Eighth Chapter of Romans

1. No Condemnation (Rom. 8:1).
2. No Vexation (Rom. 8:28).
3. No Separation (Rom. 8:35).

### Three Big Whats

1. *What* is the hope of His calling (Eph. 1:18).
2. *What* the riches of the glory of His inheritance in the saints (Eph. 1:18).
3. *What* the exceeding greatness of His power (Eph. 1:19).

(11)

# HOMILETICAL

## GETTING THE MOST OUT OF LIFE

By LEWIS T. CORLETT

(Matthew 19:16-22)

### I. FEW PEOPLE ARE WHOLLY ALIVE

1. Physically—many people are more dead than they are alive.
2. Mentally—few people have active minds or use very much of their brains.
3. Spiritually—not many living up to their privileges in grace.

### II. PROPER CONCEPTION OF LIFE NECESSARY IN ORDER TO GET THE MOST OUT OF IT

1. Life is a Vapor.—Bible.
  - (1) Death is not annihilation but a change as vapor may change.
  - (2) Life is transient and may quickly change.
2. Life is a Vessel.
  - (1) Full of dormant power and latent talents.
  - (2) Ours to bring these forth to development.
3. Life is a Vehicle.
  - (1) Making the journey from the cradle to the grave.
  - (2) Not ours to drive but rather ours to choose the driver.
    - a. We shape our destiny by deciding who shall direct our journey of life.
4. Life is a Wealth.
  - (1) Not ours to own but ours to invest.
  - (2) The happiness, success, benefits, etc., of life are the interest on our investment.

### III. ONLY IN COMPLETE CONSECRATION CAN ONE GET THE MOST OUT OF LIFE

1. Contrast the rich young ruler and the apostle Paul.

## THE CURE FOR EVIL SPEAKING

By J. W. BOST

TEXT: Matt. 18:15-17; Titus 3:2.

- I. The sin of evil speaking is common and difficult to avoid.
- II. The Bible standard for conversation.
- III. The law of love in the heart is the cure.

## SERMON BRIEFS AND NOTES OF THE LATE JOHN T. MAYBURY

Prepared by B. H. M.

### Call of Rebekah or the Call of the Church

TEXT: Gen. 24:56-58.

INTRODUCTION: 1. Tell the story, as contained in context.

2. The Trinity represented in Abraham, Isaac and Eliezer, and the Church in Rebecca.

#### I. NOTE THE SON, THE BRIDEGROOM

1. Isaac, a child of promise, so was Christ.
2. High priest must marry virgin, so Christ, too.

#### II. NOTE THE VISIT

1. Eliezer sent to gather bride for Isaac.
  - a. So Spirit sent into world for this period.
2. Purpose of God in this age.
  - a. Call a people, as Rebecca was called (Acts 15:14-18).
  - b. Come after them at close of age (John 14).
  - c. Those ready who have full supply of oil.

#### III. THE OBJECTIVE

1. The marriage, and the marriage feast.
  - a. The hope of the Church.
  - b. The plan of God.
  - c. The future with Christ for those who like Rebecca have started with the Spirit for the Marriage Feast.

#### IV. THE WORK OF THE SPIRIT

1. Hinder me not.
2. Plans of men would hinder, "Let Rebekah stay ten days."

#### V. SHE LOVED HIM SHE SAW NOT

1. 1 Peter 1.

#### VI. PILGRIMAGE OF CHURCH AND HAPPY CONSUMMATION

1. The journey, dangers, sands, heat, discomforts nothing compared to what awaits at the end.

End of Age

TEXT: Hebrews 1:10-12 and Psalm 102:25, etc.

INTRODUCTION: When I was a boy of six heard little of end of world. Hear it often today

(12)

Few knew what they meant by it then.

### I. EARTH ABIDETH FOREVER

1. Note Eccl. 1:4 and Psa. 119:20.

a. Rev. 5:10, "Reign on the earth," see Psa. 39:7 and Isa. 57:1 and Prov. 2:21, etc.

2. Peter's description (2 Peter 3) a comparison of flood and fire not annihilation.

a. There is a great center around which our solar and similar systems revolve. Astronomers state it will take our system over 18 million years to perform a single revolution. We have passed over only 1/30000th part of our orbit since creation, then, if this is so. To annihilate the earth destroys a wheel in God's great clock. The logical conclusion is that literally, the earth abideth forever.

3. Still, there are ages dividing eternity, and more particularly the history of this world as contained in Scripture. Titus 1:2, age times.

a. Eph. 1:4 refers to past ages before sin divided kingdom.

b. Eph. 3:5 is creation to ascension of Christ.

c. Eph. 3:5 also contains mention of present evil age (cf. Gal. 1:4). Evil ascending scale to anti-Christ.

d. Eph. 2:7 includes kingdom age (cf. 1:10), reheads in Christ.

### II. DISPENSATIONS MARK WORLD HISTORY

1. Dispensations means plan for ordering a household (Eph. 1:9, 10).

a. ILLUSTRATION — Monday, washday; Tuesday, ironing day; Wednesday, baking; Thursday, calling; Friday, sweeping and cleaning; Saturday, marketing; Sunday, Church and worship and rest. (1) Amos 3:7 (cf. Eph. 1:9, 10).

b. Eph. 1:11; not predestination of souls, but arranged for a Church to be formed in this age (Acts 14:15).

2. According to A. T. Pierson, dispensations are always marked by seven features.

a. Advance in revelation.

b. Decline in godliness. More light from God, darkness from men.

c. World and church join, as sons of God wed daughters of men.

d. Out of his amalgamation comes a worldly type of civilization. Today apostolic purity gone, we are boasting of our civilization.

e. Tares and wheat, evil and good developed side by side.

f. Apostasy of religious teachers.

g. Judgment deliverance of God's people on the one hand or world on other hand.

### 3. NOTE OUTLINE OF DISPENSATIONS

\* Note judgment followed each age.

a. Creation to Fall—dispersion.

b. Fall to Flood.

c. Deluge to Abraham, cities of Sodom.

d. Abraham to Moses, Egypt.

e. Moses to Christ's Ascension, fall of Jerusalem.

f. Pentecost to Rapture, tribulation.

g. The Revelation of Christ to end of Millennium. Final judgment.

### III. SOME OF THE SIGNS OF THE APPROACHING END OF THIS AGE

1. In Daniel.

a. The toe sign—the four empires have passed into history.

(1) Democracy indicated by the mixture of iron and clay.

(2) Reveals falsity of modern evolution—deterioration.

(3) Gentile supremacy over Israel (Luke 21:24, cf. Rom. 11:25).

(4) The stone means kingdom—does not appear till after toe stage.

b. Travel and knowledge (12:4) is reached—at first advent, the hip stage reached. Image smites the Church.

### 2. THREE SIGNS GIVEN BY CHRIST

a. Unbelief (Luke 18:8) kings, Congress, Clergy.

b. Gospel (Matt. 24:14).

c. Distress (Luke 21:25).

### 3. THREE SIGNS OF PAUL

a. Jews (Romans 11:2).

b. False doctrine (1 Tim. 4:1).

c. Apostasy (2 Tim. 4:3, 4).

### 4. From James 5:1.

### 5. From John in Rev. 16.

### 6. Jewish.

a. Five-sixths of the Bible occupied with them.

b. Standing miracle of the ages. Racial immortality (Isa. 44:6-9).

c. Hold her land forever (Gen. 13:15)

Be removed and restored three times Now in third possession.

d. Dry bones vision means national restoration.

CONCLUSION—Are we ready for the abrupt ending of this age, in the soon any-minute appearance of Christ for those who are ready and waiting His appearance?

(13)

## Parable of the Supper

TEXT: Luke 14:16-24.

INTRODUCTION—There are key words in all Christ's parables.

## I. NOTE THAT THE WORD COME IS SUGGESTIVE OF

1. The preparation made.
  - a. Supper, teaches us of the provision made for our spiritual natures.
2. Our fitness to come, "just as I am."
3. Our ability to come, "whosoever will."
4. The welcome awaiting all who came, as the prodigal.
5. The need to come, danger in spurning.
  - a. What it meant to spurn invitation.
  - b. N. B. Cyclone cellar.
6. Advantage of coming.

## II. EXCUSES SUGGESTIVE OF

1. Free will of man, call resisted.
  - a. Carnality of heart.
    - a. Rebellion.
    - b. No reason in sin, rejection.
3. Deceived, thinking material things satisfy.

## III. SUPPER ALL READY

## IV. NOW COME

1. Instantaneous work, following prompt obedience.

## V. ANGER INCURRED.

1. Rejection brought wrath, judgment.
  - a. Dead line.

CONCLUSION—Profit by the example of these, and others who foolishly reject gospel invitation.

## THE SYMPATHY OF CHRIST

TEXT—For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (Heb. 4:15).

Adam Clarke suggests this translation: "We have not a high priest who cannot sympathize with our weaknesses."

## INTRODUCTION:

All people have times when they crave real sympathy. Suggest some of these times. It is comforting to know we can look to Christ, our Savior for such sympathy.

## I. WHAT IS REAL SYMPATHY?

DEFINITION—"Sympathy is the quality of being affected by the state of another with feelings corresponding in kind—a fellow-feeling.

1. Sympathy is usually based on the law of common suffering. We go for sympathy to those who have suffered. For the deepest sympathy to those who have suffered as we now suffer.

2. Knowledge is necessary to real sympathy. I cannot sympathize with one if I am ignorant of his need of sympathy, or of his suffering.

## II. CHRIST'S SYMPATHY IS REAL BECAUSE HIS SUFFERING WAS REAL

1. He possessed a real human nature. "The Word was made flesh and dwelt among us" (John 1:14). "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. 2:14).
  - a. The human life of Jesus was as real as ours. There is no way to interpret the historic life of Jesus without the presence of a human mind.
  - b. This human nature remained unchanged throughout His entire life. It was taken into personal union with the divine nature. This is the ground of His sympathy. If He was not human, He cannot sympathize with us. If He was human He does sympathize.

2. He suffered in our nature, and in the same manner as we suffer. "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3).

- a. He suffered trials from his disciples, the scribes, the Pharisees, from priest and people. Trials of opposition and persecution. Trials of being misunderstood and of disappointment.

- b. His sufferings were more acute than ours because of the very fine quality of his nature, the tenderness of his sensibilities. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:3).

## III. CHRIST'S SYMPATHY IS BORN OF EXPERIENCE

1. His experience in temptation brings sympathy with His children in temptation. "He was tempted in all points like as we are." While Christ's human nature had no carnal or evil desires yet He experienced in temptation such a conflict with the human desires that He can sympathize with His children in their weaknesses.

- a. He knew by experience the intense desire of real hunger.
- b. He knew by experience the appeal of worldly power and glory.
- c. He knew by experience the solicitation to an irrational presumption upon the providence of God;

While these temptations found no response in the nature of Christ it did bring Him to

## ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

## A Finished Work

A country cartwright, who was deeply concerned about his salvation, could not see how it was possible to be saved without "doing something." His wife who was a happy believer, invited an evangelist who was preaching in the village to tea, in the hope that he might have a talk with her husband. Taking the visitor to his workshop, he showed him a wheel complete lying ready to put on, and another half finished on his bench. Lifting a plane, the evangelist was about to bring it across the spokes of the finished wheel, when the cartwright grasped his arm saying, "That one is finished." "O is it?" said the preacher; "then I suppose I would spoil a finished job by trying to do something to it." Then laying his hand on the cartwright's shoulder, he quietly remarked, "You have more concern about your own work than you have about Christ's. By seeking to add something to it you would only spoil it." The man saw his mistake, and rested satisfied in what Christ had "finished," and was at peace. There is nothing to do for salvation.

*"Nothing either great or small  
Nothing, sinner, no,  
Jesus did it—did it all,  
Long—long ago."—Selected.*

## Christ Seeking Men

Mr. Spurgeon tells the story of the father of Thomas a'Becket, who went into the Crusades and was taken prisoner by the Saracens. While a prisoner, a Turkish lady fell in love with him. When he was set free and returned to England, this lady followed him at the earliest opportunity. She did not know where to find him and the only English word she could speak was the given name of her lover, Gilbert. She determined to go through all the streets of England crying the name of Gilbert till she found him. She went to London first, and the passersby on every street were astonished to hear an eastern maiden crying, "Gilbert! Gilbert!" She passed from city to city, continually calling, until one day, there was an answer and she found him whom she sought. Christ is seeking the sinner and that awakened soul, pierced through with the Spirit-driven arrows of conviction, may find Him if he will but begin to cry, "Jesus! Jesus!" Stop that weary wandering and that aimless longing. Be-

(15)

the place where He experienced the solicitation just as His children do.

2. Christ's suffering was of such a character that He knows how to sympathize in all human suffering.

There were crowded into the last few hours of His earthly life all the heartaches and pains that any person can possibly experience in human suffering. He knows how to sympathize.

3. Through His divine nature these experiences of years past are living facts today. We forget the experiences of suffering as the years pass by and time heals the broken parts. We seek sympathy from those who have fresh experiences, with whom the suffering is real because of recent occurrences. With Christ the facts of His suffering and temptation are living facts, just as they were in the hour of His trial. Does this not bring real sympathy to us in these hours of suffering and trial?

## IV. HIS PRESENT SYMPATHY WITH HIS CHILDREN

"He sympathizes with us in our weaknesses." Note His union with the Christian in suffering, distress and trial.

1. In speaking to Saul of Tarsus He said, "Why persecutest thou me?" He was in such vital union with the persecuted Christians that He was persecuted as they were persecuted. He felt it with them. Does this not bring blessing to us today?

2. His union with the Christian in distress. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25:40). On the other hand he felt it when his brethren were not relieved in their distresses.

The child of God has no experience into which Christ does not enter with sympathy.

3. The final basis of His sympathy and help. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18).

"He is touched with the feelings of our infirmities." Text.

## TWO TELLINGS

In a prayermeeting at Boston I once attended, most of those who took part were old men, but a little Norwegian boy, who could speak only broken English, got up, and said, "If I tell the world about Christ, he will tell the Father about me." That wrote itself upon my heart.—D. L. MOODY.



gin now to call upon the name of the Lord, and the same Lord that blessed three thousand at Pentecost and saved the Philippian jailer and his house, will bring peace and grace to you.—*Selected.*

#### The Form of the Fourth

Christ is still receiving sinful men. The word of faith is still nigh us, even in our hearts, if we will but receive it. During the great German offensive in the spring of 1918, a young American was attached to a certain hospital unit as ambulance driver. When the offensive started, he was sent out with other drivers of his unit to bring in the wounded. The Germans were pushing back the British lines and heavily shelling the area back of the lines, trying to throw the retreating forces into a rout. Back and forth through this inferno these brave men drove their machines, each trip bringing out the wounded and bleeding bodies of the unfortunate victims of war's dreadful holocaust. One by one the ambulance drivers were wounded or killed. At last, after six hours of driving into this tempest of shot and shell and out again, a large shell exploded between the two ambulances directly in front of this young man, killing both drivers and leaving him the sole survivor of the unit. When he reached the hospital, he collapsed, and said he could not go back again. The surgeon in command told him he would have to; that he must gather himself together, and go back. Despairingly he climbed back into the car, and as his hands took hold of the steering wheel, he became conscious of another person in the car beside him. At that very instant his nerves became quiet, his self-possession returned and back to the front he drove. For twelve hours longer he drove his car before being relieved and all that time the Presence was with him. In testimony he said, "I had never been specially religious, but I know who the Person was that rode with me through those hours. Since that moment I have lived a clean life and that Person has become my Christ and Savior and my life is His from now on."—*Selected.*

#### The Deliverer

At one time the life of John G. Paton was in imminent danger while he was engaged in his missionary work in the South Seas. He had almost given up hope of life, although still trying to pacify the blood-thirsty natives when far out on the horizon a ship's sails were seen and

a line of smoke going up into the sky. "The fire ship comes," cried the natives in wild terror, and ran to hide themselves in the bush. The chief who had been so cruel came to beg Paton for his life. It seemed like the last judgment to these poor creatures. When the ship came, it proved to be one of Britain's men-of-war; and the sight so affected the natives that they decided to leave the man who had such powerful friends to do his work unharmed.—*Selected.*

#### God is Love

A missionary asked some Indians, "Do your gods love you?" "The gods never think of loving," was the cheerless answer. The missionary read John 3:16. The astonished savage said, "Read it again." As he listened, he said, "That is large light, read it again." The third time the wonderful message was read and the Indian with great emphasis said, "That is true; I feel it." The missionary, Nott, was once explaining the love of God to some awakened Tahitians. One of them said, "Is it then really true that God so loved you and us that He gave His only begotten Son for us?" Nott affirmed that it was really true. The man cried out, "Oh, and thou canst speak of such love without tears!" himself weeping with joy. It is only after our hearts have become hardened through resistance that the thought of the love of God no longer moves us. Truly, "he that loveth not knoweth not God."—*Selected.*

#### The Service of Women

Justinian, the Roman emperor, acknowledged that his wise laws were the suggestion of his wife, Theodora. Pericles said he got all his eloquence and statesmanship from his wife. The wife of Pliny sang his stanzas to the sound of a flute, and suggested the changes necessary to make them the expression of literary genius. De Tocqueville, the celebrated French writer, said, "Of all the blessings which God has given me, the greatest of all in my eyes is to have lighted on Maria Motley." Martin Luther said of his wife, "I would not exchange my poverty with her for all the riches of Cræsus without her." John Adams, President of the United States, said of his wife, "She never by word or look discouraged me from running all hazards for the salvation of my country's liberties." When the leaders of the French army had about decided to give up the attempt to capture Troyes because it was so heavily garrisoned, Joan of Arc entered the room and told them they would be inside the castle in

three days. "We would willingly wait six days," said one of the leaders. "Six!" she said, "you shall be in it tomorrow." And the next day, under her inspiring leadership, the army entered the city.—*Selected.*

#### The God of Battles

The statement of Napoleon that God was on the side of the strongest battalions is disproved over and over. In 1914 the German army was almost in sight of Paris. The British army, outnumbered three or four to one, repelled wave after wave of attack in the battle of the Marne. One more attack and the thin line, exhausted and without ammunition, would have been brushed out of the way and the Germans would have been in Paris. But that attack never came. German prisoners afterward said they saw the British were being reinforced. No reinforcements were received; there were none to come. But more than one has told the incident and expressed the utmost confidence that God put confusion into the enemy just as He did many times of old. This is an age of skepticism, of doubt, of criticism. In many quarters it is regarded as an indication of superior knowledge and strength to doubt. But God still has a few who can march around the Jerichos of sin and shout until the walls fall down. He still has a few who are willing to take nothing but the lamp of truth and the pitcher of humanity and cry, "Salvation in the name of the Lord."—*Sel.*

#### Faith and Victory

A New York merchant once asked Morrison, one of the earliest missionaries to China, if he expected to make any impression on the heathen of China. "No, sir," he replied, "but I expect God will." The sequel of that faith was seen in 1913 when John R. Mott and George Sherwood Eddy spent a number of weeks preaching in the principal university cities of China. They had to speak through interpreters, yet the largest audience rooms which could be secured were packed by university students and professors and government officials who were admitted by ticket only, to listen to the presentation of the gospel. Many prominent men embraced Christianity in response to the appeals made. In fourteen cities in three months' time there were seven thousand inquirers, mostly among the government students. Faith in God brings to pass the seemingly impossible.—*Selected.*

#### Measuring from the Depths

A minister relates the following experience: "When in Scotland recently I went to a very interesting place, the observatory at Paisley. I saw there an instrument for measuring earthquakes, a seismological register. A block of stone, twenty-four solid feet in depth, was thrust into the ground; down and down it went, standing like an isolated column in the vacuum carefully preserved on every side of it. On the top a delicate instrument was poised, which actually wrote with a pencil a record of the vibrations and oscillations that were taking place in every part of the globe. Said the gentleman in charge, 'If an earthquake were to take place in Japan, its motions would be written here as faithfully as though we were on the spot to measure it.' 'Then what about the rumbles here in Paisley?' said I. 'You make noises enough in your streets; would they be registered by your instrument?' 'No,' was the reply. 'We do not trouble about vibrations on the surface. We measure from the depths.'" This is God's way of measuring men. A marble mansion may house a deep-dyed criminal; a physically perfect body may house a devil in spirit. Because Jesus knew what was in man, He said, after naming a dark list of evils, "All these evil things come from within, and defile the man."—*Selected.*

#### HOLY SPIRIT AND PERSONALITY

If you ask how the Holy Spirit can dwell within us and work through us without destroying our personality, I cannot tell. How can the electric current fill and transform a dead wire into a live one, which you dare not touch? How can a magnetic current fill a piece of steel and transform it into a mighty force which by its touch can raise tons of iron, as a child would lift a feather? How can fire dwell in a piece of iron until its very appearance is that of fire, and it becomes a firebrand? I cannot tell.

Now, what fire and electricity and magnetism do in iron and steel the Holy Spirit does in the spirits of men who believe on Jesus, follow Him wholly, and trust Him intelligently. He dwells in them, and inspires them, till they are all alive with the very life of God.—COL. BRENDEL in *Pentecostal Herald*.

"Good work is always rewarded in the end, but God's approval and one's own self-approval should be enough."

# PRACTICAL

## PROMISES OF REVIVALS

By J. W. SLATON

*O Lord, I have heard thy speech, and was afraid; O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy* (Habakkuk 3:2).

**T**HE verse analyzed: (1) The heart cry or prayer of a prophet of God for a revival. The church, God's people, need to cry to God for a revival as Habakkuk did. The value and relation of prayer are seen here, if we would have revivals.

(2) The prophet heard the speech, or the Word of God; Habakkuk believed the Word of God. The preachers of God and the church must believe the Word of God as the ground of assurance. His promises are yea and amen and cannot fail. We must believe the Word of God altogether and not doubt the inspiration of it.

(3) The prophet was afraid before God when he heard His Word. He feared for the priests and the people. We need a revival of godly, holy fear in the ministry and the church as Habakkuk had it.

(4) The prophet had the burden of prayer when he heard the Word of the Lord and had fear. The ministry and the church today need the burden of prayer as Habakkuk had it, then, and not until then, can or will the ministry and the church pray for revivals as we should. We need a revival of intercessory praying for revivals.

(5) The prophet believed that God could give a revival in the midst of the years, in the time of need. We need a revival in the midst of this age and time of modernism, skepticism, compromise and infidelity; and bless God, we can have it!

(6) The prophet desired to see the power of God manifested by working before the people. We need the mighty works of God manifested in the conviction of sin, the salvation of sinners, the sanctification of believers, the healing of the sick. Habakkuk believed in the supernatural

work of God, and we need to see it today.

(7) The prophet believed in the mercy of God; that is, He is a God of mercy and can shew His mercy in the midst of His wrath. We need to pray that God will stay His judgment and wrath and show mercy to sinners. The ministry and the church seem to have lost sight of the judgment of God. Habakkuk saw judgment was coming and he prayed for the mercy of God to save the people. He believed in revivals.

## SOME PROMISES OF REVIVALS

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2:17). It is not enough for the ministers to preach great sermons. They should be able to weep and mourn for souls. Many ministers can write great books on preaching and theorize, theologize, and philosophize to the highest point and master's degree in the science of homiletics and pulpit mannerisms, and yet not have this essential qualification of a successful minister, that of tenderness of heart and unction of prayer and weeping for souls before God. We need a revival of old-time, Holy Ghost unction and weeping, praying before God with a deep sense and burden for the lost. Both the ministry and the church must have a burden of prayer and weeping for souls. From the eighteenth to the twenty-seventh verses of this same chapter of Joel (2:18-27) God tells what He will do for them, or what kind of a revival they may expect.

The promise of a greater revival which was not only for the Jewish disciples and the early church, but a mighty Holy Ghost revival for all believers of every kind, race, color and tongue down through all the ages of the gospel dispensation is foreshadowed in this revival promised to Israel in Joel 2:18-32. That Holy Ghost revival was delivered to the church on Pentecost (Acts 2) and to last to the end of the age.

(18)

## SOME RESULTS OF A REVIVAL

The special promise of that greater revival which was given to the early church on Pentecost given as follows: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29).

Habakkuk prayed that God would make known, he meant for God to do mighty things before the people to show them that God was with them; and, God gave the following: "And I will shew wonders, in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come" (Joel 2:31). We need to see the wonders of God in the church today. Jesus promised His disciples that they should do greater works than they had seen Him do. He had changed the water to wine to supply an emergency. He had multiplied the loaves and the fishes to meet another emergency. He had healed all manner of diseases and sicknesses. He had raised the dead. He had walked on the water. He had stilled the storm and quieted the sea. He had cast out demons and delivered those that were bound. What greater things than these shall we do? Again, Jesus says, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). Many mighty signs and works were done by the apostles and early disciples, God working with them convincing the people.

The apostle James says, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 15). What if we had such works of God in the church today? Why do we not have them today as in the days of the early church? We need a revival that will restore and qualify the church for the mighty works of God. Jesus says if we have faith we may remove mountains and they will be cast

into the sea (Matt. 17:20). We need faith in the ministry and in the church to do these things as and if God puts it upon us to do such things.

*O Lord, send a revival, send it today  
O Lord, send a revival, send to my heart;  
O Lord, send a revival, send it your way,  
O Lord, send a revival, send to my heart.*

The ministers and the church should pray as David prayed: Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psalm 51:7-12). Then we could all pray together that other prayer of David's: "Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation" (Psa. 85:6, 7).

*O Lord, send a revival, send it just now,  
O Lord, send a revival, send it to me;  
O Lord, send a revival, I care not how,  
O Lord, send a revival, send it from Thee.*

SAN FRANCISCO, CALIF.

## II. METHODS OF PROMOTING A REVIVAL

By REV. JAMES CAUGHEY

Compiled by DR. H. ORTON WILEY

### III. The Influence of a Single Conversion

**O**NE case of conversion may stand in the same relation to a revival as the first drop to the coming shower. When twenty, thirty, fifty, or one hundred get converted to God within a few hours, days, or weeks, then it is that the divine glory has descended upon the tabernacle, and the arm of God is being made bare, in an extraordinary revival of pure religion. This is the sign between God and His praying people; this is the visible token that He has come down into the midst of them for purposes of mercy—that is, for the revival of His own work. It is as much their privilege to "accept the sign" when one sinner has been converted in their assembly, as when fifty are pardoned; and to be assured that if He have saved one He

(19)

is able and willing to save hundreds and thousands. But why does He not? Because it does not always happen that His people recognize the token of His presence, nor the indications of His will. There is now the sound of abundance of rain; one drop is frequently the forerunner of as heavy a shower as the descent of fifty in a moment. It is thus the Lord usually signifies to His ministers and people that He is ready and willing to work, if they will but co-operate. He has now come down, they may depend upon it, to make them and the places around about his hill a blessing (Ezek. 32:26). God has appeared in His temple, "to beautify the house of his glory." And if they enter into His gracious designs, the time is near at hand when the Lord shall inquire of that church, "Who are these that fly like a cloud, and as the doves to their windows?" Let her ministers and members reply, "These are thine, oh Lord God, souls but newly found in Thee; gathered and gathering into Thy church, that they may obtain a preparation for their final flight into paradise." Let them answer thus; and they will soon have it impressed upon their hearts by the Lord God of hosts, "Therefore, thy gates shall be open continually; they shall not be shut day nor night" (Isaiah 60:11). If they now throw open the gates of Zion; have preaching every night or day and night, for weeks; visiting from house to house in the intervals of the services, and urging the sinners of the entire population to abandon their sins and return to their offended God who has come down to save every sinner in the place; then will God shake the trembling gates of hell; they shall see Zion in great prosperity; and multitudes of converted sinners added to the ranks of the faithful.

It may be because of the close connection which exists often between the conversion of one sinner and that of hundreds, that our Savior tells us, "There is joy in the presence of the angels of God over one sinner that repenteth."

The Lord, my brother, may have manifested His power in behalf of that one soul, in answer to the cries, perhaps, of one or more devoted members of your church. And if the effectual fervent prayer of one righteous man avails so much with God, how much more the united prayers of your entire church! "If one sigh of a true Christian," says an old divine, "waits the bark to the desired haven, or stirreth Zion's ship, how much more a gale of sighs, breathed by hundreds of believers! If one trumpet sounds so

loudly in the ears of God, how much more a concert of all the silver trumpets in Zion sounding together! Where so many hands are lifted up, how many blessings may they not pull down from heaven!"

We must do God's work in His time. But if we content ourselves by saying, "We have had a glorious meeting—a revival has begun, surely;" and yet appoint no additional services for the week in order to fan the flame already kindled, the next Sabbath we may find that He is not with us, in *our* time. It may be with us as with the Israelites who murmured against Moses, and refused to go up and possess the land in God's time. They believed the report of the unbelieving spies, and offended the Lord, who had intended to subdue the whole country before them. Some of them did go up at their own time, but God was not among them and they fled before their enemies. The whole congregation of Israel were ordered to retrace their steps into the wilderness; and a judicial punishment was inflicted which extended through that entire generation. I have seen many a flame of reviving piety kindled and extinguished in this way.

I have however, known instances when, through love of the world, love of ease, or through inattention to the work of the Spirit and the call of Providence, churches have been left in a state of great barrenness; and where they have repented, humbled themselves before God, entered the field of conflict for revival, and by His assistance have obtained splendid victories over the powers of hell.

#### IV. Flowery Preaching

We may say of many sermons, as the countryman, of an exquisitely painted head: "What an excellent skull is this—and yet there is no brain in it!" A discourse fraught with "picked phrases" and pretty flowers only, but containing nothing to arouse the sinner, or to draw believers into more entire devotedness to God, is a sad misapplication of talents. We may say of such a discourse, as Herodotus did the head of Onesilus, "It was destitute of brains; and instead thereof, was filled with honeycombs." We may demur against such sermons, as did Antalcides of the garland of roses sent him by the King of Persia, perfumed with sweet spices and odors. He accepted them, but his reply in Latin was equivalent to this: "The natural fragrance of the roses is lost by being mixed with artificial odors!"

There is much of this kind of "artificial perfumery" about the preaching of some men.

I was amused with a writer the other day who, when speaking of the difference between superficial preachers and those who go deeply into the meaning of the Holy Ghost, compared the former to the boys of apothecaries, who gather broad leaves and white flowers from the surface of the water; and the latter to accomplished divers, who bring up precious pearls from the bottom of the deep.

"There is a difference," says an old divine, "between washing the face of a discourse clean, and painting it: the former is beautiful and commendable; the latter, sinful and abominable. Ministers must mind the capacities of their auditories, and not put that meat into their mouths which their teeth cannot chew nor the stomach concoct." Their sermons tend to their own praise, but never to their hearers' profit. Such men, when their children ask bread, give them stones, which may choke them but will not nourish them. It is a pity he should ever teach school, who will not speak to his scholars so that they may understand.

A late divine, though not so homely in his phraseology, is quite as severe in his remarks upon the wickedness of this soul-famishing and gospel-dishonoring preaching: "Indeed, what is more unbecoming a minister of Christ than to waste his animal spirits, as a spider does his howels, to spin a web only to catch flies; to get vain applause by a foolish pleasing of the ignorant? And what cruelty is it to the souls of men! It is recorded as an instance of Nero's savage temper that, in a general famine, when many perished by hunger, he ordered that a ship should come from Egypt (the granary of Italy) laden with sand for the use of the wrestlers. In such extremity, to provide only for delight, that there might be spectacles at the theatre, when the city of Rome was a spectacle of such misery as to melt the heart of any but a Nero, was most barbarous cruelty. But it is cruelty of a heavier imputation for a minister to prepare his sermons to please the foolish curiosity of fancy and flashing conceits; nay, such light vanities, that would scarce be endured in a scene, while hungry souls languish for want of solid nourishment."

The only answer I can give is this: "We must not only strike the iron when it is hot, but strike it till it is made hot. Great occasions must not be waited for, but we must make use of or-

dinary opportunities as they may offer." Should a great occasion again offer, make the best use of it within your power; it is easy to hammer out iron when hot; but if circumstances are nothing more than ordinary, repeat the blow, and strike with power, nor give over till sinners are broken to pieces all around you by the power of God.

#### V. Unconverted Ministers Cannot Succeed

I am sorry, indeed, to admit that some clergymen do acknowledge that they are not aware of any other regeneration, in their own experience, than what they are confident did take place when they were baptized in infancy. But what of that? Even a blind man may hold a candle to enlighten others, though he himself may walk in the dark. Yes! but let him have a light, and not a candlestick without one, or a dark lantern; else he and those he would guide may eventually "fall into the ditch" (that is, into hell) together (Matt. 15:14). "The Sun of Righteousness may shine through the meanest window upon the heart of a hearer equally well as through one of the cleanest and purest material." Ay! but let him be a real window, not an imitation. From such ministerial windows, may the Lord deliver us and all our friends! Allow me to say, that just such a window is every unconverted minister. If the Sun of Righteousness should shine through such a man upon the hearts of his hearers, it would be a greater miracle than were the natural sun to send its beams through an artificial window.

You say further, "A leaden pipe may convey the 'water of life' to the souls of the people quite as well as a golden one." Yes, but let it be a pipe, and not a mere mass of lead. If a pipe, let it be connected with the fountain; else it may as well be no pipe at all! A sheet of lead may be converted into a pipe, and so may a minister; but let him be converted. "A man may see himself in a plain glass as well as in one with a gill frame." And I have seen my likeness quite as well in one that had no frame at all. But let it be glass, and let it be a clean and pure mirror; else it will show no likeness at all, or at most, a false and incorrect one. The soul of a regenerated and sanctified minister of the Lord Jesus is like his sermons—a transparent mirror of eternal truth.

I remember reading the following sentiment, which I very much admired at the time, and which, I think, applies to what may be considered

an imperfect ministry: "A pearl may be showed forth by a weak hand as well as by the arm of a giant." True; but that hand should be governed by a discerning and well informed judgment; else it might display these gems in a very improper light, or present worthless pebbles instead of pearls.

Beware, my dear sir, how you encourage men of whose conversion you stand in doubt. "It is a doleful thing," said an old divine, "to fall into hell from under the pulpit; but, ah! how dreadful to drop thither out of it!" It is possible for ministers to coast the land of promise, like the unbelieving spies; and like them, have no inheritance therein throughout eternity! He who has taken upon himself the office of preaching the gospel, through sordid and impure motives, has not the chance for salvation which other men enjoy. He may be, at one and the same time, an incumbent and a cumberer. A *speculator* in preaching he may be, and starve the church of God; but throw off the letter "s," as a quaint man said, and you have his true character—a speculator. He may be capable, by his learning and talents, of stringing together a number of clever predications; but in the "judgment of God," the man may have no other design than the accomplishment of his own favorite predations upon the church of Jesus Christ. It is at the imminent peril of his soul's damnation that an unconverted man casts a covetous eye toward the gown and surplice of a dying minister who has been faithful to God; or that he clothes himself therein, either for ease, honor, or to earn with worldly credit a piece of bread. You have read how *Aeneas*, though he had purposed to spare the life of Turnus, yet when he espied the girdle of Pallas about him, changed his mind and turned the point of his sword to his heart.

It would therefore appear that some churches are yet cursed with what was complained of so earnestly in the seventeenth century: "They by whom the streams of heavenly doctrine flow to us are of such superabundant charity that they desire to empty themselves before they are half full; nay, many, before they have any drop of saving knowledge and divine learning, are most ready to deliver that which they never received, and teach what they never learned." Have you never read of that Bithynian, whom Lactantius seized for taking upon him to cure dim and dark eyes, when he himself was stark blind?

## A CONCEPTION OF THE NAZARENE PASTOR'S RESPONSIBILITY

By L. A. REED

### Part IV Conclusion

**W**E WOULD like to say a word about the part a pastor plays in his community life and interests. There was a time in the history of our church when the pastors of our local churches were more or less outcasts in society. Not because they were unworthy but because the movement was misunderstood. People are at last coming to the realization that our church preaches and teaches a sane religion and a salvation which meets every human need. We are beginning to gain the respect of communities and cities and thank God, He is helping us to do it without compromising. The pastor should be a mixer. He should be looked upon with respect in his community. Oh, the community will not open its arms wide but they will have to respect him. I want to be widely known in my town, for my church's sake. I want to be recognized in the legitimate community life, for my church's sake. I want the newspaper's friendship, for my church's sake. The people will make fun of our method of worship; of our demonstration; of our radical demands and all that, but when we pass by they should be compelled to say, "Well, regardless, he is a Christian gentleman." Any entrance into any legitimate group which a Nazarene pastor may gain should be taken advantage of for the church's sake. We have the character in our movement, therefore our reputation should be unsullied. The pastor, to a great degree, has this in his hands:

Every pastor should play some active part in his community life, especially where matters of reform are in evidence. We know that we cannot save the world through reform, but we can make it a better place in which to live. Whenever a Nazarene pastor stays in the background and does not take a positive stand for advanced moral and social reform in his community he is giving his church a black eye, and placing his denomination in a wrong light in the community in which he lives. Save yourself from becoming a public enemy unless some principle is at stake, and then be sure it is real principle and not some whim or limited opinion of your own. He should be a member of the ministerial association, if there be one. Even though he may not like the manner of its working or even if he does

not obtain much fellowship, yet the very fact of his passive membership gives him an influence in the community he could not otherwise have!

Finally, the pastor is responsible for placing his church, and the gospel of Jesus Christ before the people in his community. How can he do this? This is the big question. Every agency, and they are many, which he can use, he should use. Every means of publicity that comes to his hand he should use. Large signs, handbills, individual calling cards for all of his members, newspaper advertising in classified ads if the money is available, free write-ups about meetings, sermon subjects and series, items of interest which might draw the attention of the public, all should be used. The radio, if at all possible, should be used by every pastor. Sometimes it is difficult to break into a station that is strong enough to do any actual good, but it is one of the greatest means at our disposal and then when we do have access to it we should put on an attractive program which will rightly represent our denomination.

In conclusion, I wish to reiterate, that the pastor is the key to the situation in the Church of the Nazarene. He can either build or kill. If there is any prayer above any other, outside of that prayer which would keep the Holy Ghost in his fiery baptism upon his life, it is the prayer that Solomon prayed, "O God, give me wisdom," that he needs to pray. This prayer will always be answered if it is prayed with sincerity. God never withholds any good gift from those who walk uprightly, and it may be that we will experience the same blessings as Solomon when he wisely asked for wisdom, then he also received popularity and material prosperity.

## THE ANOINTING OF GOD

By W. G. SCHEURMAN

**I** AM writing this article on the evening of June 29. Yesterday was the hottest day that I ever recall having stood in the pulpit to preach. It was 100 degrees in the shade. In spite of the intense heat, we had 372 out to Sunday school, and more than that number out to the morning preaching service. In the evening there was not even a breeze, and the air was so close, the perspiration seemingly poured from every pore in my skin. I know it is not wise to compare ourselves with others and I suspect that anyone that is able to go to work, is able to come out to worship the Lord. Yet may I not

be excused when I say that the fine congregation that greeted us Sunday night, with the atmosphere so hot it would fairly wilt you, would make any pastor feel that he was appreciated, and there must be something in the doctrine of entire sanctification to bring such a crowd out to an evening service of worship. Not very far from where our church stands is a large church of another denomination, with over twelve hundred members on its roll, and they did not have 25 people out to the evening service. We have the most loyal people in the world. I believe in holiness today more than I ever did in my life, and expect to preach it until I die.

I read in the Chicago Tribune recently the replies of a number of people who were asked what part of the paper they read first. Some said they looked at the pictures on the back page, then turn to the headlines of the front page, then read the baseball scores. Others said they read the comic strips first, and then the column entitled "The Inquiring Reporter," etc., etc. That made me wonder what part of the *Herald of Holiness* the preachers peruse first. One man told me he always looked to see if his article was printed, and read that first of all. Another said that he read the telegrams first, then the reports from the churches. Another said he read Bud Robinson's article first, and that naturally got me to thinking what was the first thing I looked at when I got the *Herald of Holiness*, and I recall that I invariably turn to the editorials first. Then I want to see what Dr. Chapman has to say. Dr. Chapman is a great writer, and a man's time is invested wisely in reading what comes from his pen. But as I said, I always look at the editorials first, and read carefully to see if they are in harmony with the doctrine we preach.

In all the years that we have taken the *Herald of Holiness*, and we have had it come to our home since the first copy was issued, we never remember seeing anything that would savor of any question marks in the mind of the editor, as to the doctrine of entire sanctification as a second blessing; it always rings true on the deity of Jesus Christ, the authenticity of the Scriptures, personality of the Holy Ghost, etc., etc. I can hear someone say "Why, would you expect anything else?" Well, you never can tell. I remember years ago, when I was a young man, Zion's *Herald of Boston* would come out with some editorial belittling the efficacy of the blood.

We went to our pastor and asked him why such a thing appeared in our church paper, and he informed me that the editor was a Unitarian. We said, "You do not mean to tell me that the editor of our church paper does not believe in the deity of Jesus Christ?" He said "No, he does not, and it keeps us preachers checking up on him all the time." I said, "Why do you hire such a man?" He said, "Because of his scholastic and editorial ability."

That makes me wonder if the time will ever come when the Church of the Nazarene will be careless about the man that sits in the editor's chair. Thank God we have nothing to fear so far, but is it utterly unthinkable that such might take place in the days to come? Will we be more anxious to have a string of titles to his name than we are to have a man with a clear-cut experience of full salvation? Am I unduly alarmed when I am made to feel sometimes that preachers are more anxious to get a few letters attached to their name than they are to get new names in the Lamb's Book of Life? What is your object, my dear pastor, in getting this degree or that degree in college? Is it so that you may be more efficient in soul winning, and to better present this great truth, for which Jesus shed His blood and so many of the early Christians gave their life? or is there just a little tendency to burn incense to brains?

I was introduced to a colored clergyman some time ago, and he handed me his card—Dr—B. A., M. A., Ph. D., 32nd degree, and it reminded me of the story I heard of a young Hebrew who asked his father what those letters meant at the end of a man's name, and the father curtly told him it meant that the man had brains. Young Ikey said, "Then I am going to have some cards printed, and I am going to have some letters at the end of my name." The father said, "Why, you have never been through college. You have got to be a success in order to have letters at the end of your name." "Well," Ikey said, "I am a success, and I am going to the printers now to have some cards printed." Lo! and behold! he came back the next day, and handed the father a card with the name Isaac Goldstein, F. F. F. F., and the father said, "For goodness sake! what do those letters F. F. F. F., following your name indicate." And Ikey said "It means brains, father," and the father said, "I know they represent brains, but wherein can you show that you have brains. What do these F's mean?"

The son replied, "It means, Isaac Goldstein, two fires, one failure and a fortune."

Far be it from me to speak disparagingly of anyone who has earned his degrees, but in my life, I have seen some men with a number of letters to their name that did not appear to be of any assistance to them as ministers of the gospel. They have signally failed in the work to which God had called them, if indeed God ever did call them. They have left no footprints to indicate to others that they had labored in that locality. That they were educated, is no denying; that they were brilliant, well, there might be a question-mark, but that they were a success—well they just were not. They surely could talk, and their vocabulary seemed inexhaustible, but there was a lack of punch in their presentation of truth, and a lack of business method in their dealings with the church work. They left the church weaker at their departure than when they came.

I may be unduly alarmed, but I confess that I am fearful of the younger generation who may attempt to fill the places made vacant by such men as Dr. Bresee, Dr. Walker, C. E. Cornell, and such like, who had met the Lord and could tell the day and hour when God baptized them with the Holy Ghost; who preached entire sanctification as a necessary fitness for heaven, and who were not so much concerned about a title to their names as they were about being able to read their titles clear to mansions in the skies. I said I do not think we are in immediate danger of anything creeping into our church paper that would belittle the doctrine that differentiates our church from others, but I do say we cannot afford to substitute a college education for Christian experience, or a brilliant mind for the baptism with the Holy Ghost and fire.

I was very much impressed recently in reading some incidents in the Old Testament where trouble arose in the kingdom by the fact that the younger generation knew not the Lord as did their fathers. Here was Eli's difficulty. He was a priest of the Lord, but his sons were sons of Belial, which means worthless fellows. Eli persisted in having them function in the priest's office. Not only was Phineas a hypocrite in that he tried to fill the office of the priest without a personal religious experience, but he was lewd in his life, and sacrilegious in his worship. It is said of him that when he received the sacrifices from the worshipers, his first duty was to burn

the fat and sacrifice to the Lord, but he was so greedy that he demanded his portion before the Lord got His. The Scriptures state that the explanation of all of this was that they knew not the Lord.

No man is fit to fill one of our holy pulpits simply because he is a preacher's son. He may be a worthless fellow, and alas! sometimes is. He might make a good mechanic, he might even succeed in business, but he has no place in the priest's office unless he has been called of God to fill that holy place. He may be better qualified, educationally, than the man who now officiates in that position, but the ministry is a calling too holy to follow without a divine call and divine equipment. This is not only said of Eli, but there is also reference to this same difficulty in connection with the sons of Samuel. They were not made of the stuff of which Samuel was made, and could ill fit into the position of their father, and occasioned so much dissatisfaction that the people asked for a king, which was the beginning of the end of the Israelites as a united people. Splits and divisions followed until they were all taken away captive.

O brethren! let us hold the torch of full salvation high. If a preacher, through some trick of Satan loses this great grace out of his heart, let him have courage enough to humble himself and acknowledge his fault or his sin. I know it is much easier to make a visit to some altar where there is more of the spectacular, and instead of being courageous enough to come out and say, "I have lost this great grace out of my heart because of my failure to watch and pray," to say that I never had the experience until I went to such and such place and received this the gift of tongues, or the gift of healing or something else which can never take the place of that marvelous outpouring that filled the soul with holy zeal and a passion for a lost world.

Reader, is a soul of as much value to you now as when you first entered the ministry? Can you "Weep o'er the erring one, Lift up the fallen, Tell them of Jesus the mighty to save" with the same tender pathos that you had in your first pastorate? Is there a disposition to lean upon the experience of years, or upon your educational qualifications rather than to lean upon the Lord, and tell Him how utterly incapable we are of properly representing this great doctrine without the unction of God on our hearts? Honestly now, brethren, isn't there a tendency to absent

yourself from the secret chamber and attempt to step on the holy rostrum and preach to the people with an ease and a boldness that was a stranger to you in other days? Did you not seek the quiet place alone with God and ask Him to bless the message you were about to deliver, and was there not a blessing and a power and unction in those days that you do not feel now? If that is so, will you not, upon reading this, repair immediately to your study and ask God to bless you and tender you as in days gone by? Do you remember what the Lord said to David?—one of the most pathetic utterances, I think, that ever fell from the lips of the Lord—"I took thee from the sheepcote, from following sheep, to be ruler over my people." "I will set up thy seed after thee, he shall build an house for my name." God spake to him through Nathan, the prophet, saying, "Thus saith the Lord God of Israel, I anointed thee king of Israel, and I delivered thee out of the hand of Saul. Wherefore hast thou despised the commandment of the Lord to do evil in his sight?" David replied by saying, "I acknowledge my transgression, and my sin is ever before me. Cast me not away from thy presence, and take not Thy holy spirit from me. Restore unto me the joy of thy salvation and uphold me with thy free spirit." And God answered "I have put away thy sin, and thou shalt not die."

Brother, let's keep the anointing of God on our hearts at any cost. Life is too short and eternity is too long! We have a job that angels might well covet. Let us be true to our calling.

I remember when I first gave my heart to the Lord, and was working for the W. D. Brackett Shoe Company in Stoneham, Mass., that I rebuked a young man for taking the name of the Lord in vain, and a 'smart aleck' who overheard me, said that if what I said was true, that the Lord kept a record of everything that we do, He must hire a lot of bookkeepers and stenographers to mark it down. The radio was then unread of, but later on someone discovered it. It now appears that every word we speak starts air waves in motion that never cease, as one scientist says, until it reaches the remotest star, and probably does not cease then. A phonograph record can be reproduced a hundred years after the man who made the record has passed away and his voice can be recognized.

It may not be such a surprising thing then that "By our words we shall be justified, and by our

words shall we be condemned." In fact, every discovery of science, instead of disproving God's Word, makes it appear more reasonable.

I recently was invited into a large laboratory in the city of Chicago, where X-ray machines and devices of similar nature are on display. The man took several pictures of my torso, showing the ribs, the backbone and the heart. Bud Robinson says in his little booklet, "My Hospital Experience," that when he took that trip to heaven, while lying in the hospital in San Francisco, the Lord let him see his own heart, and it was as white as snow. Well, the demonstrator pointed out my heart, and it was as white as white could be. I only hope that when I appear before the judgment bar it will be the same. But what I started to say was that man has perfected a machine by which he can look right through you. Should it be thought a thing incredible then that God could do the same thing? He then showed me the machine that registers the pulsations of the heart. This machine carries the same principle as that machine now known as the lie detector. He showed me how it worked, and told me how the dim fluctuation or flash indicated when the heart was unduly agitated. Just a mere quiver, a motion—that was all—but enough to tell them that there was agitation there. There isn't a doubt in my mind but that there are more connections between the natural and the spiritual than we dream of, and I haven't a doubt but what the lie detector will be a practical thing some day in the courtroom.

During the severe hot spell we had during the last week in June Dr. Bundesen, head of the Health Department of Chicago, in giving some good advice as to how to keep cool, mentioned, among other things, "Do not get angry." It is a recognized fact now among medical men that anger affects the physical man, and that to fly into a rage pours into his system a poison which nature must eliminate to bring him back to normal. If that is so, may it not be that there is some law with which we are, not yet familiar whereby when a man states that which is not true, his conscience bearing witness to the fact that he is lying, may so affect the heart that the result may be diagnosed by the sensitive electrical appliances connected with his body? I got to thinking that if man could so arrange a piece of mechanism that could carry our words as the radio thousands of miles away, take a picture of

our insides as the X-ray machine, and almost read our thoughts as the lie detector machine, may it not be that when we stand before God's great judgment bar, we may indeed find that men shall give an account of every idle word? I wonder if that is what the Master had in mind when He said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

I was much edified recently in reading the "Life of William Taylor," that great soul-winner of Methodism, and was much impressed with a quotation from his address made before some Methodist conference, in which he stated that he had walked a narrow path in Africa, 150 miles in length, which had been traveled previously by over 200,000 black faced men, women and children on their way to the slave marts of the world. He said it was literally a graveyard 150 miles long, for the bleached bones of the poor victims lay on each side of the trail, and gave silent testimony to the cruelty of the white man toward his less favored brother. I am told that they marched in single file, perhaps a yard or so apart, chained to one another, and an iron band around the neck of each slave. When a mother, carrying a baby and a load of ivory on her back, was overcome, the neckband was unlocked, and she was thrown at the side of the road and the procession moved on. Upon reaching the east coast they were huddled into the hold of the ship, many times having no room to recline, a mouthful of food and some water given them daily on their trip to America. In passing through the tropical seas many of them would go crazy with the heat, and die in their tracks. Upon their arrival in America perhaps 25 per cent of them would be dead. The rest of them were sold to the Christian (?) slaveholders of America.

Wm. Taylor said that as he walked that long path, strewn with bones of the dead on either side, in his imagination it seemed they lifted up their ghostly hands, and said "Oh! why did you not come and tell us before about Jesus Christ so that we might at least have had some peace in our tragic death?" It seems to me that we owe a tremendous debt to Africa—one we shall never be able to repay. No wonder the Master said that after we have done all, we are unprofitable, for "we are debtors to give the gospel to every man in the same measure that we have received it."

While waiting for a street car, at an intersection in our city, recently, my attention was riveted upon what once had been a home of palatial proportions. It consisted of a beautiful lawn, surrounded by an iron fence with great stone posts. The building itself was made up of eels and alcoves, and perhaps fifty or seventy-five years ago was the pride of that section of the city, and the inviting home was given many a covetous glance by the passersby who were less favored with this world's goods. In imagination I could see the children and young folks sporting on the spacious lawns with croquet, tennis, etc. But the face of the community has now changed—garages, storerooms, and similar buildings surround it, and it has gradually fallen into decay. The tooth of time has not only eaten into the posts and iron palings, but into the building itself, until it is one great ruin. I suspect some legal entanglement keeps it from being torn down, and some practical structure erected to take its place. But the thing that impressed me was that it was a ruin. Many a building around Chicago has fallen to pieces, but none will impress the visitor, because they are small, and of very little value or importance, but a great structure of that kind will catch the passing eye, and I was made to think of some other ruins; ruins in the spiritual realm; men who once towered above their fellows, men upon whom holy men had laid their hands, and they have been authorized to preach the gospel to the sons of men, who, in an evil hour, under more or less severe temptation have, for a few moments of selfish gratification, become spiritually ruined.

As I stood at the corner looking at this grand old building, I thought of one who in my younger days was a flaming evangelist, and whose name appearing on the back of a religious weekly was so popular that he did not have to print his slate, but had more calls than he could possibly fill; one whose ministry was such that when people heard him, were moved to sobs and then to a Savior, who is now no more sought, nor do people want to hear him preach. I thought of another whose books showed familiarity with spiritual themes and truths, and who, to be announced as a worker at one of the camps, would bring people to that camp who otherwise would never go, who is now heard no more. I say, as I stood on the corner looking at the house, I seemed to hear it speak to me and say, "It is true I have fallen into ruin, I have known better

days, but my present condition is no fault of my own. I did the work acceptably for which the architect made me, and while I deplore the fact that I no more attract the prideful attention of the passerby, yet I have this consolation that I am not to blame. I successfully fulfilled the mission which my maker had in view when I was builded"; but men who are made in the image of God, and called to a high and holy calling, given a job that angels might covet, that of preaching a Savior to a lost race, and redeeming men from the power of sin, have, by volition, become a ruin, and the greater their publicity, and the greater their usefulness, the greater the ruin. Have a care, and see that you walk circumspectly, and not as a fool, for "the days are evil and only he that endures to the end shall be saved." "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The grinding of the wheels of the street car turning the corner aroused me and brought me to myself, and as I stepped aboard I said, "By the help of God, I will do it."

### LIVING IN THE LOVE OF GOD

By I. C. MATHIS

Keep yourselves in the love of God (Jude 21).

THIS text has more in it than just a precept. In fact it presupposes two things. First, the love of God, and second, that we are in the love of God. Then Jude goes on to point out how we can keep ourselves in this experience. Let us notice these three thoughts.

I. *THE LOVE OF GOD.* This is the keynote of the gospel. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." And, "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Every scheme, machine or movement, must have a motivating power. And the motivating power of redemption is love. Love is the grandest theme of the Bible. It is the most important grace which the sacred Word proclaims.

There is much in the world that is called love that is not love at all. We speak of a young man's love for a young woman, when infrequently it is the vilest and the most unbridled lust. We speak of one man's love for another. What do we really mean? Only this, the two men are friendly because in many respects they are congenial and enjoy one another's society. But if one does some little thing that offends the other the so called love is turned into utter indifference or even into bitter hate. This was never love. This was mere self-centered fondness.

But real love is entirely unselfish. It loses sight of self-interests, and sets itself to seeking the interest of the one loved. This is God's attitude to us. His great heart of love is moved with a consuming, absorbing desire for our highest good, even the salvation of our souls. His is a matchless love! A voluntary love! A universal love! A love that transforms and makes us new creatures!

II. WE ARE IN THE LOVE OF GOD. This is a very expressive figure. But it seems nothing less than this strength of figure will satisfy the inspired mind and the inspiring spirit, whose words are before us. It is "In him we live and have our being." We are enveloped in the love of God.

For example and illustration let us notice how parental love envelops and wraps itself around its object. Look at the infant's cradle. Mark the solicitude, the long days of watching, the sleepless nights, when that little babe is the one thought of the mother. Would it be any exaggeration to say, in fact would it not be the truth to say that that little child is in, exists in, the love of the mother?

I have read the story of how a great eagle in Scotland one day seized a little babe out of a cradle that was in the shade of a cottage where the mother was working close by. The whole village ran after it, but the eagle soon perched itself upon the loftiest crag of the nearby cliffs, and everyone despaired of the child's being recovered. A sailor tried to climb the ascent but his strong limbs gave way and he had to give up the task. A strong-limbed highlander, accustomed to climbing the hills, tried next but his foot slipped and he was precipitated to the bottom of the cliff and was seriously injured. But a poor peasant woman came rushing forward. She put her feet on one shelf of the rock,

then on the second and third, up and up she went. The people who were watching stood trembling as she rose to the top of the cliff, and at last while the breasts of those below were heaving, she returned step by step, until at last amid the shouts of the villagers, she stood at last at the bottom of the cliff with the child on her breast. Between that woman and that babe there was a strong tie; for she was the mother of the babe. And the child owed its safety to the fact that it was living in the love of the mother. And now like this we are in the love of God: "In him we live and move and have our being."

III. HOW TO KEEP OURSELVES IN THIS EXPERIENCE. Jude not only gives the precept, "Keep yourselves in the love of God," but he points out how we are to do it. This is important and should have the heart interest of every Christian. You will notice that he exhorts to do four things:

1. "Building up yourselves on your most holy faith." Faith is not only the foundation of our initial salvation but the condition of our final and eternal salvation. "We are saved by faith" and "we walk by faith." Therefore we hear Paul saying to the Colossians (2: 6, 7), "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith."

It has been said that there are but three stages in the Christian experience. First, conversion, when new and divine life is imparted to the soul. Second, sanctification, when all roots of bitterness are destroyed. Third, the maturing stage, where we grow and make progress, and ripen and mature for heaven. In a grain of corn there is wrapped up in its heart a whole stalk, including its roots, husk, ears and tassel. All it needs is unfolding and developing. But it must have this or it never reaches that stage of maturity. And after faith has brought our hearts not only an experience of conversion, but also deliverance from the only carnal nature, there is still the stage of progress and development. We believe Jude had this in mind when he said, "Building up yourselves on your most holy faith." In his epistle he pictures evil times when there will be a falling away and he not only exhorts us to "contend for the faith," but also to "building up yourselves on your most holy faith."

Having laid the foundation of our Christian experience in a well founded faith we must grow

and make progress continually. We hear Peter giving a similar exhortation when he said, "giving all diligence add to your faith." These were Christians, they had faith, but Peter, like Jude, is desirous that they make progress—build upon their most holy faith. He says, "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." He then gives us this comforting and encouraging assurance, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful—if ye do these things ye shall never fall" (2 Peter 1: 5-10).

2. "Praying in the Holy Ghost." As there is a building upon the sand, so there is such a thing as praying into the air. The Holy Spirit is the medium of communication between the praying man and the prayer-hearing God. He can both suggest and convey the acceptable petition. Paul said, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings which cannot be uttered" (Rom. 8: 26). To pray in the Holy Ghost is to pray in the strength and under the inspiration of Him who is one with Him to whom we pray. Someone has said that "the Holy Spirit is God's presence on earth and in heaven, and to pray in the Holy Spirit here is to pray into the ear of God there."

The Holy Ghost is the source of those unutterable groanings which the true Christian often experiences. They are not natural to man. They are begotten of the Holy Ghost. It is in the midst of them that the soul rises up to meet God and to take hold of His omnipotency. "Praying in the Holy Ghost."

3. Putting forth compassionate effort for the salvation of the lost. He uses a striking and strong figure here: "pulling them out of the fire." There is first compassion and then effort to encompass their rescue. O that Nazarenes everywhere would look with compassion upon a lost world and then bend every effort to get the gospel of Jesus Christ to them. This is the only hope for the lost. And then our own spiritual growth and development is dependent upon our being busy for the Master. The idle Christian is always in trouble. Dr. George W. Truett has said, "The biggest sociological prob-

lem in this country, in the entire social order, is the problem of idleness. Out there in the realm of business, in the realm of government, the idler is the menacing problem. And in the realm of religion idleness is one of our most menacing problems." If you have lost ground spiritually perhaps your inactivity for God and His cause has had something to do with it.

4. "Looking for the mercy of our Lord Jesus Christ unto eternal life." Paul had the same thought in mind when he wrote to Titus saying, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

This glorious doctrine of the Lord's coming is one of the greatest incentives to holy living. When the Lord descends, "from heaven with a shout with the voice of the archangel and the trump of God," we want to be ready. Yes, thank God, He is coming again! He came once to die upon the cross and provide a remedy for salvation but He is coming the second time with majesty, glory, and power, to receive us unto Himself. He is the bridegroom of our hearts, "the lily of the valley, the bright and the morning star."

We have read the story of a young couple who were married during the World War that illustrates our position. "It was a strange marriage with more of tears than smiles. Immediately at the close of the ceremony and while congratulations were still being extended, a military officer entered the room, and laying his hand on the shoulder of the bridegroom, spoke a few words to him. The young husband turned to his bride and kissed her again, and then turning to his father said, "Take care of her, Dad, till I come back." Then to his bride he said, "Never mind, dear, we will have our honeymoon when the war is over and I come back." Thank God, the Bridegroom of our hearts is coming back again and then we will have our honeymoon!

And now after Jude has pointed out these four helps to "living in the love of God" he stands with uplifted hands to give us his parting blessing and benediction and we hear him saying, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

## GLEANINGS FROM GUIDE TO HOLINESS, 1866

Selected by LEWIS E. HALL

### A SOLEMN TESTIMONY

Dr. Spring, reviewing his long ministerial career, gives the following testimony, which is instructive and full of warning:

"I have seen Universalists and infidels die; and, during a ministry of fifty-five years, I have not found a single instance of peace and joy in their views of eternity. No, nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were men of merciful temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and the theater rather than the house of God; and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity."

### PREACHING HOLINESS

One brother writes, "I find by long experience the truth of Mr. Wesley's teaching, that, where holiness is preached, explicitly as the duty and privilege of all, the work of revival steadily goes on. It is my habit to keep the theme of holiness ever before my people; and they are ever at work, and fully alive to God. Our meetings are all full, and it is a luxury to attend them. Souls are converted every week; and this will no doubt continue as long as they hear and read of their high privilege. So it was in the days of the Wesleys, and so it has been since."

### BISHOP SOULE ON DANCING

Once in Alabama, in a parlor filled with an intelligent and refined company, while the bishop was conversing with a group of friends, another group in a corner were discussing the innocence of modern dancing, most of them in favor of it. At length they agreed to leave it to the bishop, and approaching asked his opinion. (Silence.) "Well, I never saw dancing but once; and I must confess I was pleased with it. I have been to Paris and to London, and most of our own land, but have never seen the exercise but once. (Eager attention.) While I was in Paris, among other things, I saw several monkeys taught to dance, and keep time; and I must confess I was pleased with it; for I thought it became them very much."

### JOHN WESLEY AS A PREACHER

Wesley devotes himself wholly to God and His work. His earnestness and zeal provoke opposition. He is driven from consecrated walls; but he preaches to the multitudes in the streets and the fields. He takes for his motto, "HOLINESS TO THE LORD," and he avows heroically that the world is his parish, and that it is his sole business to spread scriptural holiness over all lands. He is ridiculed, derided, caricatured, mocked and mobbed; but he pauses not in his sublime career.

A scholar with a scholar's love for books and study, he spends the greater part of his life in the saddle and in active duties. With a passionate love for art, especially music and architecture, he turns from their weird charms to blow the gospel trumpet, and call sinners to repentance. With a keen relish for the enjoyment of home and domestic quiet, he becomes the wide world's inhabitant for the sake of souls. With an intense hungering for the sweets of human love, he rises above disappointment which would have crushed an ordinary man, forgets his "in bleeding heart"—his own words—and pauses not in his generous toil to alleviate the condition and brighten the future for his fellow-men. Wandering over the splendid grounds of an English nobleman he said, "I too have a relish for these things; but there is another world," and inspired by the vision of his faith, he falters not in the prosecution of his great life-work. He seeks the poor, the abandoned, the outcasts, the wretched miners underground, and the drunken in the vilest haunts of thickly populated cities. He is a true gospel reformer. He denies himself and lives for Jesus. Thousands rise up to call him blessed. The moral waste which he waters and cultivates buds and blossoms as the rose.

And when at length life closes, and he is gathered to his fathers, having "the joyous confidence that all his cares had helped the progress of his race," and shouting triumphantly, "the best of all is, God is with us," he falls amid the tears of thousands who mourn the departure of one who has been to them a father in the gospel, and is welcomed to his heavenly home with the hallelujahs of other thousands saved through his instrumentality, and gone before him to the immortal shore. Had Wesley chosen the satisfactory portion?

### THE APOSTLE PAUL'S SALARY

Hunger, thirst, fasting, nakedness, peril, persecution, stripes, death. Very much like the salaries of some preachers nowadays; only Paul received more.

The rays of the sun shine upon the dust and the mud; but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself.

Our advancement in the Christian life may be said to depend upon one thing: viz., whether we are wholly directed by God, or are willing to resign ourselves to be wholly directed by Him.

BILLINGS, MONTANA.

### Obedience

The obedience whereby we are purified and the Comforter is received is that of the heart (Rom. 6:17). Some whose outward obedience seems to be faultless have not yet been sanctified wholly, for the heart's desires, affections and will have not been fully harmonized with His law of love; and some who have not yet had outward opportunity to take up active service whereunto they feel called, have nevertheless yielded in their hearts a complete compliance with His will; and it being accepted according to what they have and not what they have not, the blessed Holy Spirit has fully cleansed and entered their hearts.

### FACTS AND FIGURES

By E. J. FLEMING

The population of the United States has increased 58 per cent in the last 30 years. The number of young people attending high school has increased 517 per cent. The number attending college has increased 417 per cent.—*The Watchman and Examiner*.

The world's unemployed doubles that of a year ago, now totalling 20,000,000.

It is interesting to note that in 1905 the Southern Methodist Episcopal church had 400,000 more in Bible schools than did the Baptists. In 1925, twenty years later, the Baptists had 400,000

more than the Methodists. In 1931 the Baptists claim 800,000 more in Sunday schools than the Methodists have.

Reports from fifteen District Assemblies held this year indicate an increase in the Church of the Nazarene Sunday schools of 7,566. At this ratio our Sunday schools should easily go over the 200,000 mark before the General Assembly convenes next June.

The number of missionaries sent out by the leading denominations is as follows: Presbyterians, 1224; Latter Day Saints, 836; Methodist Episcopal, 822; Congregational, 615; Roman Catholic, 541; Baptist, 531; Protestant Episcopal, 271; Disciples of Christ, 225. Forty-two American denominations send 7,809 workers to 88 countries. The Congregationalists stand tenth in membership and fourth in the number of missionaries sent out.

The population of Japan is 62,045,517. The scholastic census shows 15 per cent, or 9,312,517 children are in school. Only 9.26 per cent of the children in the Philippines are in school, and Burma, with a population of 13,212,000 have 675,882 children in school, or 5.1 per cent, while it is said that French Indo-China has only 1 per cent of her children in school.

The Salvation Army bill recently passed by the House of Commons in London provides that the general of the army shall be elected by the High Council and that the property of the army in Great Britain involves a change in the charter desired by most of the members of the Salvation Army, but which could only be effected by an act of the British Legislature. Under the old charter it was possible for the general to make a secret appointment of his successor.—*The Globe Review*.

For many years deaths have exceeded births in France, up to 1930. In that year the table turned and there were 100,000 more births than deaths. In the year preceding there were 12,000 more deaths than there were births. The number of births in 1930 was 748,911.—*The Globe Review*.