

NOTICE TO THE RESEARCHER

At the time of microfilming, no issues of the following volume had survived with any cover. It is not known whether a cover was or was not used for this volume.

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 7

JANUARY, 1932

NUMBER 1

BETTER PREACHING NEEDED

By THE EDITOR

THE content of the gospel of Jesus Christ needs no revision to meet the demands of any age or generation. But it is possible to preach the best gospel in a very poor manner, and the manner reflects upon the content. Sometimes the content is rejected without investigation because the manner of presenting it is so faulty. On the other hand, sometimes a poor gospel finds a better hearing than the content deserves because the method is so splendid. And sometimes preachers foolishly tamper with the content of the message of Christ when what they should do is to improve their own manner of presenting that message.

If we are not mistaken in our observations, we believe there is an increasing interest in preaching. Someone has said that for almost a generation churches have looked for financial secretaries and business, educational and social managers, but are now awakening to the fact that there is actually no substitute for a preacher. Hence this observer remarks, there is now a rather widespread search for good preachers. Secretaries and managers are not finding pressing demand for their services. Schools and seminaries which have adopted methods for producing church leaders who cannot preach are not finding ready market for their products. Church committees and superintendents are hunting for preachers.

At any rate there seems to be a place for well qualified men who can preach the gospel effectively. Styles in oratory have no doubt changed in favor of a simpler and more direct form of address. But the preacher who can convince and move men is in increasing demand. Perhaps there is keener criticism of the shallow sentimentalist, but there is appreciation of the straight thinker and sincere exhorter to righteousness. The man of studied style and artificial tone may be dubbed a pretender, but people come to hear the preacher who speaks like one shooting straight from the shoulder and who "means what he says."

But to be a better preacher now means more than it ever meant before. It is as though the preacher had less to hide behind now than

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formerly. His parishioners are too well informed to permit him to get by with the mere appearance of learning. They are too critical to long respect anything short of sky-blue sincerity and snow-white purity. They are too capable to follow a haphazard and uncertain leadership. The call to be a better preacher is a call to inward improvement of every sort. It is too late to be crediting permanent success to some single incidental endowment or accomplishment. The better preacher must be a better man and better Christian in a little stricter sense, it seems to us, than ever before.

A call for better preaching is a call for more and more earnest prayer and deeper devotion. It is a call to undivided interest in the task of the preacher. It is a call to more study and more definitive study. It is a call for fuller heart preparation. It is a call for a fuller pouring out before God and to men. Indeed the challenge for better preaching is a challenge to the whole manhood of the preacher.

EDITORIAL NOTES

The Preacher's Magazine completed its 6th volume with the December issue, and here we are setting out on the 7th year of the Magazine's history. Confined as our subscription list is to preachers, and, more narrowly still, to preachers of full salvation, we have never had a very large circulation. Sometimes my conscience has smitten me with the thought that the Publishers are compelled to take a loss every year, and more than once I have suggested to them that at the close of some volume perhaps we should suspend. But always they have said, "No, let's go on. The money loss which we sustain is more than counter-balanced by the realization that we are rendering a service—a service which is unique, and which we believe is appreciated."

And tonight as I have thought of the labor involved in planning and preparing the seventy-two issues which have already appeared I have felt sure that at least a few preachers have preached better a few times or have performed some small service connected with their holy calling a little more efficiently on account of the suggestions offered in these pages. And in the assurance that such has been the case, I have found ample reward. And in the hope that we may render further service to those engaged in the grandest and most difficult of callings we send forth this first number of the new volume. Also we are planning as carefully as we can and are hoping to make the magazine better this year than it has been before.

Some preachers have written us that certain single features have been worth the subscription price to them, and the promptness with which many renew their subscriptions at the end of each year makes us think they find profit in perusing

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.

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the material furnished. Now and then we meet a preacher who tells us he has all the volumes from the first and that he finds that certain features are useful without regard to dates.

But I am wondering if there are some who have neglected to renew this year. Brother, we do not want to lose you out of the family. Then I am wondering if I might not renew a request which I made once before—the request that each subscriber show the magazine to a brother preacher and suggest that he take it for a year. A few hundred new subscribers would lighten the burden for the Publishers and would render a service which we would very much appreciate. We do not expect you to push the subscription matter. Just show a brother preacher a copy and tell him what you think and offer to send in his name for him—that's all.

Have you seen the new work on systematic theology by Dr. A. M. Hills? If you have not there is a treat in store for you. I have had the second volume but a few days, but I have found genuine delight in this monumental work of this wonderful Christian scholar and teacher. Of course young preachers will make this work their standard in theological matters, and they will be safe and correct in doing so. But even those who have read theological books for a generation will find here a combination of orthodoxy and freshness that will surprise and delight. I even prophesy that many an "old preacher" will read this one more treatise on sound doctrine before he dies. The work is in two volumes. Better get your set right away.

Many successful pastors have found it beneficial to plan their preaching program for a considerable length of time. And since this is the beginning of the new year, it is the proper time to think through the program for the next twelve months. Pastors who make these forecasts of their preaching program are careful not to become enslaved and their plans are always subject to revision and improvement. Some of them are careful not to indicate their plans for the future to their listeners. They say that when they preach poorly and then intimate to the people that a lot more of the same kind has already been planned, the people are likely to become discouraged and the attendance and interest will wane. Nevertheless, for their own guidance, they find it a help to forecast their preaching program in order that there may be roundness in it. For every preacher must know that he is called to preach all the words of this life to his people and that he is likely to become over-balanced on favorite themes to the neglect of other truths which his people should hear. I myself can testify that I find it quite helpful to plan and think considerable time in advance. In fact it is positively necessary for me to forecast if there is to be any semblance of maturity when my time comes to preach to men.

Charles Spurgeon's grandfather was a preacher. And when Charles himself was late to a service in which he was expected to preach the grandfather was asked to take the service. The elder man was just well launched into his sermon when Charles arrived. Immediately the grandfather yielded the service to Charles, and as he did so remarked, "My grandson can preach the gospel better than I can; but thank God he cannot preach a better gospel than I can."

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DEVOTIONAL

THE GLORIOUS CHURCH OF GOD

A Series of Messages Delivered at a Ministerial Gathering, Stittsville, Ontario, Canada, May 19-24, by Rev. P. Wiseman, D.D., International Holiness Evangelist and Teacher of Ottawa, Canada

MESSAGE ONE

THE DIVINE INSTITUTION—THE CHURCH OF GOD

GLORIOUS things are spoken of thee, O city of God" (Ps. 87:3).

"Christ also loved the church, and gave himself . . . that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5:25-27).

The church of God is figured under various comparisons in the Bible.

It is represented as a city. Cities were built by men for people to inhabit. Christ said, "I will build my church" (Matt. 16:18). He is the foundation, "On this rock"; and He is the builder, "I will build"; the material, "Living stones." Cities in ancient time were well protected, compassed with walls. The church of Christ is a strong city (Isa. 26:1), with the wall of Providence (John 1:10), the protection of angels (Ps. 34:7), a supernatural protection, "wall of fire" (Zech. 2:5); a city of holy people, "They shall call them The holy people" (Isa. 62:12), so the church is a holy church. It is "a city that is set on a hill cannot be hid" (Matt. 5:14); there to shine for Christ.

The church is compared to the moon (Cant. 6:10). The moon receives her light from the sun, so the church from Christ; the moon gives light by night, the church during the night of sin.

The church is compared to a natural body: "Baptized into one body" (1 Cor. 12:13). "One body" (Eph. 2:16). "Edifying of the body of Christ" (Eph. 4:12). "He is the head of the body, the church" (Col. 1:18, 24). What a wonderful and unique organism is here suggested! What a glorious union!

The church is the temple of God (2 Cor. 6:16). The ancient temple was built of costly stones, the church of spiritual stones (1 Peter 2:3) a glorious structure, so the church; the Lord filled the former and He builds and fills the latter.

The word church from the Greek, *Ekklesia*, meaning, "the called out." It is used in the New Testament to denote the whole body of believers (Acts 20:25, Eph. 5:23), on earth with Christ as the Head, sometimes called a family, part of which is in heaven and part on earth (Eph. 3:15); used to denote a local band of believers (Rom. 16:5), a congregation (1 Cor. 14:19).

God is glorious in holiness (Exodus 15:11), angels celebrate Him as holy (Isa. 16:3), His earthly house. Zion should be holy (Joel 3:13), glorious in holiness. The church should be a glorious church.

GLORIOUS AS TO HER ORIGIN

As Eve came from the side of Adam so the Church of Christ came from His precious side. She is a child of heaven; a divine institution. Other institutions are largely of human origin but not so with the church. She is of God. She is God's institution in the world.

The Christian church is being built by Christ. "I will build my church." To use another figure, the church is His bride, preparing for the marriage feast.

GLORIOUS AS TO HER ORGANISM

This may not be said as to her organization but it should be the case as to her organism, the illustration of which is the human body of which Christ is the head. This we have already seen.

There is here the suggestion of purity. The body should be as pure as the Head. Christ gave Himself for the church, that He might present it unto Himself a glorious church not having spot or wrinkle or any such thing.

What unity is here suggested! "I in them and thou in me that they may be made perfect in one that the world may know." Every member

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in perfect unity with the rest, even the unity of organism.

What harmony is here revealed! Every member functioning perfectly in his place. The hand does not say to the eye, I have no need of thee; and so on. Every one his place and every one filling his place! Pastors, teachers, evangelists, governments, etc., and in every local church, if that church functions properly in the will of God; God will raise up officers for every branch of the work.

It is the duty of every member of the church of Jesus Christ to realize this, seek his place, work for the unity of that glorious body, and see to it that he is filled with the Holy Ghost, for that is God's order. The early church were "all filled with the Holy Ghost."

GLORIOUS IN HER MISSION

The "Acts of the Apostles," describe the church in her qualified condition! What a wonderful record! What a glorious condition!

The church is a saving institution: the sphere and the instrument of the Holy Spirit's administration; the place in which He works, and the instrument through which He works. It is specifically an evangelistic and missionary institution; in other words, a saving institution. Her mission is to go and teach all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost, and the promise is "Lo I am with you always, even unto the end of the world."

A marked aspect of the mission of the church is intercession. She is an intercessory institution. There is the intercession of Christ in heaven; the intercession of the Spirit, who "maketh intercession for the saints" (Rom. 8:27) and there is the intercession of the church. These three naturally blend and are all necessary. Without the first there is no access to God; without the second there is neither the disposition nor the power to plead with God; and without the third there is no connection of human sympathies with the benevolent purpose of God. Has the church lost this aspect of her mission?

The church is an active institution. Her privilege as well as duty finds expression in the words, "Occupy till I come," coworkers with Him. It is true she is waiting, watching for His return, but she is active, laboring fervently for him; suffering with and for Him (1 Pet. 4:14-16).

The church is a militant institution. "Like a mighty army moves the church of God." God designs that His church should be a glorious and

victorious army under the great Captain of her salvation. She should neither know nor suffer defeat under any circumstances or at any time. Victory is stamped on her banner. "They overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death."

The soldiers of this army obey their commander; they stand together; they are always either in preparation for service or in active warfare; they are free from worldly entanglements; they love the holy army and the cause for which it stands.

As a militant institution she must conquer. "The gates of hell shall not prevail." Final and glorious victory is sure.

GLORIOUS IN SACRIFICE

"Christ loved the church and gave himself for it."

Love and sacrifice go together. He loved and gave. He gave because He loved, and the extent of His love may be measured by the gift, namely, Himself.

This is a test for us. How much do we love? The extent of the gift of ourselves with all that we have is the answer.

GLORIOUS AS TO HER PRESENTATION

What a time this will be when the church is presented to Christ! "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). Virgin means purity; espoused to one husband and is greatly beloved by him for He gave Himself for her. A virgin longs for the wedding day when she shall be presented and become the bride, the Lamb's wife.

She shall be caught up by Him (1 Thess. 4:16), given a glorious body. "We look for the Savior, . . . who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21); married to Him who died for her: "The marriage of the Lamb is come, and his wife hath made herself ready;" "And shall reign with him."

What a day! What a wedding! What glorious honor to be found among the espoused!

CONCLUSION

Brethren, we are called to fill important offices in this glorious institution of God; called to be leaders of His people; called to lead His people, His church, into holiness, into glorious warfare, into real victorious aggressiveness for Him. We are called to preach holiness by our

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lives as well as in our sermons. What a responsible people we are! We are here to realize this responsibility and go down before God till we are fitted and qualified for the task. May almighty God help us. Amen. He can and He will. Let us pray!

Faithfulness in little things rules over great things. Faithfulness in the least leads to faithfulness in the most. Faithfulness on earth gives a place "with Him" over the earth. Faithfulness unto death wins the crown of life.—PUBLISHER UNKNOWN.

EXPOSITIONAL

HOSEA THE PREACHER OF LOVE AND REPENTANCE

By OLIVE M. WINCHESTER

*"Tho' fallen on evil days,
On evil days tho' fallen, and evil tongues;
In darkness, and with dangers compass'd round
And solitude."*

IN THE prophet Hosea we find a man of contrasting characteristics to the stern preacher of judgment, the prophet Amos. Following the pungent denunciations of the social evils and religious sins of the day comes the tender call of divine love bidding man repent of his evil doings. As the northern kingdom passes out into the night of captivity and extinction, we hear the appeal of the prophet poured forth with yearnings and longings calling the people to return to God.

THE DAYS IN WHICH THE PROPHET LIVED

There have been various opinions as to the dates to be assigned to the period of Hosea's prophecies, and it would seem that no absolute decision may be reached. We can, however, come to some general conclusion: Probably he began his work at the close of the prophetic career of Amos and thus during the last part of the reign of Jeroboam. Accordingly he would face the same conditions socially and religiously that the preceding prophet denounced. Moreover he shared in common with Amos in the prophecy of the fate of the house of Jehu and finally of Israel, for he announces, when a son is born unto him; "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause the kingdom of the house of Israel to cease. And it shall come to pass at that day, that I

will break the bow of Israel in the valley of Jezreel."

While the beginning of his prophetic work was thus more or less identical in time and situation with the former prophet, yet in its extent it covered a longer and more turbulent time. With the death of Jeroboam II the strong hand that had held the kingdom together was gone. Thereupon began a dissolution of the nation. His son, Zechariah, reigned only six months when he was slain at the hands of conspirators under the leadership of Shallum. But Shallum in turn fell under like circumstances after he had reigned only a month. This time the leader was Menahem who succeeded in holding the throne for ten years and left it to his son, Pekahiah. For many years the kingdom had been in the grip of "an arrogant military despotism." While a strong man sat upon the throne, there was a "military prosperity in the land," but when he was succeeded by weaker men, then the nation fell a prey first to one military adventurer and then to another.

The fact that Menahem was successful in retaining his throne for so long a time was due to the weakness of Syria which was suffering under attacks from Assyria, and moreover Assyria itself was restrained at times from revolts within its empire and thus could not make the advances that it otherwise would. Again when bidden to do so Menahem submitted to Tiglath-pileser. Added to all these reasons, however, is the fact that he himself manifested ability. But for the most part as far as internal conditions were concerned, his source of strength lay in the iron hand with which he ruled. "His throne," says Geike, "rested largely on terror, for he waded through blood to reach it. The people of Tiphshah or Tappuah, not far from Tirzah, and

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those of other towns, were ruthlessly butchered for adhering to Shallum and not opening their gates at once to his murderer. Nor did he shrink from cruelties which had seemed to the Syrian Hazael too shocking to be inflicted even on enemies, when Elisha foretold that he would commit them. Raised by a ferocious soldiery to the crown, Menahem had the iron hand needed to keep them down, when once he was master."

After the death of Menahem when his son had succeeded him on the throne, a revolution broke out again when hardly two years had passed. Pekah headed the conspiracy and murdered the king. During his reign inroads were made by Tiglath-pileser, king of Assyria, and towns on the east of Jordan were taken, also sections within Galilee. To protect himself against the invasions of the great king, Pekah formed an alliance with Rezin, king of Syria, to place a scion of their devising on the throne of Judah who would likewise unite in a concerted effort to withstand the invader. This occurred during the reign of Ahaz, and while it brought great terror to the heart of this Judean king, yet did not prove successful.

Succeeding Pekah, Hoshea, a vassal king under Assyria, came to the throne. Although he paid the tribute to Assyria at first, yet under the galling yoke of this burden, through the influence of an Egyptian faction that was ever present in Samaria, he made overtures to Egypt for help. This brought down upon him the wrath of the Assyrian king and led to the final siege and overthrow of the capital city.

With such military disturbances in the land, the prevailing conditions under Jeroboam would only grow worse. "All classes of society became demoralized," says Robinson. "Even the priests turned bandit and rejoiced in the sins of the people, because it increased their revenues. Things went from bad to worse, until the prophet exclaimed, 'There is no truth, nor goodness, nor knowledge of God in the land. There is naught but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood' (4:1, 2 R. V.). The conditions were terrible! Religion sank into the most sensual idolatry. Family life, especially, became dissolute. Upon it, accordingly, the prophet laid his heaviest indictment. To express their hopeless condition he uses the hateful word, 'whoredom' some sixteen times. As Davidson says, 'Hosea lived during, perhaps, the most

unquiet and turbulent times through which the country had ever passed!"

THE LIFE OF THE PROPHET

Amos had passed his days in the wilderness of Judea as a herdsman and visited the northern kingdom and its marketplaces only occasionally, but since Hosea refers frequently to various places in north Israel such as Lebanon, Tabor, Bethel, Jezreel and since he mentions "Ephraim" many times, it is generally concluded that he was a native of the northern kingdom. "In every sentence," says Ewald, "it appears that Hosea had not only visited the kingdom of Ephraim, as Amos had done, but that he is acquainted with it from the depths of his heart, and follows all its doings, aims, and fortunes with the profound feelings generated by such sympathy as is conceivable in the case of a native prophet only."

From other references in his writings it is concluded that Hosea belonged to the agricultural life of the community. In the figures which he uses, he takes his pictures from rural life. "For Israel hath behaved himself stubbornly, like a stubborn heifer; now will Jehovah feed them as a lamb in a large place," Hosea tells us. And Ephraim is a heifer that is taught, that loveth to tread out the grain; but I have passed over upon her fair neck; I will set a rider on Ephraim; Judah shall plow, Jacob shall break the clods." Further, "I drew them with cords of a man, with bands of love and I was to them as they that lift up the yoke on their jaws; and I laid food before them." Thus both prophets came from the more common walks of life among the people of the day.

When we come to the home life of Hosea we enter into many perplexing questions. His marriage has ever been on occasion for questioning. Some have considered that here we have an allegory rather than the actual facts, but the plain narrative of the text would seem to indicate that we have recorded what happened, not an imaginary account to illustrate some truth, state or condition.

Accepting the incident as actual, we find the main difficulty in the command given in 1:3, "Go, take unto thee a wife of whoredom and children of whoredom." The objection is raised that such a command would not be given by a righteous and holy God, moreover it is further asserted that Hosea would not have understood such a command as the voice of God, and finally

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that had he thus taken a woman who was an avowed sinner, he would be giving assent to those very sins for which he was condemning his countrymen by thus entering into marriage vows. The resulting consequences of such an interpretation are such that one feels that there must be some error in the meaning deduced from the verse. Accordingly it has been suggested that the thought indicated is that Hosea was bidden to take to himself a wife who had such tendencies which, however, had not manifested themselves in open sin. Eiselen states, "Gomer is thought to have been unstained when she became the wife of Hosea. This view is supported by the expression 'a wife of whoredom.' Had Hosea actually meant to say that she was already devoted to an unchaste life he would in all probability have called her 'a harlot.' The expression seems to denote a woman of unchaste disposition. The evil tendencies were within Gomer, but they had not yet manifested themselves. Hosea loved her dearly, but his love was not sufficient to prevent the outbreak. She finally abandoned him for her paramours, or perhaps for the licentious rites connected with the worship of the Baal."

In the tragedy of the home life of Hosea he was being prepared to understand the yearning of the divine heart over the nation which like Gomer had within it the seeds of unfaithful conduct which were leading it astray. No other way could Hosea have entered so fully into the depth of sorrow and grief over the waywardness of those loved.

Not only was Gomer herself a representation of the state and condition of Israel, but the children received symbolical names significant of the same. Jezreel, the son, we have already mentioned. Then the first daughter was called Lo-ruhamah signifying that she hath not obtained mercy and the second daughter Lo-ammi, not my people. The name given to the son indicates the doom awaiting the nation and the names given to the daughters describe their present relation to Jehovah.

How soon after Hosea's marriage the evil tendencies broke forth, we cannot tell. But when these once asserted themselves, they seem to have reigned without mitigation. Wildly she sought after her paramours. Though Hosea sought to make every provision which might satisfy her, yet to this she remained insensible. With sadness of heart he observes, "She did not

know that I gave her grain, and the new wine, and the oil, and multiplied unto her silver and gold, which they used for Baal." So steadfast is the love of Hosea that even after Gomer has sold herself to another, he sought to redeem her and bought her to himself for fifteen pieces of silver, giving her charge that she is not to follow in the paths of whoredom any more. Whether this brought the unfaithful wife to a return in loyalty and love we are not told. The account as given has been sufficient to set before us in a realistic way the nation in its relation to Jehovah, and the fact that interspersed with these admonitory warnings there are promises of restoration to full favor would indicate that in his home Hosea finally conquered by his ever faithful love.

THE PROPHET'S STYLE

When we come to consider the style of this writer, we note that the book does not fall into definite divisions and often the connection is not close. One has described the style as that of sobs and sighs. There is a mingling of rebuke and appeal. In literary form we see a highly poetical tendency and bold and striking imagery. But throughout emotion rather than logic is dominant. Hazard Fowler sums up the case thus, "In Hosea one finds the broken language of intense feeling rather than that of logic. His pictures are not so fully elaborated as those of Amos, nor is his material arranged in so orderly a manner. In depth of sympathy, however, and in delicacy of touch, he far surpasses his predecessor. His figures, drawn especially from forest, mountain and field, are at times supremely beautiful, as when he likens Israel's evanescent attempts at goodness to the morning cloud or the dew that goeth early away. Again, they are of terse power unexcelled—"They sow the wind, and they shall reap the whirlwind!" In both Amos and Hosea, love of nature's changing wonders breathes with the freshness of the morning."

PRACTICAL LESSON

In viewing the life of Hosea we learn as in the case of the prophet Amos that the call of the prophet may not always be to circumstances of pleasure. The ministry of Hosea fell upon days of trouble and sorrow. He saw the northern kingdom sink lower and lower until the captor was upon it. Again we see that the bitter anguish of our own heart is sometimes working out in our lives sympathy and understanding that can be obtained in no other way.

HINTS TO FISHERMEN

By C. E. CORNELL

A Significant Bible Verse

It is better to trust in the Lord than to put confidence in man (Psa. 118:8).

This is said to be the middle verse of the Bible. There are 31,174 verses in all and this is the 15,587th.

Why is it better to trust in the Lord?

1. God is able to deliver.
2. God will deliver.
3. God's deliverance very often miraculous. He delivers in temporalities. He delivers in sickness. He delivers from all sin.

Trusting in the Lord gives assurance to the soul.

Simon

There are five Simons mentioned in the Bible.

1. Simon, surnamed Zelotes, one of the twelve apostles.
2. Simon the leper, so-called because he was formerly afflicted with leprosy.
3. Simon the Cyrenian, who was compelled to aid in bearing the cross of Jesus.
4. Simon the tanner, with whom St. Peter lodged at Joppa.
5. Simon Magus, the sorcerer.

His system lay largely in the mysterious regions of ventriloquism, somnambulism, legerdemain, mesmerism, animal electricity, and diabolism.

Cain

TEXT: *And the Lord said unto Cain, Why art thou wrath? etc. (Gen. 4:6-7).*

Three key words, rejection, dejection, subjection.

I. **Rejection.** Character the determining factor in acceptance or rejection of our offerings. "The acceptance of the offerer precedes the acceptance of the offering" (M. Dods). "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous."

Rejection was the cause of—

II. **Dejection.** The light of God falls upon the uplifted face, but the darkness of the feat-

ures of the man of fallen countenance indicates the dark unrest of his heart. God has not left the man who has displeased him. Though he can not accept the sacrifice, he loves the sinner and desires to save him. The questions of God are intended to arouse Cain to a sense of his danger. A real peril confronts him, but he is shown the alternative—he must either subdue or be subdued.

III. **Subjection.** "If thou doest not well, sin croucheth at the door: and unto thee shall be his desire, and thou shalt rule over him." Sin is a wild beast crouching just outside the door of a man's life ready to spring in and destroy him as soon as the latch is lifted. It is no less true that outside the door of every life there stands One who is not crouching ready to spring and destroy, but who knocks and pleads, seeking admission, One mighty to save. "Behold, I stand at the door and knock."

Sin must be mastered or it will be master. And the only way to get the mastery over sin is to let Christ come in and allow Him to keep the citadel.

Some Present Day Gifts

For God gave us not a spirit of fearfulness: but of power and love and discipline (2 Timothy 1:7 R. V.).

The fourfold inventory of this verse flashes before us some gifts for the spiritual life today.

I. **COURAGE;** "not of fearfulness"; not brute force merely, but moral courage such as Daniel possessed, or the voter who declines to compromise with the "wets," or the young man who says "no" to the tempter companion. There is an element of the same courage in the public profession of Christianity, which the Savior exacts of all followers.

II. **POWER,** which sustains the courage. Peter lacked it in the courtroom, but it came to him at the Pentecost. It was based upon conviction. Patrick Henry's power could not have been exerted without strong conviction.

- III. Love, supplementing power and surpassing in results any other form. After "Africaner," the Hottentot outlaw, was converted through Robert Moffat's mission, an observer, exclaimed, "Oh, God! What a miracle of Thy power!"
- IV. SERIOUSNESS, or as the marginal reading has it, "sobering," which may be construed as nobility of life and dignity of service.

A Sanctified Church

TEXT: Ephesians 5:25-27.

I. IMPORTANCE OF THE SUBJECT

- Twenty-five times as much said in the Bible about sanctification, holiness and perfection as about conversion or regeneration. Regeneration has its place in the Word.
- Jesus—His twofold work: (a) To save a world—John 3:16; (b) To sanctify the church, see text.
- The early Methodists said, "It is the grand *depositum* which God has lodged with the people called Methodists; and to propagate this *chiefly*, God has raised us up. The General Conference of 1824 said, "If we give up this doctrine we are a fallen people." Wesley urged his preachers to preach Christian perfection *definitely, explicitly and constantly*.

II. TWO THINGS ALL CHURCHES BELIEVE

- There is no route to heaven except through sanctification. "Without holiness," etc. (Heb. 12:14).
- That persons are not sanctified wholly at conversion. A subsequent work necessary. Conversion alone does not make one holy enough for heaven. *All churches agree.*

III. WHAT IS SANCTIFICATION? (Negatively—or what it is not).

- Not freedom from the possibility of committing sin. There is a difference between *not able to sin, and able not to sin.*
- Not freedom from temptation. The holy are frequently tempted. Jesus was holy, He was tempted. So were Adam and Eve.
- Not perfection of any kind except *perfect love.*

IV. WHAT IS SANCTIFICATION? (Positively or what it is).

- Separation from ALL sin, self and the world.
- Purification* wrought in the soul by the Holy Ghost.
- A peculiar *union* with God.
- The *power* of Pentecost.

V. WHAT BECOMES OF JUSTIFIED BELIEVERS WHO ARE NOT SANCTIFIED?

- Justified believers are safe for heaven *providing* they have walked in *all the light* shed on their Christian pathway. They have *not* rejected the light of sanctification.
- A justified believer is a candidate to be sanctified *wholly*. None others need apply. Rejecting sanctification will in the majority of cases forfeit justification. "If any man will to do his will, he shall know of the doctrine; whether it be of God, or whether I speak of myself" (Jno. 7:17).

A Complete Salvation

TEXT, Isa. 32:17.

1. "THE WORK OF RIGHTEOUSNESS" OR RIGHTNESS

Shall be for you.
In you.
By you.

2. "THE EFFECT OF RIGHTEOUSNESS"

"Quietness."
"Assurance."
"Forever."

3. THE LIFE HIS WITH CHRIST IN GOD

The work.
The effect.
The result.

Illustration: Do, Daniel Steele once said, "He who resigns the world has no temptation to hatred, envy, malice, anger or jealousy, but is in constant possession of a serene mind."

A quiet heart in the midst of storm.
An undisturbed calmness.
An unruffled interior when others are boisterous.
Such are those who enjoy "Complete Salvation."

HOMILETICAL

ANALYSIS OF ROMANS

By BASIL W. MILLER

Title: "The need and Processes of completed Redemption"

PART ONE (Chapters 1-8)

I. INTRODUCTION AND SALUTATION (1:1-17)

- Author of the epistle—Paul:
 - Servant of Christ.
 - Called to be an apostle.
 - He was set apart for the gospel.
- Content of the epistle is the gospel concerning Christ:
 - He had been promised by the prophets.
 - He was born according to the flesh from the seed of David.
 - He had been declared to be the Son of God, with divine authority or power.
 - He was also declared thus by the Spirit of holiness.
 - His resurrection affirmed His divine sonship.
 - He is the source of Paul's apostleship.
 - He is also the author of the call of the Romans to grace, and to the ownership of Christ.
- Paul salutes the readers of the epistle, who are the saints at Rome.
 - The readers are beloved of God.
 - They have been called to sainthood.
 - They are the beloved of God.
 - Greetings of grace and peace from God and Christ are given them.
 - Paul remembers their renowned faith, proclaimed throughout the world.
 - They are the objects of Paul's prayers.
 - He desires to visit them that:
 - He may impart some spiritual gift to them.
 - They may thus be established in grace.
 - Each may be a divine comfort to the other.
 - Hitherto he had been hindered in visiting them.
- Paul declares his indebtedness to the

Greeks and the Barbarians—to all humanity:

- He wishes to give to all the gospel in the measure that he has received it:
 - To the Jews this may be a stumbling block.
 - To the Greeks it may be foolishness.
 - To the wise this may be a matter of scoffing.
- The theme of the epistle is the gospel of God:
 - It is the power, or demonstration, of God.
 - It is sufficient for the salvation of all who will believe.
 - Both the Jew and the Greek are included in the bounds of its sovereignty.
 - It is the true revelation of the righteousness of God:
 - This righteousness is progressive, from faith to faith.
- The gospel affirms the principle by which the righteous shall live:
 - This is written therein.
 - Faith alone is the law by which righteousness shall be maintained.

II. THE UNIVERSAL NEED OF THE GOSPEL, OR REDEMPTION (1:18-3:20)

- The Gentiles are in need of redemption, or the gospel:
 - They are without excuse for God has revealed Himself unto them.
 - The gospel is a revelation of wrath against all sin.
 - The material universe is also a revelation of God against unrighteousness.
 - This revelation of the universe has been received by the Gentiles.
 - Hence without the gospel the universe, a revelation of God's wrath against sin, condemns the Gentiles as guilty before God.
 - The unrighteousness of the Gentiles condemns them as standing in need of redemption:
 - They did not glorify God.

- b. They failed to give thanks to God for His beneficence.
 c. Their imaginations were vile.
 d. Their heart-life, or the entire fabric of their mental life, was darkened by sin.
 e. They were foolish, rather than wise, as they professed.
 f. They substituted idolatry for the true worship of God.
- (3) The results of this Gentile unrighteousness were:
 a. God permitted them to live in uncleanness.
 b. They departed from true worship.
 c. Through lust their affections became vile.
 d. Their minds were reprobate.
 e. They were filled with all unrighteousness.
 f. They were degenerate in understanding and in affections:
 (a) This degeneracy touched the mind and
 (b) The emotions as well.
- (4) In face of their knowledge that those who do such things are worthy of death, they continued to live thus.
- (5) Hence, though without the gospel, the Gentiles are without excuse and under the wrath of God.
2. The Jews are likewise in need of the gospel, or of redemption (Chapter 2):
- (1) They are inexcusable in the sight of God:
 a. They do as the Gentiles.
 b. They know that God's judgments are against such.
 c. They know that practicing such, they cannot escape God's judgments.
- (2) They despise the riches of God, which are:
 a. Goodness.
 b. Longsuffering.
 c. Such as lead to repentance.
- (3) They treasure up wrath for the day:
 a. When God's wrath shall be revealed.
 b. When the judgments of God shall be manifested.
- (4) They break the principles of divine judgments, which are:
 a. Given by God according to one's deeds:
 (a) Immortality to the well-doer.
 (b) Wrath to the evil-doer.
- b. To all irrespective of one's status (or person).
 c. Those sinning without the law, are so judged.
 d. Those who sin with a knowledge of the law, are judged by the law.
 e. There is a set time of judgment to come.
- (5) The Jews, knowing the law, are condemned as guilty of sin.
 a. They know the law, and they commit the same deeds as those without the law.
 b. They boast in the law, yet they break it.
 c. Professing to serve the true God, yet as the Gentiles they blaspheme Him.
- (6) Their circumcision is profitable to them when the law is kept, but unprofitable when it is broken.
 a. Uncircumcision, when keeping the law, is counted as or for circumcision, for all alike.
 b. Uncircumcised who keep the law by nature are better than the Jew who does not keep the law.
 c. A true Jew is one who in the spirit keeps the law of God.
 (a) This is a circumcision not of the flesh.
 (b) But it is a circumcision of the heart.
 (c) It is not of the letter, but of the spirit.
 (d) It is one which seeks the praise of God, and not of man.
3. The advantages of the Jews, are many in spite of their unrighteousness and need of the gospel (3:1-8):
 (1) They received the oracles of God.
 (2) They received divine favors.
 (3) Though some were faithless:
 a. The providence of God's faithfulness remained.
 b. God's righteousness remains true.
 (4) Unrighteousness does not commend the righteousness of God.
 (5) But as implied the unrighteousness of the Jews made possible the fuller revelation of God to the Gentiles.
4. The final verdict is that the entire world is guilty of sin and needs redemption (3:9-20):
 (1) All are under sin:
 a. None is righteous.
 b. None seeks after God, nor understands Him.

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- d. Their speaking is evil, as pictured (poetically) by their throat, tongues and lips, and mouth.
 e. Their actions are evil, indicated by their feet, and their ways full of misery.
 f. The way of peace is a stranger to them.
 g. They do not know the fear of God.
- (2) By doing the deeds of the law, they are not justified:
 a. It speaks to those under it.
 b. It silences every mouth.
 c. It brings all the world under the judgment of God.
- (3) The revelation of the law only brought a knowledge of sin, and did not justify any.
5. The implied conclusion therefore is that since the law does not justify, and since both Jew and Gentile alike are under sin, all the world, both Jew and Greek, wise and unwise, need this gospel of redemption.
- III. JUSTIFICATION BY FAITH IN CHRIST THE ONLY SIN REMEDY (3:21-31).
1. Justification by faith in Christ is:
 (1) Separate from the law:
 a. Though it is witnessed by the law and prophets.
 b. For the law cannot provide this righteousness.
 (2) Only by faith is this righteousness made possible.
 (3) It is for all who will believe.
 (4) It is the remedy for all sinners.
 (5) It is the free gift through the grace of God.
 (6) It is the redemption in Christ Jesus.
 (7) It is made efficacious through the propitiation of Christ's blood:
 a. God passed over or omitted the sins done in former times.
 b. That He might reveal or manifest His righteousness at the time of Christ.
 c. In order that He might justify all who believe in Him.
 (8) Boasting through the law or through works is then excluded.
 (9) The excellence of the law of faith is superior to that of works or of the law.
 (10) Justification then comes through faith as separate from the law or from works.
2. Hence justification by faith is the universal remedy for sin:
- (1) God is God also of the Jews and of the Gentiles.
 (2) It establishes the law.
- IV. SCRIPTURAL PROOF OF JUSTIFICATION BY FAITH (Chapter 4)
1. Abraham is an illustration of justification by faith.
 (1) If he were justified by works, he would be unable to glory in God.
 (2) The Scriptures testify that he believed in God.
 (3) His righteousness was reckoned to him not according to his works, but, according to his faith.
2. David testified to this truth that righteousness is of faith and not of works:
 (1) They are blessed whose iniquities are forgiven,
 (2) And whose sins are freely covered.
 (3) That man is blessed to whom God does not account sin.
3. Justification is separate from the ordinances of the law, such as circumcision:
 (1) Abraham was justified before he was circumcised.
 (2) He was justified that he might be the father of all who believe, and not merely of those who are circumcised.
 (3) He is the father of those who walk in the faith he did previous to his circumcision.
4. Justification is also separate from the law:
 (1) The promise came not through the law:
 a. This would negate or make void the work of faith.
 b. The law alone works wrath, and reveals sin.
 (2) It is by grace:
 a. Hence is the free gift of God.
 b. It is also thus for all people, those under the law, and those under faith.
 (3) Abraham is the father of all.
5. Abraham exercised faith:
 (1) He was not weak in faith.
 (2) He did not stagger at the promise.
 (3) He believed, or had faith, that God could perform all that He promised.
 (4) Thus through faith it was imparted to him for righteousness.
6. Therefore justification is by faith in Christ.
 (1) It is by faith in Christ.
 (2) It is narrowed down to include faith in the death and resurrection of Christ.
- (To be continued)

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ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Living Christ

A converted Turk was arrested for reading the Bible and Christian books. As sentence was about to be passed upon him, he asked permission to ask a question. The request being granted, he said, "I am traveling; I come to a part where the road branches off in two ways; I look around for some direction and discover two men; one is dead, the other is alive. Which of the two am I to ask for advice, the dead or the living?" "The living of course," was the answer. "Well," he added, "why require me to go to Mahomet, who is dead, instead of to Christ, who is alive?" So telling was the point made that he was allowed to go.—Selected.

Behold the Lamb

C. H. Spurgeon related the following incident: A young telegraph operator was anxious about his soul. After a sleepless night he went to his duties; while restless and absorbed in the thought of being a sinner he heard the click of his instrument, and with great astonishment and emotion spelled out this message: "From H—, Windmere; to J— B—, Warkworth. Behold the Lamb of God, which taketh away the sin of the world, in whom we have redemption through his blood, even the forgiveness of sins." The message was sent in answer to a letter from a young man who was seeking peace. The message brought peace to the inquirer, and also the operator.—Selected.

Twice Born

Shortly after the sainted Summerfield arrived in America, he met a noted clergyman who asked him where he was born. "In Dublin and Liverpool." "O how can that be?" Summerfield paused a moment, then said, "Art thou a master of Israel and knowest not these things?" A man walking in a cemetery found a tombstone with this inscription: "Here lies an old man seven years old." His natural birthday may have been seventy or eighty years back, but he reckoned from the day when God gave him a new heart.—Selected.

Jesus Paid It All

A preacher went into a coal mine at the noon hour to preach to the miners. Meeting the foreman on his way out he asked him what he thought of salvation. "O it is too cheap. I cannot believe in such a religion as that." Without

replying directly to this remark the preacher said, "How do you get out of this place?" "By simply getting into the cage," was the reply. "And does it take long to get to the top?" "O no, only a few seconds." "Well, that is very easy and simple. But do you not need to help raise yourself?" said the preacher. "Of course not," replied the miner. "As I have said, you have nothing to do but get into the cage." "But what about the people who sank the shaft, and perfected all this arrangement? Was there much labor and expense connected with it?" "Yes, indeed; that was laborious and expensive work. The shaft is a thousand feet deep, and it was sunk at great cost to the company; but it is our way out and without it we could never make our way to the surface." "Just so," said the preacher, "and when God's Word tells you that whosoever believeth on the Son of God hath everlasting life, you say, 'Too cheap,' forgetting that God's work to bring you and others out of the pit of destruction was accomplished at great cost."—Selected.

Miracles as Evidence

The miracles have ever remained the unassailable witnesses to the deity which He claimed for Himself. For this reason it has been in the past and will continue in the future to be the effort of all who are opposed to His being accepted as the Christ, the Son of the living God, to discredit and break down the authority of the miracles.

Blot out all the miracles, and with them all the precious record of the humility and love and compassion of Christ, and the most important lessons as to faith and His power as He walked on earth would be obliterated. We would then have only His words without His works, but no revelation of the new, tender and close relationship between God and man, as was shown by His thus bearing our infirmities and taking our sicknesses upon Him.

The miracles of Christ in the Bible are called "signs" because, like finger-posts, they point to some greater fact beyond them, namely, that the Son of God is indeed come down to dwell among men (Immanuel, God with us). They are called "powers," because the power of God is manifested in saving man from bearing the consequences of sin, from demon-possession, from death; also, because the power of the Creator was present to do with His creatures—the water made wine, the sea calmed, the walking on the

sea, the fish supplying the piece of money—as He would. They are "prodigies," because all the people said, "We never saw it on this wise before." So strong in character are the miracles that they are the very bulwark of His doctrine, and so wonderful is His doctrine that then as now it upholds the miracles.—DR. HOWARD A. KELLY.

A Full Pardon

You remember how, a few years ago, when Aloph Beck was in prison because he was confounded with another man—you remember how, when his innocence was confirmed, the government tried to make some amends for the disgrace and shame that had come to him and his family. Mr. Beck received from His Majesty a free pardon, the effect of which is much greater than can be conveyed by the word "pardon" in the ordinary sense. This comes from the Secretary of the Interior, as we should call him—your Home Secretary; and what does he say? Hear his words: "A free pardon issued by the king, not only forgives crimes, but wipes out the whole conviction, and obliterates every stain which the law had attached to the alleged offense." That is what God says to you now, as He offers you a free pardon—not only forgiveness, but something more; all that appertains to the past wiped out, every stain of guilt obliterated.—DR. A. T. PRERSON.

Faith in Christ

Charles Wesley groped for years in spiritual darkness. One morning he awoke wearied and sick at heart. As he lay on his bed he cried, "O Jesus, Thou hast said, 'I will come unto you'; Thou hast said, 'I will send the Comforter unto you'; Thou art God who canst not lie." A poor woman who was in the house heard him groaning, and, stepping to his door, said, "In the name of Jesus of Nazareth, arise and believe, and thou shalt be healed of all thy infirmities." For a moment a great struggle took place, then he exclaimed, "I believe! I believe!" Instantly peace and joy filled his soul and on the anniversary of this, his spiritual birthday he wrote, "Oh, for a thousand tongues to sing!"—Selected.

Sin's Wages

One Sunday evening Dr. Alexander Whyte of Edinburgh took for the lesson the seventh chapter of Proverbs, about the tempted youth and the "strange woman." He read as far as the end

of verse 9, "He went the way to her house, in the twilight, in the evening, in the black and dark night." Then, without warning to the congregation, he overleaped the intervening verses and resumed at verse 23, "Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life." Suddenly his hand was raised in a passionate gesture of appeal, and his voice rang out in a cry that penetrated to every corner of the church: "Stand up, some young man, and say Amen!"

The thrill that went through that congregation could almost be heard.—Record of Christian Work.

Divine Mathematics

David Brainerd, missionary to the American Indians, died when about thirty years of age. He left a journal in which was chronicled the story of a wonderful life of prayer and devotion. William Carey read it and it fired his soul with a passion for souls which sent him to India where he gained a working knowledge of thirty-six languages and labored forty years without a furlough. Henry Martyn read it and he too, could not rest until his feet pressed the soil of India. Robert McCheyne read it and became a leader in the work of evangelizing the Jews, until today more than fifty societies are engaged in that work. A commercial traveler in the state of New York made a business of praying for the business men to whom he sold goods. He was instrumental in the conversion of one man, who, in turn, led Mr. C. K. Ober to Christ. Ober was the man who found John R. Mott in Cornell University and influenced him in dedicating his life to the service of Jesus Christ. Today John R. Mott can say as John Wesley said, "The world is my parish." When the church brings what she now has to Christ to be blessed and broken and divided, she will learn the truth of the saying, "There is that scattereth, and yet increaseth."—Selected.

Safety in Christ

I read the story of some Russians crossing wide plains studded over here and there with forests. The wolves were out, the horses were rushing forward mildly, the travelers could hear the baying; and, though the horses tore along with all speed, yet the wolves were close behind, and they escaped as we say, only by the skin of their teeth, just managing to get inside some hut

that stood in the road, and to shut the door. Then they could hear their gnawing at the door, and howling, and making all sorts of dismal noises; but the travelers were saved, because they had entered in by the door, and the door was shut. Now, when a man is in Christ, he can hear, as it were, the devils howling like wolves, all fierce and hungry for him, and seeking to drag him down to destruction. But if he has got to Christ, that is such a shelter that all the devils in the world, if they were to come at once, could

not start a single beam of that eternal refuge: it must stand though the earth and the heavens should pass away.—C. H. SPURGEON.

WHICH ARE WE DOING

If Jesus called His disciples to be fishers of men, who gave us the right to be satisfied with making fishing tackle, or pointing the way to the fishing banks, instead of going ourselves to cast out the net until it be filled?—J. WILBUR CHAPMAN.

PRACTICAL

PART IV. MINISTERIAL CONFLICTS

By REV. JAMES CAUGHEY

Compiled by H. ORTON WILEY.

I. INSTRUCTION GAINED IN REVIVALS

IN ONE revival of religion a man will learn better how to preach the truths of Christianity in such a manner as will awaken and convert men than he could in many years close study in connection with his ordinary ministry. Hard-hearted and impenitent sinners are to be broken down into repentance. This may require heavier metal than he has, in his collection of sermons. VICTORY OR DEFEAT are two tremendous words to a minister thus circumstanced; they have cast me down upon the floor, in agony and tears, crying, "Who is sufficient for these things?" He is now thrown upon his own resources, though trusting firmly upon the power of the mighty God of Jacob. His mind is now tasked to the utmost, and his genius too. "Necessity is the mother of invention." New ideas are created in his mind; new methods of illustrating and applying truth, suitable to the exigencies of the case, spring up before his imagination. He cries to God for the holy unction without which all his efforts will be weak as helpless infancy, and all the thunder of his arguments but as the chirping of a grasshopper. He knows it; and, with a certain minister, he says, "O Lord God of hosts! out of my study and into that pulpit I will not go, unless thou engage to go with me." "Enough, Lord!" He enters the pulpit; his soul is aflame, "and longs its glorious matter to de-

clare." And what shall I say? His words go blazing from his lips and fall like heaven's own fire upon the hearts and consciences of multitudes. Let the power of God descend in dreadful grandeur upon the whole assembly; sinners are struck with remorse; new inroads are made in their ranks; and many are converted to God. The servant of God, too, has obtained a new sermon which, by the assistance of the Holy Ghost, may produce similar effects upon other congregations.

There is now a revival; and multitudes, if they are followed up with such a sharp and piercing ministry, will never rest until they find peace through faith in the blood of the Lamb. The services are continued several weeks or months, now that it is clearly evident to all beholders that the grand design of a preached gospel is being accomplished. Gospel truth is now producing its distinct and positive effects—effects which should gladden every Christian's soul, and which cause that minister's heart to dance for joy.

This is the kind of preaching the world needs today. Sinners are to be awakened, penitents brought to God, and new converts built up in their most holy faith. "And who is sufficient for these things?" He who desires to save souls from death must understand how to adopt and wield the truth so as to produce an immediate effect. It is not enough that it is practical; it must be effectual. It will not do to lay down the truth, and leave it there, either to succeed or fail. No! After truth in all its bearings,

truth in every aspect and in all its luster, has been radiating over that mass of mind, the faithful minister must come down from the pulpit, invite those who are seeking pardon and holiness to come forward, in order to be prayed with and instructed. Now that the local preachers and leaders have plenty of work to do with those who have bowed for prayer, let him go from pew to pew, persuading others to go and do likewise. "But," you are ready to say, "he will shorten his days by such tremendous efforts." Be it so. God will raise up others. Better accomplish a great work in a short time, than live many years and do little, perhaps, for his generation.

No man can estimate how much he may do for God, without injury to himself, if he is prudent and fully baptized with the Holy Ghost. Let him exercise the habit of self-control, avoid screaming and unnecessary wasting of his strength in loud singing; let him wield the talent of the church, by bringing forward in the prayermeetings able and vigorous leaders and local preachers. These men of God may be qualified, both by gifts and grace, to pray quite as well as he can himself; they have good voices, physical and intellectual strength, and a good understanding in the things of God. But they want one to lead them forth to war and victory. Let him do this, but avoid attempting to do everything himself; let others share with him the glorious toil, and his health may be as good at the close of such a campaign as at the beginning.

II. EFFECTIVE REVIVAL PREACHING

In a revival, a preacher studies mind—mind at rest, and mind in motion; human nature unawakened, and awakened; in its *sin-sickness*, and in the enjoyment of a *perfect gospel cure*. He is now a curate indeed; and he learns what truths are most suitable to mind in all these cases; the proper truth has been administered and, like a great philosopher experimenting upon nature, he beholds the effects with joy, and by the results, in the experience of fifty or one hundred cases, he calculates with great certainty the effects upon thousands more who are yet to be brought under its searching and saving power. This increases his faith and confidence in the truths of the gospel. The revival affords him the same privilege as is enjoyed by a physician. He stands by his patient, administers to his sin-sick soul the medicine of the gospel, and has an equal opportunity of observing

its effects. Again and again he enters the pulpit with fresh views of the state of his patients. He will illustrate, compound, enforce or soften the truth, as the different states of the people require, and with a tenderness of heart, manner, and power, surprising even to himself. He is no longer a mere speculating, theorizing preacher. New gifts have descended upon him from above; which he may never entirely lose—nay, may increase continually, so long as he appropriates at least a part of each year for such extraordinary efforts. In the meantime, his power and influence with the people of God and, indeed, with the entire congregation, advance daily. His prayers, sermons, and general character are invested, in their estimation, with such a moral grandeur and power as will be almost irresistible, and by which he may speak the most unpalatable truth. Thus, by means of the honor put upon him by the Lord of hosts, if his eye be single, with the help of the Holy Spirit he may bear down all opposition, and carry everything before him in the conversion of sinners.

During the progress of a revival, if he is a careful observer of human nature, he may accumulate a mass of revival materials—that class of truth which is illustrated by facts, and which will be most suitable and effectual in bringing about a revival, or promoting one where it has already commenced; and by which, if he continue to walk closely with God, he may arrive at such a point in his pulpit preparation that, aided by an influence from heaven, sinners may not be able to stand before him all the days of his life. Thus he may become the instrument of the conversion of thousands and tens of thousands of immortal souls, who shall be the crown of his rejoicing in the day of our Lord Jesus Christ.

Every minister of Jesus should aim at such results. How can he rest satisfied without the conversion of sinners, when the means are within his grasp by which such a glorious event may be effected? Who wants to "fight windmills," or "fight as one beating the air"? Any preacher of the gospel, who has been called of God to the work (and if he have not been so called, better that he were earning an honest livelihood by breaking stones by the highway side), may be successful, if he will, in thus winning souls to Jesus Christ.

It is a sad event in the history of any church when the pastor says, "I have no talent for this

kind of work." And pray, what has God sent the poor man into the church to do? What object had he in view on entering the ministry? But perhaps he has a secret desire to be such a successful instrument in bringing sinners to God. It may be that he is coveting earnestly the best gifts; such as the church of God needs in the twentieth century—an age of commercial and scientific enterprise, of general and universal speculation, and excitement to money-making, such as the world has not seen heretofore. The church wants a ministry of strength and power—men having one desire and one aim—men capable of bringing the claims of eternity before the consciences of their hearers, and with such a vividness as will neutralize the all-absorbing interests of time; so as to "stem the domineering influence of things seen," as Dr. Chalmers expresses it, "and to invest faith with a practical supremacy, to give its objects such a vivacity of influence as shall overpower the near and the hourly impressions that are ever emanating upon man from a seducing world."

Show me a minister who is panting for the necessary qualification for turning many sinners to righteousness, and I would say to him, fast and pray and weep before the Lord, till that Spirit whose office it is to bestow spiritual gifts upon men, especially to those who are coveting earnestly the best gifts, shall descend upon your soul in a baptism of fire, filling the heart with that perfect love which casteth out all fear. A yearning pity for lost sinners will then take possession of his heart, and God will open him a door that no man can shut.

III. A SOUL-SAVING MINISTRY THE HOPE OF THE CHURCH

It rejoices my heart that many of the churches of Christendom are awakening, as out of a deep sleep, to the importance of securing to themselves a soul-saving ministry. And, it would appear, they are beginning at the right point; not with a violent attempt to remodel those ministers whose habits, with regard to preaching, have been long formed, and whose sermons have become so stereotyped in their memory as to leave but little room for any new ideas or plans for the salvation of sinners, but in the proper training of their student candidates for the ministry. I was delighted the other day with the following, from a very able pen:

"Circumstances are now beginning to call the attention of the churches to their students. It

is well. For how can any church expect a race of godly ministers to arise out of students whom she had utterly neglected, over whom she had never watched nor prayed? . . . The demand for laborers has, on the one hand, called us to consider how these may be obtained and, on the other, led us to inquire anew into the whole subject of their previous training for the ministry of the gospel, and the feeding of the church of God, which he hath purchased with His own blood. The first question, no doubt, was, How shall we get ministers? But this, after all, is not the main one. With any true church of Christ, the main question is not, How are we to get men but how are we to get living men? How are we to secure a race of living ministers, pastors after God's own heart, who will warn the wicked, and watch over the blood-bought heritage?

"It is not the getting of men that is the question now, nor is it, 'How may we best secure that they shall be learned, able, eloquent, polished, educated men?' No; these may be very needful points; but they are of the second grade. They are not the essentials; they are not indispensable. They ought not to be overlooked by any church, but care ought to be taken that they shall occupy only the second, and not the first place, in the training of our youth. They have too long been treated as paramount; they have too long been held in undue estimation by the people of God. Hence the wisdom of man's words has often made the cross of Christ of none effect. Hence the taste and passion for eloquence, pulpit eloquence have vitiated the simplicity of our taste, destroyed the relish for unadorned truth, and mightily contributed to hinder the simple and natural preaching of the everlasting gospel.

"We do rejoice that the question regarding ministerial character and qualification has at length found its way into a higher region, and is to be treated on higher principles, and as embracing more spiritual elements than it has hitherto done among too many even of the reformed churches of Christendom. We rejoice that our circumstances have at length brought us to this. It is high time that it should be so. We have long enough occupied worldly and secular ground in this matter, and weighed ministers in the balances of earthly literature, or science, or eloquence. We have long enough treated our students as mere aspirants to liter-

ary fame, instead of being those to whom we were to commit the weightiest charge, and the most solemn responsibility which can devolve upon either man or angel. When the question is put, 'Who is sufficient for these things?' it is high time to answer it as the Lord himself teaches us, 'My grace is sufficient.' We have often, in time past, said that learning and talent and eloquence were enough to make a man sufficient. We are glad that this time is gone by, and that a different standard and different balances are coming into use—the standard of the apostles, the balances of the sanctuary. We are glad that we have more fully been led to see that nothing but living men, men of God, men full of the Holy Ghost and of faith, can be ministers in the church of Christ. Our circumstances, we say, have forced this point upon our notice, and compelled us more fully and solemnly to ponder the question. How may we obtain a supply of faithful pastors? Perhaps to some it may seem unwise to take up this point too hastily or act upon it too strictly. It may seem that our circumstances call on us to widen the door, instead of contracting it, when there is such a demand for laborers, and such an abundant harvest whitening over the breadth of the land. But it must be obvious, that if we are to gain ground, or maintain our footing, merely by reason of the popularity or talent or eloquence of our preachers, the hold we shall have of the people will not only be of a worldly and unspiritual kind, but of the most precarious nature. No, eloquence and learning will not avail us. They cannot lay the foundation deep enough.

THE CHURCH'S PROBLEM

By ROY E. SWIM

THAT Christian fruitfulness is Christ's objective both for the individual believer and for the church we all agree. "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit and that your fruit should remain." But that most of us are falling far short of that degree of fruitfulness which we would desire to see we will equally well agree. So great are the issues involved that if we are failing in any degree, it is essential that we search diligently for the cause of failure and the secret of success in winning men to Christ. Three questions confront us: first, How can we better reach the unsaved—the frankly non-Christian? second,

How may we prevent the necessity for our own people being frequently reclaimed? third, How can we persuade more of those who are saved at our altars to unite with the church?

The Church of Jesus Christ is in its very nature militant. Its success and very existence depend upon its continued advance into the territory of the enemy. The very urge of the Spirit of Christ within is to reach those who have not been reached with the glorious good news. Lost souls must continually be saved or the Church is lost. The church which is not seeing men come to spiritual life is already dead. Our supreme mission is to the frankly non-Christian multitude.

The first and most important equipment for soul winning is the pentecostal blessing. We say that a sanctified and Spirit-filled church and ministry will be fruitful. Our contention is scriptural. "Every branch in me that beareth fruit he purgeth it, that it may bring forth more fruit." But in the face of this how little are we actually accomplishing in the name of holiness! Do we actually possess what we profess?

In some places no doubt there is a sad lack of the experience of heart holiness. To believe in the doctrine is one thing; to possess the experience is quite another. A never-ceasing emphasis on the doctrine and a persistent insistence that our people press on into the experience is ever necessary. In the earlier days of the movement we were made to feel that unless we were either enjoying the blessing—the second blessing—or were earnestly seeking it, we could not hope to retain the favor of God. This must still be our position and be so vigorously pressed that those who are wandering in the wilderness will quickly come to their Jordan crisis and enter into their inheritance. The holy, fiery baptism will transform many deserts into watered gardens of fruitfulness.

It is evident, however, that many genuinely spiritual churches are nevertheless falling far short in the matter of reaching the unsaved. In such a case the difficulty is generally found in a wrong emphasis and method in its efforts. One of the chief errors is the institutionalizing of soul-saving endeavors. An evangelist is called, a campaign is put on and the church as a whole rests in the security of the efficiency of the revival as an institution. The special meeting has become the time honored machine on which we try to cast the burden of our own personal responsi-

bility to God and lost men. It is an error. No revival meeting, as such, ever yet produced results. Soul saving is a matter of personal heart burden and strong crying and tears on the part of the preacher and people. Every evangelist and pastor knows that the fruitful meeting comes when the people of God fast and pray and with broken hearts go out into the highways and hedges of their own neighborhoods and friendship circles and compel them by love to come in. From the very beginning of the church personal soul-winning has gone hand in hand with public evangelism. No individual Christian can shift his responsibility for the circle of his influence by blaming the evangelist or the revival meeting for not producing results in reaching the "outside."

Such a heart passion for the lost as will make a revival meeting a success will leap over the bounds of the special occasion and will produce results in season and out of season. Many pastors have experienced that often their most stable converts have been those who sought the Lord in the regular services or in their homes. Investigation will generally disclose that someone, a Christian friend or neighbor, has been praying for them and dealing with them for some time.

The age in which we live, perhaps as in no other, demands the person to person touch. This is the age of salesmanship. Men are used to being importuned to do almost everything that they do. The appeal of logic and personal interest is being brought to bear upon them every day. If the church is to rally to the occasion it must meet the pressure, not with "high pressure methods" but with the irresistible constraint of a Christlike love in daily personal contacts.

The fact that many of our revival meetings are largely given to the reclamation of the backslider rather than to the reaching of the non-Christian may not be due so much to the failure of the meeting as to the failure of the preparation months before the meeting. If our people are backslidden in appreciable numbers we cannot expect "those who are without" to have a great deal of confidence in or desire for the religion we represent. We should expect the evangelist to uncover the hiding place of every backslider and help him back to a place of victory. It is his God-given duty. But the duty of establishing believers in the faith and nurturing their spiritual life belongs to the pastor

and the spiritual leaders in his flock. It is true that many will backslide in spite of the best that we can do. But there is no doubt that many times an incorrect emphasis on the part of pastor or people is to blame for such instability in those who are weak.

As long as we place the major emphasis in Christian experience on a trip to the altar we can hardly expect to get farther than that. That the initiation into the riches of grace comes at the two crises of Christian experience is agreed. But the lengths and breadths and depths and heights must be the goal of every believer and of the pastor for his people.

The development of the Christian life has but one source—the Fountain of Life. The consciousness of the presence of God, the vital and personal union of the believer with Christ is the one essential of the healthy Christian life. "If ye abide in me" is Christ's one condition. If this is true, the cultivation of the devotional life is the key to constancy in Christian experience. Our people must be made to see that realization of God's presence, the smile of His approval is far more important than any other blessing or gift of power. It is in devotion that we cultivate acquaintance with God. "That I may know Christ" was Paul's ambition. An enlarging acquaintance deepens love, and love is the heart of the Christian religion. There is no higher grace.

It is with our young people that our greatest problem of instability lies. The pitfalls and allurements of the world are multitudinous. But such an ever increasing devotion to God as should characterize every normal Christian life would be the cure forever of the pull of the world. An insistence on habits of devotion, prayer, meditation, and reading the Word should, constantly be made by the pastor of his young people. Every method to accomplish this should be employed. A praying church will largely solve the problem of "threshing old straw" and at the same time will be a soul-winning center.

We have got quite used to the distorted proportions appearing in many reports of our revival meetings—"Two hundred seekers; fifteen joined the church; more looking our way." All recognize that several factors enter to make such reports seem so out of proportion in conversions to accessions. Sometimes "repeaters" are counted, which would reduce the number likely to one-

half. Then there are backsliders reclaimed who are already members of the church. Besides there may be a goodly number of members of other churches who have been renewed. Nevertheless, discounting these factors, there remains the fact that many who have been reached from the non-Christian group are lost to the church.

Everything is in the favor of the church which wins a man to God retaining him as a member. That church is his spiritual home, his birthplace. Its people are his people—his spiritual kin—who travailed for his spiritual birth. It is no more than right that we should claim those who are converted at our altars as our spiritual children immediately. Others who cannot be to them what we can be are watching for them, seeking by every means to gather them into their fold. The revival season should by all means be used to get new converts into the church. While the spiritual tide is high and the newfound joy is at its white heat, the new convert should be molded and fused into the body of Christ. The pastor and membership committee should ever be diligent to invite those who have clearly been saved to cast their lot with the church. We believe in our church and we should make no apologies for inviting others to share our joy with us.

Often much patience and persistence are required to win some. They have questions and misgivings which must be tactfully met. Some people like to be coaxed; they must be sure that they are wanted. It is the pastor's place to follow such until they are won. Supplementing the pastor's efforts it is the duty of the membership committee to seek out those who are subjects for membership. How much more valuable to a church is such a committee than one which acts merely as a board of elimination.

Finally the attitude of the church itself is the greatest drawing card to those whom we would have come among us. A joyous, victorious, spiritual church is a real attraction. Activity and achievement also hold an appeal to people of energy. Men like to belong to a going concern. Added to this a church which would win must be a friendly church. There should radiate from everyone, from pastor to janitor, a spirit of Christlike good will and brotherliness to the stranger and to all.

SOME PREACHED NEW YEAR'S SERMON OUTLINES

By BASIL W. MILLER

Casting my Anchor in Glory

TEXT: "Launch out into the deep" (Luke 5:4). "Sailing was now dangerous" (Acts 27:9).

Introduction: Life is an ocean on which we sail from birth to death. Its ports of entry are numerous, but its ports of leaving are two.

We can cast our anchor in glory, or sail the turbulent seas of sin, through a dangerous sea, and the River of Death will swallow us up. The song writers have noted this in such hymns as "Sail On," "My Anchor Holds," and "The Pilot of Galilee." "Master the tempest is raging" brings forcibly to our attention the dangers of the sea of life.

As we enter out upon the sea of the New Year, think of the voyage. Ask these questions:

I. WHICH VESSEL SHALL WE TAKE? There is but one safe vessel, The Old Gospel Ship! Note this is a (1) Safe vessel—no storms of life can sink it—no winds can move it from its moorings; (2) Built by the Master Builder—not man made, but God is its Author; (3) Made the voyage before—not an untried vessel is the Gospel Ship.

II. WHO SHALL BE THE PILOT? Jesus, the Pilot of Galilee, alone is able to steer the vessel to the harbor. (1) He knows the route. (2) The ship belongs to Him. (3) He loves the passengers. (4) He has guided the souls of men to that better land through these ages, and not one passenger has He lost.

III. WHAT CHART SHALL WE FOLLOW? There is only one reliable chart, and one unerring compass—the Bible. (1) It points the way safely to the North Star of our Redemption. (2) Every dangerous channel is marked (sins, passion, evil, etc.). (3) It is so reliable that it does not deviate one iota from the true path of happiness and security for the soul. (4) Mariners on the oceans lose their compasses, or they are affected by conditions of weather, and the ships are wrecked. Not so with our Compass. Ages and conditions never affect it.

IV. WILL THE ANCHOR HOLD? Lieutenant Wilson, of the U. S. Navy, told me he had crossed the Atlantic thirty times in severe storms, and the security of the anchor gave him more comfort than anything else on the ship. Thank God for an Anchor that will hold (1) Storms cannot move it from its moorings. (2) Waves cannot break its grip on the Rock of Ages.

V. WHAT SHALL BE THE PORT? The Gospel Ship sails to but one port—the Port of Heaven. Jesus guides to but one haven—the Glory World. When the anchor is dropped on the other side it is cast in glory! (1) Note the beauty of the port. (2) The grand reunion will be held at the dock. When Dr. Chapman's ship, the *Bremen*, docked in New York City, thousands were out to be reunited with their friends. But this reunion shades into darkness in comparison with the one in the Port of Heaven.

Conclusion: I will trust my all to the Gospel Ship.

God Commands, "Forward!"

TEXT: *Speak unto the children of Israel, that they go forward* (Ex. 14:15).

Introduction: Moses was commanded by God that "they go forward." The basis of his life was the obeying of this one commandment. Moses was always going forward. So it has been with God's great men. Livingstone said, "Anywhere—provided it be forward!" Then speak that we go forward this New Year in:

I. THE DISCOVERY OF HIDDEN SPIRITUAL POSSIBILITIES. (1) In all lie the seeds of spiritual energy through prayer. Mueller is but an example of what God will do in answer to prayer. (2) In some are the roots of greatness which must be discovered. Moody was a stammering lad. Spurgeon was untrained until God found him. Finney was interested in law, and not evangelism, until God discovered his talents. (3) In all are talents of service to be unearthed. Let us go forward this New Year in such discoveries.

II. THE POSSESSION OF UNEXPLORED TERRITORY. Israel had to "possess their unpossessed possessions." So must we. Grace comes only in answer to some great demand or need. We can possess: (1) God's promises of "all grace"; (2) a clean heart; (3) The fruits of the Spirit (Gal. 5:22-26).

III. THE ACHIEVEMENT OF THE IMPOSSIBLE. The impossible has been achieved for God. (1) Missionaries achieve the impossible in heathen lands. Livingstone in Africa, Schmelzenbach in the same land, Carey in India, did what man said could not be done. (2) Luther, Wesley and Knox achieved the impossible in building churches. (3) Whitefield, Finney and Moody achieved the same in soul winning. So can we achieve for God and souls.

IV. BASIS OF FORWARD MOVEMENT. For the New Year the basis of this forward movement

in grace must be: (1) Complete trust in and consecration to God as Moses and Nehemiah; (2) Explicit faith in following, as Abraham and Daniel; (3) the power of a tremendous motive, as with Israel in going to Canaan, Paul to Athens to preach, Finney to die or win souls.

Conclusion: The New Year offers opportunities in the achievements of grace far beyond those encountered by the discoverers of gold and diamond mines. May the end of the year find us "possessing our unpossessed possessions," with grace abounding and love magnified.

The End Thereof!

(Last Sunday in the Old Year)

TEXT: *Better is the end of a thing than the beginning thereof* (Ecc. 7:8). *Declaring the end from the beginning* (Isa. 46:10).

Introduction: We are too liable to emphasize the beginning and forget the end thereof. Let us note some famous ends: The end of creation—the end of the flood—the rainbow of promise—the end of the wanderings in the wilderness, the entering of Canaan—the end of building Solomon's temple and rebuilding the walls of Jerusalem—the end of the captivity in Babylon—the end of the Old Dispensation, the beginning of the New—the end of waiting for the coming of the Spirit—the end of the Church Age, the coming of the Lord! On this last Sunday of the old year let us then consider:

I. **The End of God's Love—Redemption Complete.** He loved us that He might redeem us. The end of love is beginning of redemption, as the end of time is the beginning of eternity.

II. **THE END OF THE PROMISES—Complete Victory.** The promises are given that we might achieve victory, over self, sin and all the world.

III. **THE END OF THE CHURCH AGE—Complete Revelation of Christ.** "We shall see him as he is" is the promise. Only when He returns will He be fully revealed. For this end we await.

IV. **THE END OF THE MYSTERY OF GODLINESS—Complete Knowledge.** "We now see through a glass darkly" is this side; over there it is "but then we shall see face to face." Only when time ends shall we know the full victories of faith, realize the depth of God's boundless love, and achieve the glories of immortality.

Conclusion: As this morning we have reached the end of the old year, to begin another one, so may we await the end that we may dwell in the wonder of that "Better Land."

"I LOCATED" A SOLEMN WARNING AGAINST RETIRING FROM GOD'S WORK

The following affecting narrative is taken from an old church paper, *The Evangelical Messenger*, and is sent with a heart touched by its pathos and the awful warning to those who are tempted to leave the ministry and to those who have withdrawn their hand from the gospel plow and have gone to serve tables.

IT WAS toward the middle of an autumnal afternoon, in 18— that while wending my way on horseback to a distant appointment on a new circuit, I arrived at a small log cabin on a roadside, which, from its external indications, seemed to be the abode of a family in very humble circumstances.

"I was not sure of the road, and stopped for a moment to obtain information. On halloing from the fence which surrounded the yard, a female came to the door, her countenance bearing deep traces of sorrow, and the tears still standing on her pallid cheeks. Having received the necessary instructions as to the directions of my road I was about to pursue my journey, when she advanced rapidly toward me, and with great eagerness, inquired if I was a Methodist preacher. On being told that I was, a ray of sunshine seemed to play upon her feature, and she begged that I would come into the house and see her husband, who was dying, and wanted to converse and was anxious to do so with a minister.

"Although I had an appointment to fill twenty miles off, on the next morning at eleven o'clock, and was expected at Brother D's that evening, some ten miles distant, yet I felt that I could not deny this woman's request, and having dismounted and fastened my horse to an impending limb of a tree which stood near me, I entered the house.

"Here, on a pallet of straw, placed upon a rude couch in one corner of the room, lay the wasted form of a once large and athletic man, whose sharp features gave unmistakable indications of the near approach of death. Everything around me bespoke poverty and yet there was something in all I saw that impressed me with the belief that this family had seen better days. On our entrance the dying man cast an inquiring glance, first at his wife, and then at me; but being told that I was a Methodist preacher, who had called to see him, he seemed pleased,

and slowly extended his hand, pressed mine in his for a moment, while a big tear stood in his eye, and his frame heaved with emotion. Taking a seat by his bedside, I said to him, 'If I can do anything for you, let me know it, and it will afford me pleasure to oblige you.' Looking up into my face with a smile of gratitude, he beckoned his wife to come to him, and having said something to her in a whisper, for he could scarcely articulate at all, she brought to him from a trunk which stood on the opposite of the room, a paper neatly folded, and directed on the outside, in a fair, legible hand, 'For the Nashville Advocate.' Handing it to me he said, 'Take this, and after I am dead, have it published.' I pressed his cold hand already stiffening in death, and assuring him that I would do as he had requested, asked if he was ready to die? He whispered, faintly, 'I hope so. My trust is in God.' But although I looked anxiously upon his countenance to see if I could read there an answer to my question, I sought in vain for the beamings of that victory, faith, which enables the dying Christian to exclaim, in the hour of mortal strife, 'O death where is thy sting; O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law! but thanks be unto God, who giveth us the victory, through our Lord Jesus Christ.'

"While engaged in singing and praying with him, he fell into a stupor, which continued until midnight, when he breathed his last, easily to be sure, but without giving a sign, or speaking one word which could give comfort or consolation to his heart-stricken wife. Some of the neighbors spent the night with us, and leaving them to attend to the burial of the body, I mounted my horse at a very early hour, and pushed forward to my appointment, having carefully secured in my saddlebags the manuscript which had been entrusted to me. Of this I make the following copy, retaining the original as a memorial of the sad occasion. May its melancholy recital serve as a warning to those, having put in their sickle to reap the harvest of souls, to not lay it down unbidden of the Master.

"I LOCATED—I was born in Virginia, in 1796, and with my parents, emigrated to in my tenth year. They were of highly respectable connections at home, and on their removal to the West, brought with them several slaves, and a considerable sum of money. They settled on a very valuable farm in a healthy region

of the country, and did well. They were both members of the Methodist church, and were exemplary for their piety, and for their hospitality to the preachers. From my earliest infancy they sought to train me, their only child, in the nurture and admonition of the Lord; and in my thirteenth year, had the satisfaction of witnessing my sound conversion to God. From this time until my nineteenth year, I lived at home, diligently using the means of grace, and enjoying religion, being in the meantime greatly exercised on the subject of preaching.

"I early unbosomed myself to my parents in regard to my convictions of duty, and received from both of them much excellent advice, as well as from the preachers who from time to time visited us.

"My father gave me full benefit of such means of education as were within my reach, without sending me away from home, and I could discover in everything he did in reference to myself, the prop of an earnest desire, on his part, to follow the leadings of Divine Providence.

"At length, in my nineteenth year, I determined to enter the itinerant ministry; and, having received the blessing of my beloved parents, and their parting counsels, I left home on the 15th of Sept., 18... to offer myself to the conference, then about to sit in a neighboring town. My father furnished me with a valuable riding horse, bridle, saddle and saddle-bags, a new suit of clothes, and fifty dollars in money; telling me to go in the name of the Lord, and acquit myself like a man; adding that if I ever needed a home, his door was open to me. I went with a trembling heart, but with a firm resolve to do my duty. I was kindly received by the preachers, and sent to the Circuit. Here I first learned what hardship meant; but I enjoyed religion, attended to my appointments, was careful, was happy, and felt assured that the Lord had called me to preach.

"At the end of the year, I went to Conference again, and received another appointment; where under my feeble instrumentality the work of God was powerfully revived, and some two or three hundred souls added to the church. Again I went to Conference, again received a new field of labor, and was again blessed of the Lord; and thus spent three years in the itinerant work. I lived much upon my knees, read my Bible much, and felt that all my sufficiency was of God. But shortly after the commencement of

the fourth year, my parents died, and as I was an only child, the whole of their property fell into my hands.

"My attention now became divided between my property and the work of the ministry. . . pressed with cares of business, I neglected my private devotions, then my appointments; backslid in heart, lost my relish for the work to which God had been pleased to call me; and, restless and unhappy, sought by marriage to remedy the evil, and as it were to make myself independent of the Deity. But alas, how sadly was I mistaken; how fearfully have I reaped the harvest of my own guilt and folly. Becoming acquainted with Mary L.—, and believing she had all the qualities of mind and heart that were requisite to make her a good wife, I addressed her and married her. In a few weeks I went to the Annual Conference once more, and without letting her know anything of my intentions, located. Yes, I located—located unbidden by the Lord of the harvest; and every step since that act has been down hill, with an ever accelerating velocity, and has but plunged me and my unfortunate, unoffending Mary deeper and deeper in misery.

"When I came home and told her what I had done, she burst into tears, and begged me to go back to the Lord's work. Noble woman! would to God that I had taken her advice! But no; I was well off as respects this world's goods; I would be rich; I would go into business; I was tired of roving about. I flattered myself I could be a local preacher, and do as much good, or more, than if I had continued in the itineracy, a man of one work. I did go into business, with a handsome capital, and in three years lost it all, I could not tell how.

"My Mary still entreated me to join the Conference; my brethren urged me to do so. Still I was rebellious against the Almighty; still I dreamed of prosperity, though conscious I was a traitor to high heaven. An uncle of my wife died, leaving her three thousand dollars. With this again I went into business, and in a few months this sum all vanished like smoke.

"Mary had meanwhile become the mother of two interesting babes. These both died. Almost broken-hearted, she implored me to do what was manifestly my duty, but no, I still persisted in my ruinous course. At length I succeeded in purchasing the small farm on which I now live, and where I expect soon to die.

A LETTER TO THE STEWARDSHIP COMMITTEE

By W. G. SCHURMAN

Answering the questions: How to better reach the unsaved? How to keep the people from casting away their confidence? How to get people to join the church?

DEAR BRETHREN:

I doubt seriously if I would attempt to write anything in connection with the questions suggested by your committee, were it not for the fact that you urged us to send in something that might help us solve this tremendous problem.

That we are not, in our evangelistic efforts, reaching the unchurched masses, is only too self-evident. That too often evangelistic services confine themselves to what you have termed "re-awakening of our own people and a reclamation of backsliders" is also very evident, and I suppose the third statement that "We are not, in sufficient numbers, securing as accessions to our churches those who are reached from the non-Christian group" may also be true to a greater or lesser degree. As a whole, though, I think that some individual churches may not have this difficulty.

"My health has been steadily declining for months. My religious comforts are all gone, my soul is darkened, my usefulness departed. I am a wreck floating on the sea of time, soon to be dashed upon the breakers of eternity, and all this because I located.

"Oh, how significant to me of fearful meaning is that last word! It seems to be burned into my memory. Go where I will, do what I may, there it is staring me in the face—I located. It appears as though it were written on every log of my humble cabin, upon every tree without, upon the earth, and upon the skies above me.

"I read it in the pallid cheeks of my noble, uncomplaining Mary; in the lines that had fallen down her cheeks, and which she had tried to conceal from me. I feel it in the fever which burns up my life; in the sinking of my strength; in the consciousness that I must soon die; in the absence of that strong faith which alone can prepare me to grapple with death; in the lameness and barrenness of my soul.

"Sometimes, in my dreams, my dear father and my sainted mother seem to stand before me, and ask, 'Why did you locate?' No tongue can tell, no pen describe, what I have suffered on account of this one act of my life. I have fully proved the woe of striving with my Maker, so far, at least as the bitterness and anguish of that woe can be experienced in this world. I have tried to repent before God; I have sought refuge in the arms of bleeding mercy; I have prayed for one ray of heavenly light to guide me through the gloomy valley of death, but all is dark, dark, dark; I can only trust in the mercy of my offended Sovereign, through Christ, and with fear and trembling, await the issue. A sincere desire that others may not sow as I have sowed, and reap as I have reaped, alone induced me to write this brief history of my sin, and its dreadful consequences to myself and to others. May it have this effect on all who read it! To one, to all, I say as a dying man speaking from bitter experience—an experience which has beggared me, has broken the heart of my Mary, and is taking both of us rapidly and yet prematurely to the grave—NEVER locate unbidden by the Master."

W. WHITTINGTON.

Aug. 15, 1866

should cry out against sin, but I believe we should cry out against it with tears. Was it not one of the old prophets who said, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people"? Too often we repel rather than draw.

Gypsy Smith, J. Wilbur Chapman, D. L. Moody and men of like spirit, could cry over a congregation while denouncing their sins, and make everyone feel that they could live a different life while some of our preachers and evangelists go after sin in such a way that they get people mad at them rather than breaking their hearts. J. Wilbur Chapman is quoted as saying that "evangelism is not so much a procedure or method as a condition." As I understand it, he meant to convey the fact that the man behind the sacred desk must be in an attitude and spirit toward his congregation that he would die unless someone got saved. I feel there is more of a tendency to slam, scathe and blister the sinner than to "weep o'er the erring one, lift up the fallen, tell them of Jesus the mighty to save." At least, in reading the lives of successful evangelists, their spirit seemed to be one of broken-heartedness rather than denunciation.

The world is dying to have someone love them, and the world is quick to detect who does love them. We have often said that we have watched a dog's manner when approached by different people. Let some folks approach a dog, and he bristles and growls, and let another person approach the same dog, and he will wag his tail and show a disposition to get acquainted. It is the spirit of the man that makes the approach and I believe the sinner has as much sense as a dog, and our response from a congregation will depend upon our attitude toward them. The world is dying for a little bit of love.

Now as to how to better establish our own people so they need not be worked over in each revival meeting, in my judgment, is not a big problem. I believe that our former methods, if not our former teaching, may be a bit to blame for it. You and I know only too well, and have seen enough of it, to know that the tendency is when the break does not come in a revival meeting, to figuratively speaking, load both barrels, shut our eyes and fire into the crowd, determined to land something. Some evangelists have a reputation for getting folks to the altar and when things do not move easily, the

temptation is to either by abnormal preaching or unchristian methods and tests, land people at an altar of prayer who, when they got there, are not made better but rather worse because of their moving forward.

To illustrate, here is an evangelist of national reputation, who made this statement in a pulpit one Sunday morning that "If you do not have more joy flowing through your soul now than you did the day you got the blessing, you need to come forward for prayers." In that congregation is a woman who has had a drunken husband for twelve long years. She takes in washing to clothe her children and feed the family. The Saturday night before the Sunday morning of which I speak, her husband came home drunk, stumbled into the home, vomited over the new rug that she had recently purchased. With kind, tender hands she undressed him, got him to bed, cleaned the rug, got her children out to Sunday school the following Sunday morning, and she herself came to the morning services to get some blessing and comfort to carry her through the trying week ahead. This evangelist's statement made her feel that if what he said was so, she certainly needed to go forward for prayers, and she went forward to become a chronic seeker. Later on she was made to see that the good evangelist should have qualified his statement as Peter did, by saying, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."

Another evangelist, when I was young in the ministry, told my people that this idea of receiving the blessing by faith was to receive nothing, but that we were to receive it by fire, and got over twenty-five of our best people forward for prayers, who when they got there, did not know what they were seeking. The meeting had run hard, and there were not many seekers. He must have a showing, and deliberately and unqualifiedly made the statement that we were to receive this great grace not by faith but by fire, with the afore-mentioned result. We had quite a time getting these dear people to see that they had been betrayed into doing something for which there was no reason in the world for doing.

I may not say it correctly, but I am sure the average reader will understand me when I say that it seems to me we have made a little too much of our altar. We bring a person forward

who receives new light in the preaching service, and he comes forward for prayers when perhaps that is the last thing in the world he ought to do. To illustrate, here is some young lady who is newly sanctified, and perhaps after a week's joyful experience, she gets light on the dress question, gets under conviction over a feather in her hat. Certainly she does not need to come to the altar if the Lord tells her she should discard that feather. Her place is down on her knees by the sewing machine, where she can get a pair of scissors and snip the thing off her hat, but you know and I know that evangelists and preachers have brought these same people forward to a public altar to do what could have been done in the privacy of their own room, and would have saved them from confusing the onlookers as to the establishing merits of this great grace.

Then I think we have not been definite enough with our seekers who have come forward for the baptism with the Holy Ghost and fire. There is a negative and a positive side to entire sanctification. We did receive this great grace by faith but it is impossible for us to exercise faith until we have met the definite requirements laid down in the book for the seeker after holiness. God said to Moses, "Be sure that you make it [the tabernacle] according to the pattern shown thee in the mount," and a good deal of the book of Leviticus is made up of "The Lord spake unto Moses" and "Moses did thus and so." When Moses finished the work it states expressly that the Lord came down, and too frequently we feel that people are led to believe that the blood cleanseth, and take this great blessing not by faith but by presumption. We believe that God almighty witnesses definitely, not only to the work of regeneration but also to entire sanctification, and having received this experience and being instructed by the pastor as to how to walk by the same rule would, we believe, establish our people in this great grace.

The third question we know but very little about. We have never had any great difficulty in persuading folks to unite with the Church of the Nazarene after they receive the blessing of holiness. Pastors of smaller societies may have this difficulty as it may be a greater cross for the new convert or the person new in the experience of full salvation to unite with a little band of people who have no great standing in the community. Therefore we do not feel qualified

to answer and will leave that to some preacher who has had more experience along this line.

EXPOSITORY PREACHING

By LEWIS T. CORLETT

I. WHAT IS IT?

In an age of skepticism there is great need for emphasizing the Bible in its entirety and of bringing it into prominence in its authority, in its contents, in its doctrine, in its beauty, and in its practical benefits. It is the duty of the preacher in an age of doubt, like the present that he make full proof of his ministry in giving the Bible the place of greatest importance in his reading, in his thinking, and in his preaching.

The tendency among many preachers today is to preach away from the Bible instead of preaching the Word. A topic is taken and a verse of Scripture, or a clause or perhaps just a word, from the Bible must be found as a foundation or a starting point. That is all the Bible that will be used. The sermon, if it may be called such, does not deal with the text or with the Bible but with the topic. This may be essential and useful at times but a continual practice would bring spiritual dwarfing to the hearers.

The use of a text from the Bible is a further advancement in the use of the Word of God. Many times an exposition is given that elevates the portion of Scripture, gives the purpose, setting, main thoughts, and brings the people closer to God and to His Word. But many other times the text is used as a basis, taken out of its setting, without consideration of the context, and treated as an individual statement. This occasionally is permissible and may be very helpful in specific instances but the continual taking of parts of Scripture from their setting and enlarging on them regardless of their context, will produce hobbyists and fanatics.

The need of the hour, the hope of the ministry and the life of the church is for the ministry to turn to more Bible preaching. Expository preaching offers the ministry their opportunity to meet the challenge of the age and to provide the food for the Christians. Expository preaching is the taking of a word, clause, a verse, a group of verses, a chapter, or an entire book, and giving its Bible setting, purpose and practical applications. It is the enlargement of any portion of Scripture according to its place, plan and purpose in the biblical setting; it is the finding of the

moive and thought of any particular section of biblical truth and the weaving of that truth into God's plan of redemption and preservation of His children; it is the explanation of the Bible doctrines and truths in Bible language and setting.

Many have misunderstood the plan and scope of expository preaching. They seem to think that the taking of a portion of the Bible and the explanation of each word and clause was expository preaching. Not so, that would be simply a running commentary with no specific plan or purpose in the mind of the speaker in regard to the passage in hand. That is much easier than real exposition but soon becomes monotonous and tedious and is not very fruitful, either in the salvation of souls or in the drawing of the people to the Word of God. Many good people have used this method, thinking that they were doing expository preaching. Thus this type of preaching has fallen into dishonor in some places, not because of its use but rather its misuse.

Exposition is the taking of any particular portion of the Bible, short or long, and viewing it as a whole until the central theme or thought of the passages stands out and then the associating of the other portions to that main idea. It does not entail the use of every word or clause, although at times they may be used with profit, but it is the expounding of the passage in reference to the main thought and the grouping of the rest around it. It is the standing on the highest peak of a portion of Scripture and grouping the remaining phases of the view around the high peak. The plan and purpose of expository preaching is not to show how much is in a verse of a passage of the Bible but to show the central thought, its beauty, its benefit, its place and its value. As this is done the other portions of the passage will take their place in the picture.

VARIOUS TYPES OF EXPOSITORY SERMONS

The most elementary type of expository preaching is the taking of a particular word in the Bible, showing how many times it is used with some of its variety of meanings in various passages. This may profit at times but does not have a very great lasting value.

The next method of exposition, in the ascending scale of values, is the using of a certain phrase, taking the different places that it is found in the Scripture and enlarging upon its different uses. This is a higher form than just using one word and may be used occasionally with great

profit both to the preacher and to the audience.

The best form of exposition and the one that the writer is considering in these articles, is the taking of a portion of Scripture, from a verse to an entire book, and dealing with it from its setting, its thought, its importance and its benefit. This is the studying of the Bible and expounding of its doctrines to find its most important truths and their relationship to the rest of the Bible and to their practical benefit today.

This can best be explained by an illustration. Take the wonderful eleventh chapter of Hebrews: it deals with "Faith," that is the central theme, the main truth considered, but there is a splendid outline of faith in the entire chapter, what it is, what it does, and the place it occupies in life and Christian experience. Exposition does not limit the preacher to just one way of using a particular portion of Scripture but each passage may admit of a variety of treatments, but each one dealing with it as a unit. Here is one series the writer used and gives it as an example of the expository treatment of an entire chapter.

FAITH (Hebrews 11)

- I. Faith the Door (vs. 1-6).
- II. Faith's Challenge (vs. 7-11).
- III. Faith's Vision (vs. 14-23).
- IV. Faith's Choice (vs. 24-28).
- V. Faith's Victory (vs. 29-32).
- VI. Faith's Endurance (vs. 33-38).
- VII. Faith's Present Prospects (vs. 39, 40).

This can be treated as a whole in one message, with a brief discussion of each point or may be used as a series of expositions on "Faith" with each division as a single message. Two sections are given as examples of further exposition.

FAITH THE DOOR (Hebrews 11:1-6)

- I. The Door to God's Approval (vs. 2).
 - II. The Door to a Comprehension of Revelation (v. 3).
 - III. The Door to Worship (v. 4).
 - IV. The Door to the Presence of God (vs. 5, 6).
- #### FAITH'S VICTORY (Hebrews 11:29-32)

- I. VICTORY OVER NATURAL ELEMENTS (v. 29).
 - a. Red Sea and the Wilderness.
 - b. Brought God down to their deliverance.
- II. OVER MAN-MADE OBSTACLES (v. 30).
 - a. The Walls of Jericho.
 - b. In response to obedience.
- III. OVER PEOPLE—RELATIVES, FRIENDS, ENEMIES (vs. 31, 32).
 - a. Rahab and Gideon.

b. By an appreciation of God.

This is just a small example of the great wealth of spiritual truths that can be brought out of a single chapter if treated as a whole and seeing the central theme and grouping the rest about it. In another article the writer will deal with "The Benefits of Expository Preaching to the Preacher."

DALLAS, TEXAS

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

COMMUNION SERVICES

The service in which the sacrament of the Lord's Supper is observed should be a most sacred service. It is in its very nature a ritualistic service, and everything connected with it should be of a devotional nature. The hymns used in the service should be those which magnify the atonement of Christ. The special music should be in harmony with the nature of the service. The sermon should not be long, but should emphasize the purpose of the communion service. If there is a place where lightness should never be tolerated it is when people are being invited to the Lord's table to partake of His supper. It is a very sacred service indeed, for we are commemorating the death of Jesus, we should come meditating upon His sacrifice and the agony connected with His crucifixion. There should be a feeling of unworthiness upon the part of every worshiper. We should carefully select the hymns to be used in connection with the call to the Lord's table. "All Things Are Ready, Come to the Feast," may be a good invitation song to invite sinners to God, but it is entirely out of place in a communion service in calling God's children to partake of the emblems of His broken body and shed blood; so is that song, "Come and Dine"; I have heard both of these songs used in a communion service, bringing to me a feeling of disgust. There is no better hymn for such purposes as "There Is a Fountain Filled With Blood." "Break Thou the Bread of Life." The singing of the hymns helps prepare the minds of the people for the proper observance of this memorial. If the communion service is properly conducted there should be no service of the quarter from which the worshipers will secure more spiritual benefit than from this

service. When it is not properly conducted, through the lack of careful preparation on the part of the pastor, the worshipers have lost what otherwise would have been a wonderful means of grace to their souls. If Jesus thought enough of this service to command us to observe it, we should think enough of it to give careful and prayerful thought in preparation for it.

SERMON SUGGESTIONS

THEME—The Institution of The Lord's Supper.
TEXT—Luke 22:14-20.

I. THE LAST PASSOVER (vs. 14-18).

This presents a wonderful picture. Here is Christ, the Great Paschal Lamb, partaking of a feast which prefigured the very event which was soon to take place: His crucifixion. It is truly the last Passover; for it was only a matter of hours until the Lamb of God was slain to make atonement for the sins of the world. A brief study of the original Passover (Exodus 12th chapter) will give abundant information to show how that lamb was the type of Christ; and how Christ in His death fulfilled it all. There was no further need of a Passover.

II. THE LORD'S SUPPER (vs. 19, 20).

Here is a new feast; a Christian feast. It symbolized a finished work instead of prefiguring, as the Passover did, a future event. The broken bread is a symbol of His broken body. The juice of the fruit is a symbol of His shed blood, the new testament in His blood. As we partake of it we look back to His complete and perfect atonement, and we are made to realize as we eat and drink the symbols that in our souls we are partaking of His spiritual life. Briefly tell of these benefits, and of the manner in which we should partake of this sacramental service.

THEME—The Memorial of Christ's Passion.

TEXT: For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (1 Cor. 11:26).

1. It is Remembering Christ.

A. Not His life, His teachings, His example, His miracles; nor anything connected with His life; but His death. Show how this

event was His primary purpose for coming into the world.

- B. It is Remembering His Broken Body. The bread which is broken is a symbol of His body that was broken. And why was it broken—"broken for you" (v. 24). Explain the significance of that broken body; what it was that caused it to be broken, and how much we owe to Him because of it.
- C. It is Remembering His Shed Blood. The juice of the fruit is a symbol of His shed blood. Why was it shed? What was done for us through this act? In what way are we dependent upon this shed blood?
2. This Remembrance is an Incentive to Consistent Christian Living.
- A. By the symbols of bread and wine we are taught that we must depend wholly upon Christ for present salvation.
- B. Because of the privilege of his remembrance we are urged to self-examination (vs. 27-28). One eats unworthily who is placing dependence for salvation upon anything else but the broken body and shed blood of Christ.
3. It Points To His Return. "Till he come."
- A. Only those who are now partakers of the benefits of His broken body and shed blood are prepared for His coming.

THEME—The Blood of the New Testament.

TEXT: *This is my blood of the new testament, which is shed for many* (Mark 14:24).

- I. IT BRINGS TO US A GREAT HIGH PRIEST (Heb. 7:25-27)
- II. IT "SPEAKETH BETTER THINGS" THAN THE BLOOD OF THE OLD COVENANT
1. It provides for the forgiveness of sins (Heb. 8:12).
 2. It brings a personal knowledge of God (Heb. 8:10, 11).
 3. It offers cleansing of the conscience (Heb. 9:14).
 4. It provides an approach to God, as priests (Heb. 10:10-22).
- III. IT PROMISES THE RETURN OF THE REDEEMER (Heb. 9:28).

(30)

AN "ADJUSTED" RELIGION

We are constantly being reminded that Christianity must adjust itself to the needs of a changing age. We are told that we must reject old forms for fresh and vital principles if we are to hold intelligent people, especially youth, in our churches. Many preachers and churches have adjusted their sermons and services to meet the alleged situation. They either have robbed Christianity of its power through a denial of its basic principles, or have so cheapened it through sensational preaching and church "activities" that it no longer appeals to the people it would reach. In the process of adjustment many churches have lost their power. This is especially true of college churches, where administrators and custodians of "campus religion" feel the need of being "intellectual" and "broad-minded" before an audience in which there is a sprinkling of the "college set." What a delusion! No class of people today is more desirous of a vigorous and challenging religion than a group of college students. A Western pastor is quoted in a recent number of *The Biblical Review* to the effect that the religion of our campuses is "nothing more than a sociology, a Kantian morality that lacks the dynamic motive of God." That writer concludes: "Youth is sick of an 'adjusted' religion. They need some challenge that will knock them out." Where can such a religion be found save in that revealed in the New Testament and tested by human experience for more than nineteen hundred years? It can meet the needs of this age, not so much by becoming adjusted to change as by adjusting this age to the Changeless One, even Jesus Christ, the same today, yesterday and forever.—Editorial in *The Watchman Examiner*.

WHY MINISTERS FAIL—A NEW ONE

We were lunching together at the "Y," this elder-physician and I. For some years he had served as family doctor to his pastor, who had just resigned from Old Faith church. Regretfully commenting as to why his gentle-hearted pastor had failed in leadership and influence with a certain group in his congregation, he said:

"You know, for financial reasons, my pastor during seminary days became a starch eater, avoiding the more expensive cuts of meat. He has continued this grooved practice of starch diet,

and has rejected all advice to change his aversion for meats.

"Note how the Chinese react to their starch diet. They lack the elements of leadership. They are brainy, but yielding to aggressive leadership in others. Contrast them with the Britons, who are great beef eaters. They lead everywhere, but are unwilling to be led. They can take blows, but also give them. They control alien races and are masters at colonization.

"My pastor could not hit out from the shoulder. His mental diet was the same as his table fare. Brainy, but lacking assertive command."

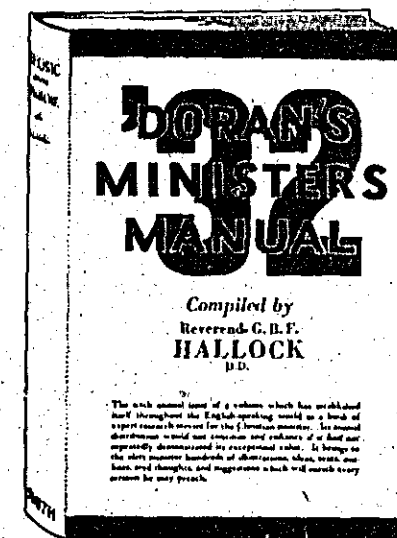
Meanwhile my physician table-companion and I dusted off the viands from our luncheon plates, beef first. I reflected that perhaps the congregation of Old Faith church liked their rump roast too well to share with their pastor.

And I thought how helpful this "secret" would be to committees seeking a new minister. Invite the minister-prospect out to a restaurant. Watch his selections from the bill-of-fare. If he selects beef, and prefers it rare, then you will have the proper man to get rid of that enemy-elder or trustee that you would like to see thrown for a loss. But if you like to hold the whip-hand yourself as a "boss," avoid such a man as you would a pestilence, and select one that orders squashy potatoes and mush and milk. By their diets ye can judge them! Pass the beef.—REV. EMIL BAUMAN in *The Presbyterian*.

A DANGEROUS HABIT

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense. But one should not pay too much attention to the faults of others or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. And if he growls long enough, he will degenerate into a snarler, and in the end he will become a cynic. When a man has become a cynic, he has reached the bottom. There is nothing lower than cynicism. A cynic is of no ac-

count either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—DR. CHAS. E. JEFFERSON, in *Gospel Herald*.



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J. B. Chapman, D. D.
 Editor

VOLUME 7

FEBRUARY, 1932

NUMBER 2

SOME THINGS TO THINK ABOUT

By THE EDITOR

SOME months ago the General Stewardship Committee of the Church of the Nazarene sent out a circular to ministers and other Christian leaders asking three questions: (1) How can we reach more of the non-Christian group around us; (2) How can we better establish our own people so they need not be "worked over" in every revival meeting? (3) How can we persuade more of those who are saved at our altars to unite with the Church of the Nazarene? Among the responses there are many things to think about.

E. L. Looman of Chickasha, Oklahoma, suggests that we err in the direction of accepting church membership for genuine Christianity and do not direct our efforts to the awakening and salvation of those who are members of the various churches of the country. But he reminds us that many of these have never been truly born again and that they will never count for the kingdom of God unless they can be awakened and brought definitely and personally to Christ. Mere church membership becomes a cloak to the unregenerated. But we should never fail to lay emphasis upon the necessity for vital experience and life, and should direct much of our effort toward these benighted ones who have missed the substance while grasping the shadow. This, Brother Looman assures us, would greatly increase the number of prospects in our field and would provide material for indefinite enlargement of the program of full salvation.

Brother Looman thinks our methods of altar work are somewhat to blame for the large numbers who return to the public altar meeting after meeting. In our haste to get people to believe we cause them to profess before they have fully met conditions. More prayer and more patience and more time are needed. There can be no sanctification without consecration.

And finally, this Oklahoma pastor thinks we would persuade more people to join our church if we laid more stress upon the distinctions for which our church stands. Its doctrines, its standards, its discipline, instead.

of being barriers would become inducements if we made people see more clearly their purpose and profit. He thinks the tendency to blur lines a great drawback to our progress and advancement.

O. A. Crofford of Kennewick, Washington, thinks our program well adapted and our methods good. So he says the only way for us to do more and better work is to pray more and "get the glory down and keep it down."

C. M. King of Grants Pass, Oregon, thinks the tendency to hold short meetings instead of real "protracted meetings" is responsible for much shallowness and unsettledness in experience and life. And along with the short meeting evil he sees the unscriptural tests which evangelists sometimes make as a fruitful cause of people's casting away their confidence when there is no just cause for doing so. Brother King thinks there is no particular problem about getting people into the church. The problem is to get them genuinely saved and sanctified and then the church which helped them find this way will automatically be their choice.

N. O. Nabors of Cleveland, Miss., thinks we should, if we wish to reach more people, seek locations in centers of population where the common people live and thus practically "bring the church to the people." He thinks a male quartet a great drawing card for evangelistic services, and charges that we "need more lion tamers than honey eaters." In securing members he thinks we often rather stress the idea that the rules of our church are hard to keep and that membership committees are slack and slow in seeking out proper persons and inviting them to become members of our church. On this last point F. R. McConnell of Spokane, Washington, is also quite pronounced. He thinks many membership committees have constituted themselves "trial boards," and hinder, rather than help, in getting people into the church. He thinks that some such committees never do anything in the way of looking out and inviting prospects and confine their efforts to trying the pastor and his prospects for membership whenever opportunity affords.

Perhaps more preachers feel the need of an enlarged opportunity for reaching people with the gospel than any other thing mentioned in the committee's circular. A surprising number of respondents would depend primarily upon the Sunday school for this enlargement. F. R. McConnell of Spokane, Washington, thinks the Sunday school adequate to this proposition "If it is properly worked." He thinks the Sunday school is the one place in connection with the church where the people can meet on a common ground and every one can feel that "he is a member in good standing." To increase Sunday school attendance, he would use, (1) house to house visitation, (2) personal invitations—that is, speaking to people anywhere he chanced to meet them, and (3) telephone calls. And he thinks newspaper advertising, the use of Sunday school trucks, letters, etc., are effective only when used in connection with the three methods mentioned above. And he thinks in instances where there is a tendency for Sunday school people to go home before the preaching service it is a good plan to have a "unified service"—at least occasionally. By this he explains, classes are brought to the auditorium for the closing exercise and there is no "intermission." Rather the pastor takes charge of the closing exercise of the

Sunday school and continues until the close of the morning service without giving any place for people to leave. In following this method he suggests that the pastor must have regard for "terminal facilities" and conclude the whole service within two hours from the opening of the Sunday school.

W. E. Zimmerman of Columbus, Ohio, also speaks out strongly for the Sunday school as an evangelizing agency. He says that the personal touch which it is possible to give the advertising of a special revival through the Sunday school is within itself exceptionally valuable. Every scholar in the class knows some friends who do not come to church and through that scholar the preacher has his best chance to reach those friends. And besides this, the Sunday school scholars themselves, many of whom become sufficiently well instructed every year to be able to accept Christ for themselves, are a most fruitful field for evangelistic effort.

Evangelist Jarrette Aycock presents his paper under the head, "That Big Question," and what he says is so virile and pointed that I quote it in entirety in conclusion:

"If I were called upon to answer in few words the threefold question sent out by our Stewardship Committee, 'How to reach more new people? How to keep from threshing over so much old straw? and How to get a greater per cent into the church?' I would answer by capitalizing and underscoring four words—

PUSH THE SUNDAY SCHOOL

"The building of the Sunday school will furnish more new material to work on for the revival and the Sunday night evangelistic service. Ask any of the evangelists of the church and they will tell you that many if not the majority of those reached in revivals have first been touched by the Sunday school. Therefore if we would reach more new people—PUSH THE SUNDAY SCHOOL.

"The second division of the question is a delicate one, but the remedy is the same. I am afraid that attention is often centered on the 'old straw' and the pressure put on to get it into the machine, because there is no new straw to thresh, and the reason for this lies in the fact that there is a feeling which is pretty general throughout the church that something must move every service or the service is a failure. With new material to work on, less pressure will be placed on the old, and they will become helpers rather than seekers and hence be strengthened thereby—PUSH THE SUNDAY SCHOOL.

"It is a known fact that most of those uniting with our church in the past few years, have come in through the Sunday school, and if this be a fact and it is so generally understood, then let us go back and learn a lesson from the farm. 'If you want more butter feed the cow that gives the richest milk.' Therefore if we would get a greater per cent to unite with the church—PUSH THE SUNDAY SCHOOL."

EDITORIAL NOTES

Some months ago I talked with a skeptic who lived in Dublin, Ireland. In a vein that was partly light and partly bitter he told me how the various Catholic societies were building and prospering in the Irish Free State. At length I said, "How do they get the money?" His reply was, "Largely through annuities and legacies and wills; for there is nothing more virtuous for a devout Catholic than that he leave his property to the church." Then of course I asked if the priests

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.

and church leaders did not work to secure such benefits for the church, and he said they do with great zeal and persistence. And while there may be reprehensible actions in connection with these matters by the agents of Rome, that does not change the fact that millions of faithful Protestants spend their lives accumulating money and chattels and then die and leave them for godless kinfolks to quarrel over. Perhaps Protestant ministers could render a good service all the way around by paying a little more attention to seeking out and directing wills and legacies and annuities into the channels of the church. Better write to The General Board, 2923 Troost Ave., Kansas City, Mo., for copies of those little booklets "Annuity Gifts and Annuity Gift Contracts," and "Making Your Will," and freshen up on this subject.

Evert Baker of Churubusco, Ind., in speaking of the influence of the Sunday school, quotes from Charles Spurgeon, "You can bend the sapling, but not the tree," and says of himself that he was reared in a Baptist home, but thinks the reason he never became a Baptist is that he attended a Methodist Sunday school a few times and they gave more attention to the young people than the Baptists did.

Mrs. Brandyberry of Coffeyville, Kansas, is convinced that one good, well advertised evangelistic campaign is of far greater benefit to a church than a number of short, apparently "unimportant" meetings during the year. There seems to be a growing sentiment in favor of fewer evangelistic campaigns and better planning and preparation for such as we do have.

Mrs. Lucy Gafford of Gonzales, Texas, thinks it might be well in reporting meetings to place less stress upon "the fish that ate the bait and to lay more upon those which landed in the frying pan." And this reminds us that old-time preachers used to report "conversions and accessions" in the same paragraph.

There is a "swing" or "stride" which makes church work successful, once it can be reached. Practically everyone likes to be connected with a "going concern," and when they discover that a church is succeeding they get uneasy lest it should succeed without them. "Nothing draws a crowd like a crowd," and the preacher is foolish who disregards the momentum of numbers. Of course numbers is not everything, but it is easier to run a large Sunday school than a small one, easier to finance a large revival campaign than a small one, and easier to add the second hundred to the membership than to secure the first hundred. Of course it is difficult to fake enthusiasm, but the preacher who possesses holy optimism is, other things being equal, the winning preacher.

And now, once more, I ask if you have renewed your subscription to the Preacher's Magazine for the new year? Also I ask if you have secured that subscription from a brother preacher? Please do not forget and do not delay. We need you and we are also sincere in the belief that you will find enough helpful material in the Magazine during the year to make your investment of one dollar for the subscription a paying proposition.

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A LETTER FROM A PREACHER

The following letter addressed to the publishers of the Preacher's Magazine by a pastor in California, is much appreciated as an unsought commendation of the Magazine. And it also contains an exhortation that is timely:

"I have been hesitating whether to renew my subscription to the Preacher's Magazine. I have taken the magazine since 1928 and have found it to be the greatest help of any book (besides my Bible) that I have found.

I believe the little magazine will be a great help to any preacher, big or little, but more so to the preacher who has not had the advantages of the schools, and has been saved and called to preach in the latter part of his life. I keep my copies filed away, and many times I go back as far as the first copy of 1928 for information. I have some of my copies bound, these I index on the inside cover. Then I can pick up the copy and turn right to information I desire. I have not the \$1.00 just now, but you send the magazine and I will get the \$1.00. I desire all the help I can get.

I'm pastor of a little church here at ——. All poor people, but thank God they are some of the best people in the world and I want to be a blessing to them. May God help us in these critical times that we may keep looking up and keep the vision before us, and the glory of heaven upon us. We are serving a great God. He calls to us—look up, take courage and fight on. Brother preacher, I am determined to stick to my post, and do the job or die in the attempt. Many are looking for some other way, many are turning to other vocations of life, leaving the flocks to wander on the deserts and plains of life. The preacher is called to lead the flock, and march in the front of the great army. The pantry may get low, the collection plate may make its rounds and be empty, but by the grace of God I'm going to stay with my people, and my God is going to help us to weather the storm. Glory to His precious name forever!"

DEVOTIONAL

THE GLORIOUS CHURCH OF GOD The Executive of the Church—the Holy Spirit of God

By P. WISEMAN

The Holy Spirit spake by me (2 Sam. 23:2).

We have seen that the Church of God is the one great and glorious institution, inaugurated in the world by Almighty God. It is the sphere as well as the organ of the Spirit's administration. It is the place of the Spirit's activity, and the instrument through which the Spirit works.

Among the many terms used in the field of theology, to express the office and work of the Spirit is the term "The Executive of the God-head." Hence our title and message.

The study of Pneumatology is of great importance. We live in the Spirit's dispensation; a dispensation in which the Triune God is fully revealed, and active in His Church. A church

in this dispensation without a proper place given to the Holy Spirit is a church without a vision; a church without life and power; a church without accomplishment.

May we invite your attention, then, first of all, to the fact of:

THE PERSONALITY OF THE HOLY SPIRIT

This is clear from the use of the personal pronoun, His personal acts, and His personal qualities.

Personal Pronoun

"A person is that which, when speaking, says I, when spoken to is called thou; and when spoken of is called his or him" (Farr). "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" (John 14:16, 17). "He

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shall testify of me" (John 15:26. See also John 16:7-14).

The Greek word is Paraclete, "one called to the side" as a Helper, a Person.

Personal Acts

He searcheth: "He searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

He speaks and appoints. The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2. See Acts 21:11).

He intercedes: "The Spirit himself maketh intercession for us with groanings which cannot be uttered. He maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

He testifies: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

He guides: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6) "He will guide you into all truth" (John 16:13).

He teaches: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

He communes: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. 13:14).

He works miracles: "And when they were come up out of the water, the Spirit of the Lord caught away Phillip, that the eunuch saw him no more; and he went on his way rejoicing" (Acts 8:39). "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

He sends forth: They were "sent forth by the Holy Ghost" (Acts 13:4).

He convinces: "He will convince the world of sin" (John 16:8).

He inspires: "But holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

Personal Qualities

His Wisdom: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17).

His Goodness: "Teach me to do thy will; for thou art my God; thy spirit is good; lead me into the land of uprightness" (Psa. 143:10).

His love: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15:30).

His will: "But all these worketh that one and the self same Spirit, dividing to every man severally as he will" (1 Cor. 12:11).

His knowledge: "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words, which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:10-13). "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit" (1 Cor. 12:8).

His grief: "And the Lord said, My Spirit shall not always strive with man, for that he is also flesh; yet his days shall be an hundred and twenty years" (Gen. 6:3). "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10:29).

He may be lied unto: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3).

He may be blasphemed: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: But the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31).

THE DEITY OF THE HOLY SPIRIT

The Deity of the Blessed Spirit may be proved from His attributes. His place in the Trinity, and His names.

His Attributes

He is called Lord: "Now the Lord is that Spirit

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and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

He is eternal: "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?" (Heb. 9:14).

He is omnipresent: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence" (Psa. 139:7).

He is omniscient: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

He is omnipotent: "now there are diversities of gifts, but the same Spirit. And there are diversities of operations, but it is the same God which worketh all in all" (see 1 Cor. 12:4-11).

Equal in the Trinity with the Father and the Son

The apostolic commission: "Go ye therefore, and teach all nations, baptizing them in the name [singular] of the Father, and of the Son, and of the Holy Ghost" (three) (Matt. 28:19).

The apostolic benediction: "The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13:14).

The administration of the church: "Now there are diversities of gifts, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (1 Cor. 12:46).

The Being whom we worship: "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast not lied unto men, but unto God . . . ye have agreed together to tempt the Spirit of the Lord" (Acts 5:3, 4, 9).

The Person By whom we have access unto the Father through Christ: (Eph. 2:18).

The administrator in the God-head: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Pet. 1:2).

One of the Great Three: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7).

His Names

The Spirit: "Thou sendest forth thy spirit, they are created; and thou renewest the face of the

earth" (Psa. 104:30. See John 3:6-8; 1 Cor. 2:10).

The Spirit of God: "Know ye not ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3:16).

The Spirit of Jehovah: "And the Spirit of the Lord shall rest upon him" (Isa. 11:2).

The Holy Spirit: "How much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13).

The Spirit of burning and Spirit of Judgment: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the spirit of burning" (Isa. 4:4).

The Spirit of Holiness: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

The Spirit of Promise: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me" (Acts 1:4).

The Spirit of Truth: "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" (John 14:17).

The Spirit of Life: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

The Spirit of Grace and Supplication: (Heb. 12:10).

The Spirit of Liberty: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

The Spirit of Glory: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Pet. 4:14).

The Spirit of Unity: "Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

The Spirit of Knowledge, Wisdom, Fear, of Counsel: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa. 11:2).

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THE OFFICE AND WORK OF THE HOLY SPIRIT

Let us look at the Holy Spirit's office work in the Old Dispensation, in the Savior's life and since the Day of Pentecost.

In the Old Dispensation:

In Creation: "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth" (Ps. 104:30; Gen. 1:1; Col. 1:16).

In striving with man: "My Spirit shall not always strive with man" (Gen. 6:3).

Filling man for certain work: (Ex. 28:3).

Dwelling in men: for example Joseph (Gen. 41:38), and Joshua (Num. 27:18).

Coming upon men mightily: literally, forcing them into something, for example Samson (Judges 15:14).

Received by men for service, as revealed in many characters of the Old Testament, especially the prophetic, priestly and kingly offices.

He moved men to write the Scriptures; "Holy men of old spake as they were moved by the Holy Ghost."

In the Savior's Life and Ministry:

In His Birth: "The Holy Ghost shall come upon thee" (Luke 1:35).

In His Symmetrical Development: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him" (Luke 2:40).

In His Baptism or Official Consecration: "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened upon him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17. See also Mark 1:9-11; Luke 3:21, 22; John 1:32).

In the wilderness: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1. See also Luke 4:1-13).

In His Glorious Ministry: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. 12:28).

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19).

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

Promised by Christ: "How much more, shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). This proves that the Spirit was received during Christ's ministry. And others, during this time, were filled with the Holy Ghost. See John 20:22.

In His death on the Cross of Calvary: "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?" (Heb. 9:14).

In His miraculous Resurrection: "But if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11; see also 1 Tim. 3:16).

In His Forty Days Ministry after the Crucifixion: "Until the day in which he was taken up after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen" (Acts 1:2).

Since the Day of Pentecost

On the day of Pentecost the Holy Ghost came in His fulness "as the final revelation of the Holy Trinity. The One God, known in Old Testament as Jehovah, a name common to the Three Persons, was then made known in the Third Person, the Lord—the Father, the Lord, the Son, is the Lord the Spirit. Hence the glory of the day of Pentecost, excels in glory every former manifestation of the Supreme Being. The *Shekinah*, the ancient symbol of the future incarnation of the Son tabernacling in flesh, becomes the fire of the Holy Ghost, disperted into tongues, and, without a veil, resting on the entire Church. The perfect God is perfectly revealed in the Trinity of Redemption, the Economical Trinity. The Church is the habitation of God through the Spirit. From that day forward the Holy Ghost is essential to every exhibition of God as revealed among men. While it still remains true that the Son hath declared the Father, it is also true that the Spirit searcheth all things, yea, the deep things of God of both the Father and the Son, and is the foremost and first Agent in the communion between God and His people. As neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal

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Him, so no man can say that Jesus is the Lord, but by the Holy Ghost" (Pope).

He is the Representative of the "Redeemer generally, and in His several offices; in relation to the world, and in His special relation to His people. In relation to the world, "he will convince the world, of sin, of righteousness, and of judgment" (John 16:8-11). In relation to the people of God. "He will abide with them forever."

He is the Savior's Agent in dispensing salvation. "Through Him alone He acts as the Saviour" (Pope).

He saves and sanctifies: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost" (Titus 3:5). "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). "Through sanctification of the Spirit" (1 Thess. 2:13). "Sanctified by the Holy Ghost" (Rev. 15:16).

The Gift of God the Father: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (St. John 15:26). Given in the name of Christ, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26), and in answer to prayer, "Comforter, that he may abide with you forever" (John 14:16).

The Gift of the Glorified Christ: "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:39). "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" (John 16:7).

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

The Holy Spirit bears witness to the soul: "The Spirit himself beareth witness with our

spirit, that we are the children of God" (Rom. 8:16).

The Holy Spirit produces fruit in the life: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:22-24).

The Holy Spirit is our great Teacher: "He shall teach you all things" (John 14:26).

The Holy Spirit is our Guide: "He will guide you into all truth" (John 16:13).

The Holy Spirit is our Prophet: "He will shew you things to come" (John 16:13).

The Holy Spirit extols Christ: "He shall testify of me," "He shall glorify me" (John 15:16; 16:14, 15).

The Holy Spirit is the heavenly dynamic: "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8).

Have you read the story related of Dr. Pitman, how he went to a campmeeting and feeling that God had given him a message for the people, went to the presiding elder, and said, "Brother, I have a message from God to deliver to this people, and I cannot get away from it: and if you will let me preach this afternoon, as I must leave tomorrow, I will deliver it in the name of God." As the service began, fierce lightning flashed across the sky and the loud thunders rolled up into the heavens. Dr. Pitman knelt before the God of the universe, with whom he was acquainted, and in whom he believed, and prayed with holy boldness; "O Lord God Almighty, Thou who sent me to preach to this people, hold back these threatening clouds for one hour while we go on with this service in Thy name, and let us not be disturbed by the impending storm, but let Thy presence descend this day upon both preacher and people, and let great good be accomplished this day in the salvation of souls." He is said to have preached just one hour with heavenly pathos and Holy Ghost anointing, then remarked, "Now go to your tents, and fall before God." The pent-up lightning began to flash and the thunders roared. Over one hundred souls were converted to God.

In view of this, may we ask ourselves a few personal questions? What can God do for me? What can God do with me? What can He do through me? By using the word "can" we do not mean to question God's ability and power to do what is needed to be done. We have in

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mind rather His knowledge as to our usability; and, therefore, the questions resolve themselves thus: Am I humble? Am I workable? Am I faithful? What God has done for, with, and through others, He can do for, with and through us, if we co-operate with Him, if we let Him have His way, and trust Him to do things. It is "according to the power that worketh in us." What is our answer today?

SQUINTS INTO MY DIARY

By JOHN F. COWAN

We have overdone the mass production stunt. Mere masses of anything don't insure human happiness, as does a touch of personality. There's more heart's-ease in a tiny violet one has watched bloom than in all the tropic jungle orchids; more thrill in the kiss of a child than in the Himalayas. What humanity needs in these distracting days is the throb and inspiring touch of a great eternal Personality whom by experience we know we can trust to the uttermost. He is society's equilibrium as it totters toward ruin.

There's a surplus of indigo—the indigo plantations are working overtime. We may overcome over-production by putting more indigo in the wash and less on the face. The remedy for over-production of the blues is the greatest of all the potent "rays"—not the violet ray, but the golden ray out of the heart of the Infinite.

EXPOSITIONAL

HOSEA—THE PREACHER OF LOVE AND REPENTANCE

Jehovah's Indictment against a Sinful People
(Chapter 4)

By OLIVE M. WINCHESTER

Hear the words of Jehovah, ye children of Israel: For Jehovah hath a controversy with the inhabitants of the land (Hosea 4:1, R. V.).

AS THE prophet, concluded the narrative of his tragic home conditions, he opened a charge given him by the Lord against the nation. Jehovah was summoning all the people to his judgment seat, the layman, and also the priest and the prophet, there to answer for their

An earlier "noble experiment" was vindicated at Yorktown centuries ago. All Europe scoffed at the idea of tattered, barefooted colonials with cow-horn powder horns and scythe sword-blades enforcing prohibition of tea taxes. The laughers laughed amiss; the bloody Tories in America went "away back and sat down." Today's Tories, with their savage assassinations of truth, will do the same.

A lot of young chaps, these days, are marrying animated color schemes instead of real life partners. By and by the colors artificially tinting cheek and lip and eyebrow will dim, and she doesn't know how to cook or wash. He will find he has a faded daub with a claim on him for monthly alimony.

One might produce something like pearls by carrying moth-balls until they had wasted to necklace size—provided the camphor smell could be forgotten. It's like trying to build a stable nation out of atheism and animal license. Only God makes pearls and diamonds.

God's Voice

A suggestion for a text from the Psalms: "The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known" (Psa. 77: 18, 19).

sins. While Amos had dealt with the outward manifestations of evil, Hosea looks beyond these and sees some of the hidden springs, then he continues by delineating the breaking forth of iniquity from these inner fountains of corruption. He relates first the moral outbreaks.

MORAL CONDITIONS

In announcing Jehovah's indictment against His people, the fundamental causes lying hidden in the heart are stated as "No truth, nor goodness, nor knowledge of God in the land." How basic a virtue is truth! Here was a people where there

was "no regard for known truth; no conscience, no sincerity, no uprightness; no truth of words; no truth of promises; no truth in witnessing; no making good in deeds what they said in words." How unstable had the fabric of their civilization become! Neither talent nor genius can be trusted," says Wolfendale, "unless based on truthfulness. This is the foundation of personal excellence and human character; this is the health and ornament of the nation; loyal adherence to truth is the secret of a nation's power and a nation's glory."

Closely associated with the virtue of truth has ever stood mercy which is another rendering for the word "goodness" here. When the glory of the Lord is dwelling upon a land, then:

"Mercy and truth are met together;

Righteousness and peace have kissed each other" (Psa. 85:10).

Again these virtues are the crowning graces of a king:

"Mercy and truth preserve the king:

And his throne is upholden by mercy" (Prov. 20:28).

Thus speaking of mercy Shakespeare writes:

"'Tis mightiest in the mightiest; it becomes

The throned monarch better than his crown: His scepter shows the force of temperal power, The attribute to awe and majesty.

Wherein doth sit the dread and fear of kings; But mercy is above the sceptered sway—

It is enthroned in the hearts of kings,

It is an attribute of God himself;

And earthly power doth then show likest God's, When mercy seasons justice."

But in the land of Israel the fountain of mercy with its streams of pity and compassion had ceased. There was no tenderness of fellow-man toward fellow-man. Even natural affection had come within this withering blight.

Going deeper into the cause of the nation's moral and religious decay, Hosea cites as the ultimate and final inner cause, the fact that there is no knowledge of God in the land. Whenever there is a loosening of the bonds of moral virtues, when basic virtues are ceasing, then there is evidence that the knowledge of God no longer exists. "The knowledge of God is a necessity of our moral nature," says Wolfendale, "and lies at the foundation of all morality and religion. Man can have no obligation to mere laws of nature, and

feel no sense of responsibility to an impersonal being. God has revealed Himself in His works and word. We are related to Him as intelligent and moral beings. We owe duty to ourselves and our fellow-men because God wills and commands it. But God is not recognized, and then forgotten in motive and duty. . . . The supreme influence of God is lost in the family and in the land, in custom and law, hence a spirit of subordination and licentiousness."

Since such was the inward conditions of the hearts of men, we can not expect aught else than that which the prophet describes. Looking down over the moral chaos, he sees "nought but swearing and breaking faith." Oaths are taken with readiness but straightway broken, or the first word may be interpreted in the sense of cursing and thus the thought would be the invoking of the name of God in a profane way, consequently the sins would be profanity and perjury. Added to these are murder and theft and moral delinquency, sins which multiply and increase until there is no restraint, and one act of violent shedding of blood follows closely upon another. How inhuman the heart becomes when it loses all knowledge of God!

Because of these sins the judgment of God shall fall upon the land, and man and nature alike shall share in its blight. The beast of the earth, and the bird of the air with the fish of the sea shall feel the withering curse. Among the inhabitants even the prophet shall stumble with the people.

THE RESPONSIBILITY OF RELIGIOUS LEADERS

With the mind of the prophet dwelling upon the condemnation of the prophet, it turns to that other more permanent religious class in this northern kingdom, the priests. There had been true prophets of Jehovah that had visited this people from time to time, they would not be included in the sweeping denunciation, but on the other hand those of the prophetic order who had stooped to mercenary ends, who had ceased to be true prophets but uttered only that which would please the people, these would go to judgment with them. As a distinct class in religious leadership stood the priests. With the abundant ritual which this kingdom followed and its wealth of sacrifice, many priests would be needed and their place would be one of prominence. Consequently the indictment falls very heavily upon them. The

reason why there is no knowledge of God in the land is because they are void of such knowledge. They have refused to retain the true knowledge of God and consequently they have been rejected by Jehovah as his priests. They have forgotten the law of the Lord. As they increased in wealth and position, so did they increase in their sin. Thus all the glory and the splendor which surrounded their costly sacrifices offered for the people would become to them sources of shame and disgrace. The sin of the people in turning away from the true worship of Jehovah to sacrifice to golden calves and idolatries had been to them a source of profit and accordingly they had "set their heart" on this iniquity. They took pleasure in it. They had no sorrow for the religious degeneration that existed all around about them. To them it was too great a source of gain. With such religious leaders it could not be otherwise than the people would be like unto them. Thus their condemnation would be the greater; they were to answer not only for their own sins but for the sins of the people whom they were leading astray. While they now abounded in plenty, yet the time would come when "they should eat and not have enough" when they would cease to obtain gain by their ministrations at the altars of idols, and what is more they themselves would fall into licentious practices. All this would befall them because they "left off taking heed to Jehovah."

THE RELIGIOUS CORRUPTION

The people had lacked the knowledge of God because they had a priesthood who failed to guide them in the way of truth, but again they lacked this knowledge because two numbing, sottish evils had seized upon their lives. "Whoredom and wine and new wine take away the understanding," says the prophet. While in every heart there lies the possibility of knowing God, yet this possibility may be decreased by failure to exercise it and more by the curse of sins of iniquity. Such are the sins of licentiousness and drunkenness. These had so destroyed the understanding and had so sensualized the people that they could not any longer come to a knowledge of God.

Not only did these sins blight the understanding but they led them away to other sources for counsel. In their intoxication with sensual pleasures they sought guidance of their stocks, probably indicating a tree cult within the land which

seems to be mentioned more specifically in verse 13. With such cults immoral practices often co-existed. Then going on in their drunken blindness they received direction from their staff. Eiselen states, "Most commentators think that the prophet has in mind raddomancy. Cyril of Alexandria calls this practice an invention of the Chaldeans; he describes the method of procedure as follows: Two staves were held upright and while incantations were murmured over them they were allowed to fall; the oracle was determined from the direction in which the staves fell, whether forward or backward, to the right or to the left (Ezek. 21:21)." In their mad pursuit of sinful religious practices they not only thus seek counsel but build their altars upon the mountain heights and the hills, high places ever being sought as scenes for sacrifice. Accompanying all this were the grossest sins.

A WARNING

While the prophet is thus contemplating the dark sins of Israel's transgression, the thought of the sister nation comes to him, and he stops in his message to the northern kingdom long enough to utter a warning to the southern. Though Israel thus plays the harlot, Judah should not follow in the path of her sins. Let her not resort to the centers of idolatrous worship, and like the Israelites swear by the name of Jehovah yet at the same time indulge in the worship of idols.

THE FINAL SENTENCE

With the brief warning given, the prophet continues by showing the stubborn resistance that this northern kingdom had ever shown. Because of this determined rejection of Jehovah, their punishment was at hand. "It would not have the straitness of God's commandments: it should have the wideness of a desert. God would withdraw His protecting providence from them: He would rule them, although unfelt in His mercy. At large, they wished to be; at large they should be; but it should be the largeness of a wilderness where is no way. There, like a lamb, they should go astray, wandering up and down; unprotected, a prey to wild beasts. Woe is it to that man, who, when he withdraws from Christ's easy yoke, God permits to take unhindered the broad road which leadeth to destruction. To Israel, this wide place was the wide realms of the Medes, where they were withdrawn from God's worship and deprived of His pro-

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tection" (Pusey). Sad is the time when it comes to man or nation when the verdict is rendered, "Ephraim is joined to idols; let him alone." Israel was to be borne away suddenly and violently as when the wind wraps an object in its folds, and then would they feel a sense of shame for all of their sacrifices which they had lavished upon idols.

"A hopeless hour,

When all the voices of the soul are dumb,
When o'er the tossing seas

No light may come."

HOMILETICAL MATERIAL

In selecting homiletical material from this chapter, we might choose the last phrase of verse 2 for a text and use as a theme, "When there is no knowledge of God in the land"; this might

yield the following subdivisions, there is a decay of personal graces, there is the breaking forth of moral corruption, there is a perversion of the religious instinct. The first half of verse 9 may also be a text, "And it shall be, like people, like priests." The theme might be, "The Religious Leader and his Responsibility." Then some suggestions could be made, his responsibility to know the law of the Lord, his responsibility to seek the welfare of his people, his responsibility to be an example to the people. If one desires a text with a voice of warning, it may be found in verse 17, "Ephraim is joined to idols; let him alone." The theme might be, "Forsaken of God." The causes might constitute the divisions, stubborn resistance, joined to idols, enamored with sin.

HINTS TO FISHERMEN

By C. E. CORNELL

National Checks of Protestantism

There is an effort being made to hold American Protestantism responsible for our national prohibition of liquor traffic. We do not take exceptions to this; we are convinced that it is true. The spirit of Protestantism does largely prevail throughout our country. Its standards of loyalty, its interpretation of conformation, its spirit of nationalism largely control the thinking and the moral conscience of the mass of the people. Out of this spirit of Protestantism has come a Puritan democracy which insists upon duties, and demands a recognition of personal rights. Back of this is also the origin of the Anglo-Saxon who first settled this country. His attitude was determined by John Calvin on one hand, and by John Wesley on the other.

In making this statement, however, it must be borne in mind that Luther had something to do with forming the foundation conceptions of religion and government of the Anglo-Saxons in American life. No one can touch the life of the typical Anglo-Saxon without feeling the reaction of his missionary spirit. He carries with him always a feeling of social obligation. He thinks of the church as a means of bringing among men the kingdom of heaven. He does not identify the reader with the former. To him the church is not an end; it is an instrument of divine

providence to accomplish God's will, namely, the establishment of the kingdom of heaven among men. The dominance of the Puritan spirit is recognized by all students of society. However, they also discover that all those contentions are challenged by the bitter spirit of controversy.

Furthermore, we are accused of a certain worldliness of pretensions toward nationalism. We are confronted by an indictment which declares that the worldliness of the present-day Protestantism is so closely related to nationalism and to capitalism that its future is problematic. However, the greatest indictment made of the Puritan spirit and of the type of leadership exercised thereby is the everlasting insistence that the world shall be made better and humanity improved by representative enactment. Now we are informed that on the border line of Puritanism and Protestantism there are to be found three churches or Christian communions which resist the general tendency of the application of Christian principles to the larger field of men's social and industrial activities.

First, the prevailing spirit of Protestantism as interpreted and arrived at by the larger denominations, is confronted by the Lutheran bloc which follows the thinking of the great reformer, and largely the original Roman Catholic interpretation of the church.

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According to Luther, worldly laws are bad. Nature herself is given over to injustice and evil. The church is a sanctuary, a means of escape, and God's medium of salvation. Outside of it is the secular, inside of it is the sacred. There should always be maintained a distinct recognition of the difference. In worldly matters the state should operate. The saints must live in the world as best they can, protecting the purity of their spiritual lives through constant watchfulness. The Christian must consider himself able to serve the state, but at the same time must retain the freedom of his soul. This is the position of the Anglo-Saxon Luther. It is one of the religious mysticisms, and always manifests itself in cynicism. The Anglo-Saxon, of Calvinism and Wesleyanism accepts the duty of the individual to co-operate with the fundamental will of God in the world. When one surrenders all the forces of his life in concentration upon himself, he is involved in wrongdoing. He is under obligation to share with others that which has been a blessing to himself. Out of this have come all efforts on the part of the church to better mankind in morals, spirituality, in political life, in industrial relations, and in social betterment.

Secondly, *the Protestant interpretation of the Christian life is held in check by the Anglican church.* It has held itself aloof from the great forward movement of American Protestantism because it is largely inspired by Protestant connections. It stands midway between advanced Protestantism and Roman Catholicism. It has never given itself wholeheartedly to the social application of religion. It has never taken a place of leadership in the prohibition movement. While its clergy and laymen here have been active, sympathetic and devoted to the adoption and enforcement of the Constitutional Amendment, as a religious communion it has remained largely inactive.

Third, *the third check on American Protestantism, into which it is advancing ideas of social betterment, is the Roman Catholic church.* It has a large constituency among the Anglo-Saxons. It is not largely so; however, its numbers in this field are sufficient to require their recognition. The Latin element of the Roman Catholic church is strongest and largest. It is the one which the Anglo-Saxon element, both Protestant and Catholic, must deal with in the next generation.

The Roman church has never been as a communion active in behalf of moral legislation. It looks upon itself as a reserve for world-weary and worn men and women. It does not worry about the world. It has its own walls, lives within its own confinement. Its great solitude is the family. Not until recent years did this great communion ever have a program for social betterment beyond its own borders. It has lately adopted a portion of social service which, placed in operation and in co-operation with Protestant bodies, would greatly improve American life. However, co-operation is a principle. It values only as it can be made to contribute to its own interests.

What does American Protestantism stand for?

It believes in nationalism.

It believes in the practical application of religion.

It believes in the evangelistic impulse.

It believes in religion as comprehending the whole life of man.

It believes that the church is a means to an end, even that of establishing the kingdom of heaven among men.

It believes that worldly success is providential, coming as merit to those who walk uprightly.

It believes that financial means should be held in the spirit of stewardship.

It believes that great moral solicitude should be encouraged.

It believes that great moral vitality comes from God, through the channel of faith, and by the current of the spirit of Jesus Christ.—*Western Christian Advocate.*

One of God's Unanswered Questions

Text, Heb. 2:3.

1. How shall we escape?
Danger. Deliverance.
2. How shall we escape?
Sin and its consequences now.
3. How shall we escape? sin and its consequences hereafter.
4. How? By accepting God's remedy—not man's.
Men argue some other way.
Utter failure.
There is no escape outside of Jesus Christ, Savior of the world.

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HOMILETICAL

ANALYSIS OF ROMANS

By BASIL W. MILLER

(Continued from last month)

V. THE RESULTS OF JUSTIFICATION BY FAITH (Chapters 5-8).

1. Justification by faith delivers from condemnation therefore (Chapter 5):

- (1) We have peace:
 - a. With God.
 - b. Purchased through Jesus Christ.
 - (2) We have access into grace, wherein we stand, or are established.
 - (3) We rejoice in the hope of God's glory.
 - (4) We are enabled to glory in tribulation for:
 - a. Tribulation works steadfastness.
 - b. Steadfastness works approvedness.
 - c. Approvedness results in hope.
 - d. Hope removes shame.
 - (5) The love of God is shed abroad in the heart:
 - a. This is by the Holy Spirit.
 - b. It is purchased by the death of Christ.
 - (a) Christ died for us as unrighteous.
 - (b) Being sinners, God's love was commended to us through the death of Christ.
 - (6) The "much more" experience is also ours:
 - a. Saved from wrath with much abundance, since we are justified by Christ's blood.
 - b. Being reconciled by His death we are much more saved by His life.
 - (7) We also rejoice in Christ, through whom this reconciliation with God is affected.
- #### 2. Justification by faith redeems through Christ what the race lost through Adam.
- (1) By Adam's fall sin came into the world.
 - (2) Through Christ grace abounded unto many.
 - (3) Condemnation came through the sin of Adam.

- (4) Justification is the result of Christ's free gift.
 - (5) Death reigned upon mankind through Adam.
 - (6) Life through grace reigns by Christ Jesus.
 - (7) The offense of Adam brought judgment.
 - (8) Justification came to all as Christ's gift.
 - (9) Adam's disobedience made many sinners.
 - (10) The obedience of Christ likewise made many righteous.
 - (11) Sin abounded through Adam.
 - (12) But through Christ, where sin was, grace much more abounded.
 - (13) Hence through Christ humanity is delivered from the curse which Adam's sin brought upon it.
- #### 3. Justification by faith delivers from the power of indwelling sin (chapter 6:1-14):
- (1) We shall not continue in sin, in order that grace may abound.
 - (2) For it is impossible to live in sin when we are dead to sin.
 - (3) We are united with Christ by justification:
 - a. Baptism buries us with Christ.
 - b. With Christ we are raised up in the glory of the Father.
 - c. With Christ we walk in the newness of divine life.
 - d. We are planted in His likeness.
 - e. We are crucified with Christ.
 - (a) The body of sin is destroyed.
 - (b) We are then empowered not to serve sin.
 - f. We are dead with Christ.
 - g. We also live with Christ.
 - (4) We reckon ourselves then to be dead to sin.
 - (5) We are also made alive unto God through Christ.
 - (6) Sin no longer rules in our bodies.
 - (7) Our members have been yielded to God:
 - a. They are no longer instruments of unrighteousness.
 - b. But they are instruments of righteousness.

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4. Justification by faith also delivers us from the dominion of sin (6:15-23):
- (1) We shall not sin because we are under grace, and not under the law.
 - (2) Man is the servant of those whom he obeys:
 - a. Servant of sin and death.
 - b. Servant of obedience and righteousness.
 - (3) We are delivered from the dominion of sin.
 - (4) We are free from sin.
 - (5) We are the servants of righteousness.
 - (6) The fruit of a life under sin is death.
 - (7) The fruit of a life free from sin is:
 - a. Holiness of life.
 - b. Eternal life—immortality.
 - (8) The wages or end of sin is death.
 - (9) The wages, or gift of God, is eternal life through Jesus Christ.
5. Justification by faith delivers us from the dominion of the law (Chapter 7):
- (1) As long as we are alive the law has dominion over us:
 - a. This is illustrated by the husband and wife.
 - b. When the husband dies, the wife is free to marry another.
 - (2) Through Christ we are dead to the law:
 - a. We are dead to the old.
 - b. We are married to another, even Christ.
 - c. Thus we bring forth fruits of righteousness.
 - d. The law works through our flesh the fruits of death.
 - e. But being dead to the law, we live in the newness of the spirit.
 - (3) The law is holy:
 - a. It reveals sin.
 - b. Though alive without the law, the commandment led to death through sin.
 - c. Through the commandment sin deceived.
 - d. Though the law is holy, still working in man it produced death.
 - (4) Though the law is holy, man is carnal:
 - a. In man is the striving of a dual nature.
 - b. Sin dwells in man.
 - c. In the flesh is no good thing.
 - (a) We are able to will to do good.
 - (b) But the power to perform it is absent.

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- (c) We do evil, when we would do good.
 - (d) It is sin which leads one to act thus.
 - d. In man there are two laws:
 - (a) A law leading to do good, with evil present.
 - (b) The law of God is in the inner man.
 - (c) There is the law of sin and death.
 - (d) Between these two there is a continual warring.
 - e. Man calls for deliverance from the body of death.
 - f. Christ is the answer of this call, who alone can deliver man.
6. Justification by faith delivers us from the self-life, or the life of the flesh, and enables us to walk after the Spirit (8:1-13).
- (1) There is freedom from condemnation:
 - a. To all who are in Christ.
 - b. To all who walk in the Spirit.
 - (2) There is freedom from the law of sin and death:
 - a. This is wrought by the law of the Spirit of life.
 - b. It is made effective through or in Christ.
 - c. This is beyond the power of the law to achieve, because of the flesh.
 - d. It is achieved through God:
 - (a) Through sending His Son in the flesh.
 - (b) Thus condemning sin in the flesh.
 - (c) This is done to fulfill the righteousness of the law:
 - x. In all who walk not after the flesh.
 - y. In all who walk after the Spirit.
 - e. There is a conflict between the flesh and the Spirit.
 - (a) Those who follow the flesh, do the deeds of the flesh.
 - (b) Those who are after the Spirit follow the Spirit.
 - (c) Death results from the carnal mind.
 - (d) Life and peace result from spiritual mindedness.
 - (e) The carnal mind is:
 - x. Enmity against God.
 - y. Not subject to the law of God.

- z. Unable to please God.
 - (f) When God dwells in one:
 - y. He has God's Spirit.
 - z. He is not in the flesh.
 - f. When Christ is in one:
 - (a) The body is dead because of sin.
 - (b) But the Spirit produces life because of righteousness.
 - g. If the Spirit of God be in one:
 - (a) God shall quicken or resurrect the mortal body.
 - (b) This operation is wrought by the Spirit.
 - h. Hence we are debtors:
 - (a) Not to live after the flesh.
 - (b) To live after the Spirit.
 - (c) For the flesh brings death.
 - (d) The Spirit produces life.
7. Justification by faith makes us sons of God (8:14-17):
- (1) We are led by the Spirit.
 - (2) We have not received the spirit of bondage.
 - (3) We have received the Spirit of adoption as sons of God.
 - (4) The Spirit of God witnesses:
 - a. With our own spirit.
 - b. That we are the children of God.
 - c. That we are also heirs of God.
 - d. That we are joint heirs with Christ.
 - e. With Him we also shall be glorified.
8. Justification by faith assures us of our complete redemption, or of our glorification (8:18-39).
- (1) Creation awaits the manifestation of God's glorified sons.
 - a. There is no comparison between the sufferings of the present life and the glory to be revealed.
 - b. All creation awaits the coming of God's sons.
 - c. The creature is now subject to corruption.
 - d. The creature shall then be delivered into the glorious liberty of God's sons.
 - e. All creation groaneth under mortality and is in pain.
 - (2) Those with the Spirit await the redemption of the body.
 - (3) We are saved through hope for this event.
 - (4) The Spirit makes intercession for us during our trial, or the awaiting of glorification.
- (5) Our glorification is God's purpose for us.
- a. All things work together for our good.
 - b. Foreknowledge, predestination, and justification prepare the way for our glorification.
 - c. God shall freely give us all things.
 - d. Condemnation cannot touch us. For:
 - (a) God justifies us.
 - (b) Christ makes intercession for us.
9. Justification by faith makes certain our eternal security (8:35-39):
- (1) Tribulation, et cetera, cannot separate us from the love of Christ.
 - (2) In all of these we are more than conquerors through Christ Jesus.
 - (3) Again, time and eternity, angels and powers, heights and depths are unable to separate us from the love of God.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Sons of God

One day in Chicago I stood in front of a bank. Up dashed an auto—I suppose it cost \$10,000 or \$15,000—a magnificent French car. Out stepped a frail sort of man, a large, fair head, tapering chin, large, lustrous blue eyes set apart in that intelligent forehead, straight nose. I said, "Who is that?" They said, "That is J. Ogden Armour. He is head of the pork packing trust." In he walked. I stood and looked. I saw a frail, weak young fellow that looked as though he might fall with the winter's blasts as they swished around the corner of one of our huge skyscrapers. I said, "Who is that young fellow?" "That is Marshall Field, Jr. That is the son of the merchant prince, heir to \$155,000,000." Down the street went a man, corpulent, weighing 300 pounds, heavy of jowl, heavy of frame. I said, "Who is that?" "That is Stephen A. Douglas, Jr., son of the great opponent of Abraham Lincoln. One of the keenest men in the United States Senate." I looked and saw a keen-looking man with Van Dyke beard, lustrous eyes, dressed in the height of fashion; a man you would turn to look at as he walked the street. I said, "Who is that?" "That is Robert T. Lincoln, son of Abraham Lincoln." Would it not be great to be

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the son of a great man? Great, yes, but I stand here an heir to the kingdom of God. I'm a son of God through faith in Jesus Christ.—BILLY SUNDAY.

Coals of Fire

When in Egypt some years ago holding meetings among soldiers, the Rev. J. Stuart Holden states that he asked a big sergeant in a Highland regiment, who was as bright and shining for the Lord as it is possible for a saved soldier to be, how he was brought to God. His answer was this, "There is a private in the same company who was converted at Malta before the regiment came on to Egypt. We gave that fellow an awful time. The devil got possession of me and I made that man's life a positive burden to him. Well, one night, a terribly wet night, he came in from sentry-go. He was very tired and very wet, and before getting into bed he got down to pray. My boots were heavy with wet and mud, and I let him have one on one side of the head and the other on the other side; and he just went on with his prayers. Next morning I found those boots beautifully polished by the side of my bed. That was his reply to me; and it just broke my heart and I was saved that day."—Selected.

Deeds that Count

In one of Mr. Moody's meetings a man testified as follows: "I have been for five years on the mount of transfiguration." "How many souls did you lead to Christ last year?" was the pointed question which came from Mr. Moody. "Well, I don't know," was the astonished reply. "Have you led any?" persisted Mr. Moody. "I don't know that I have," replied the man. "Well," said Mr. Moody, "we don't want this kind of a mountain-top experience. When a man gets so high that he can't reach down and save sinners, there is something wrong."—Selected.

The Privileges of Sonship

It is a blessed state of privilege we come into as the sons of God. Its realization may receive very helpful emphasis by an illustration Mr. Moody once used at Northfield, to show the distinction between a servant, a guest, and a son. He pictured a reception room in a private residence at an early morning hour. It was entered by a man who proceeded to open the shutters and put things to rights. No one needed to be told

that he was a servant. Shortly after another man entered. He walked around the room examining the portraits, paintings and ornaments as if they were new to him; and finally taking a book sat down to read. Evidently he was a guest. Next came rushing into the room a rollicking boy of sixteen. After a bright "good morning" to the guest, he darted into the library, overhauled the mail lying there on the table, hurried into the dining room to see if breakfast was ready, lifted one or two covers to see what was to be served, and then, hearing familiar footsteps in the reception room, he rushes there and flings himself into the arms of the master of the house, who had just given the guest a warm handshake of welcome, but to this boy gave a hug and a kiss. No one needed to be told that this boy was the son.

Mr. Moody finished thus: "Truly we are the servants of God, and it is a blessed privilege to serve Him. Surely we are the guests of God, and it is an unspeakable honor to visit the King." Then raising his voice with one of his glad shouts, thrilling his great audience, he added, "But we are more than servants; we are more than guests; we are the children of the great King. God is our Father, and Jesus is our Elder Brother; we are joint heirs with Christ."—DR. G. B. F. HALLOCK.

I Will Fear no Evil

It is said that just before the batteries opened fire at the battle of Gettysburg, an officer noticed a mother bird sitting beside her nest pouring forth a flood of song. Then the long day through the cannons roared and the shells shrieked and the cries of wounded men were everywhere, but in the moments of occasional cessations from firing the officer saw that the little bird took up its song. So it is that the children of God are given songs in the night of conflict and agony.

Once a bird's nest was seen on a slender limb, hanging over the mighty Niagara. There the bird nested and sang amid the roar of the cataract, as joyous as though far away from danger. The birds do not worry about being protected amidst terrors, being fed in hunger, housed in storms or hanging over precipices of danger. They sing on, in beautiful faith and trust. Our Lord uses them as an illustration of what our faith should be. We should consider the birds, for they have neither storehouses nor barns, yet your heavenly

Father feedeth them. How much better are ye than the fowls of the air?—DR. E. W. CASWELL.

"Though He Slay Me"

It will be remembered what a shock came to the church of England and America a few years ago when the news was printed of the tragic death of Mrs. Booth-Tucker in a railroad accident. A friend of Commander Booth-Tucker relates the following incident: I said to him, "Commander, the passing of your beloved wife is one of the things that I freely confess I cannot understand." He looked at me across the breakfast table, his eyes wet with tears, and yet his face radiant with that light that never was on land or sea, and said, "Dear friend, do you not know the cross can be reached only by tragedy? When my wife and I were last in Chicago, I was trying to lead a skeptic to Christ. At last he said, 'It is all very well. You mean well; but if that beautiful woman at your side lay dead and cold by you, how would you believe in God?' Within one month she had been taken through the awful tragedy of a railway accident, and I went back to Chicago, and, in the hearing of a vast multitude, said, 'Here, in the midst of the crowd, standing by the side of my dead wife as I take her to burial, I want to say that I still believe in God and love Him.'"—Selected.

Preacher and Prayer

Dr. J. A. Duncan had, on an important occasion, delivered a sermon of wonderful intellectual and spiritual power. He was asked, "What is the secret of such a sermon as that?" He replied, "The secret of that sermon is thirteen hours of prayer."

Charles H. Spurgeon, when asked for the explanation of his success, said, "Knee work, knee work!"

David Livingstone on two occasions preached a sermon of wonderful power. At each time five hundred persons were converted. Both sermons were preceded by whole nights spent in prayer.

C. G. Finney, after spending a whole day in fasting and praying, preached at night to a phenomenally irreligious congregation. The sermon was accompanied by such divine power that the whole congregation except one man, an elder in the church, fell prostrate on the floor and voiced

their agony under conviction in such loud cries that the preacher was forced to stop.

The Rev. Daniel Steele said, "Down upon your knees. I wish I had the power to reach every Methodist on the round earth. I would say, 'Cease living on the heroism of your fathers; quit glorying in numbers, sacrificing to statistics, and burning incense to the General Minutes; down upon your knees, and seek and find yourself the secret of the power of the fathers—a clean heart and the endowment of power from on high; and then rise and unfurl the banner of salvation full and free, and a common sense theology.'"—The Way of Faith.

Putting Others First

In a midwestern city there stands today a commodious tabernacle dedicated to the preaching of the gospel of Jesus Christ. Ten years ago the movement began which has resulted in planting it there. The beginnings were small indeed, with only a handful of men to bear the heavy burdens incident to the establishment of such a work. But they were true to God, and, what is more, they determined to put foreign missions to the very forefront of their program. There were times of dark testing during the formative years when it seemed that they would never be able to carry the heavy financial obligations of the work. But in every such time, instead of pushing local finances to the exclusion of everything else, they would proceed to take a missionary offering. They earnestly believed that if they obeyed God in the matter of foreign missions, He would be under obligation to see them through in all their local crises. The results have more than justified their faith, and today that tabernacle stands as a monument to the faithfulness of God to those who will really obey Him.

Just a Minute

I have only just a minute,
Only sixty seconds in it,
Forced upon me, can't refuse it,
Didn't seek it, didn't choose it,
But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it,
Just a tiny little minute—
But eternity is in it.

—N. T. A. MUNDER.

PRACTICAL

HINTS TO MINISTERS

By REV. JAMES CAUGHEY

Compiled by DR. H. ORTON WILEY

IV. CONVERSION OF SOULS THE FOUNDATION OF THE CHURCH

THE foundation of the church must be laid in the conversion of souls. Any foundation less deep than this must be too shallow, too superficial, too crumbling to withstand the coming flood, the first waves of which are already beginning to ripple round our embankments.

"It is to this that our circumstances are leading us. And we trust that no earthly, short-sighted, unscriptural desire of merely swelling our numbers, will draw us away from this. It is God's finger that is pointing us to this, and too intelligibly to be mistaken. What have the revivals of the past years been doing for us? Have they not been laying a deep foundation for the church in the time of trouble? And have they not been teaching us that our strength and security must lie in the number of souls converted to Christ, and not merely in the number of adherents to our cause? Is not that their meaning? We fear that they have been too little regarded in this light. We have looked on and wondered. We have been interested, and perhaps have rejoiced in the tidings concerning them. But this was all. We overlooked the mighty lesson which God was seeking to teach us by such living and legible examples. It was not merely to gather in a people for Himself that God has been doing such great things for us. It was not merely to prepare a remnant for the days of trial into which the church was passing, that there might be some, at least, who would not run back in the day of battle, but would be ready to go, for Christ's sake, to prison and to death. It was not merely to train and discipline a noble band of warriors for the church's welfare—men to pray, as well as to contend for victory. It was also to show us of what men he wished his church to be composed; what ministers he desired to see in our churches; and what preachers of the gospel it was that he

would bless. Have these revivals not taught us these things? And shall we not learn from them that our stability and prosperity must ever lie in the number of sinners converted, of living saints within the walls of Zion? Shall we not learn from them that it is the ministry of living, praying ministers that he blesses? Shall we not learn that it is not eloquence or ability or human wisdom that are mighty in the pulling down of Satan's strongholds, but prayer and simplicity, devotedness and perseverance, the naked work of God, the simple preaching of the free gospel of the grace of God? It is thus that souls are converted. It is thus that the ministry is honored and blessed. It is thus that the church is built up, even in stirring times. Has not God been teaching us these things? And shall we, in maturing our plans and constructing our different schemes, overlook so distinct a leading of God, or turn away with indifference from a lesson so important, so essential?

"But here, perhaps, a glance at the past may not be unprofitable, nor out of place. We read the annals of the seventeenth and eighteenth centuries, and gaze with eager joy upon the career of glorious success afforded to those instruments which God then raised up as his chosen witnesses. Whence, then, arose the success of these apostolic men, and wherein did their great strength lie? It is with the spirit of the men, more than of their works, that we are to be imbued, if we are emulous of a ministry as powerful, as victorious as theirs. It is not the cold marble of the statue that we are to make our model, however perfect in its symmetry and polish; it is the breathing form of man, the living person. The marble is but the cold outline, the material resemblance, incapable of reproducing itself, or imprinting its lineaments on surrounding objects, or transfusing any secret qualities and virtues into the most ravished beholder.

"If this be true of the servants, much more is it of the Master. If the study of their characters be so profitable, much more must be the contemplation of his. If personal contact with them

be so fitted to mold us into their likeness, how much more must personal contact and communion with Him be fitted to fashion us anew after His resemblance? And being thus transformed into the Master's likeness, how certain to be blest in our labors, to be successful in our ministry!

"In these perilous times, with the prospect of confusion and harassment before us, it is hard to maintain this intercourse. Nay, it seems impossible. Time and solitude are wanting. Nevertheless, it must be so. In the case of the apostles it was so, in spite of all their endless tribulations and tossings. In the case of our own fathers it was so, in spite of their multiplied labors and hardships. It must be so with us; and doubtless, it will be so. The tumult of the storm will make the solitude of the closet doubly welcome. Man's wrath and enmity will render doubly precious the love and friendship of the Savior. Then there shall be in the world a ministry of power, and times of refreshing from the presence of the Lord—a precious earnest of the times of refreshing at His appearing and His kingdom."

V. VARIETY OF GIFTS AMONG MINISTERS.

I can say, as did the Rev. John Brown, on his death-bed, to his sons in the ministry, "Whenever the Lord has led me out to be most diligent in this way, he has poured most comfort into my heart, and given me my reward in my bosom." "O labor, labor to win souls to Christ," was his language in the same conversation; adding the words of his Lord, "Work while it is day, for the night cometh when no man can work." This is your "harvest-time," my brother. The fields around you are "white already" put in the sickle and reap fruit unto life eternal. Let no "oppressive sense" of the "inferiority" of your talents discourage you. Have you never observed the variety of talent evident among the reapers in the harvest-field? Some there are who can impart to their sickles a noble sweep, and the grain is grasped and leveled with a sort of commanding and solemn majesty. But there are others who, perhaps, having neither mental nor physical ability for such a grasp, "make up for it" by the quickness of their motions. Their nimble reaping-hooks make two or three strokes for one of their competitors, and thus they keep pace with, or "go ahead" of, their more talented companions. I know an individual who is as bold and active for God as if conscious he possessed the first

talents of the land; yet none can be more sensible of the mediocrity of his abilities when compared with other ministers of Jesus Christ. More than once I have heard him modestly apologize for the frequency of his attempts to do good, by adverting to the advice given by a Spartan mother to her son who was going forth with the army to the wars. "Mother," said the lad, "my sword is too short." "Add a step to it, my boy." A sentiment which one would expect from a Spartan mother, but it required a Spartan boy to hear it; one who had been taught to carry out the advice, or never return alive. Let the conviction, then, of the defectiveness of your talent impel you forward to increased diligence in your holy calling. "Add a step," my brother; nay if possible, take five steps for one taken by your superiors—five sermons for their one—and you may do more for God, and have a brighter crown than the man who has ten talents.

Many talented ministers do not succeed because they fail to do God's work at the appointed time. If we will not do God's work in His time, but perform our own work first, it is presumption to expect His blessing, either on His or our own work. When the Israelites disbelieved the report of the spies, despised the promise of God, and

"Every pastor should have it. No book on stewardship surpasses this one." So says Roswell C. Long, Stewardship Secretary of the Presbyterian Church in the United States, speaking of Herbert A. Bosch's book NOT SLOTHFUL IN BUSINESS.

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murmured against Moses and Aaron, they were ordered back again into the wilderness. A plague also went out from the Lord, and slew the spies who had brought up an evil report upon the land of promise. The children of Israel, upon beholding the displeasure of God, "mourned greatly," and early in the morning they were upon the top of the mountain, saying, "Lo! we be here, and will go up unto the place which the Lord hath promised; for we have sinned." Moses told them not to go, "For the Lord is not among you—it shall not prosper. Ye are turned away from the Lord; therefore, the Lord will not be with you." And so it was; they gave battle, but God was not in their camp, and many of them were slaughtered by the hands of the Amalekites and Canaanites. They attended to the suggestions of their carnal hearts, and would not obey in the accepted time; but, repenting of their doings, they determined to meet their enemies upon the strength of commands and promises which had been annulled and forfeited. Their time, you have seen, was not God's time; therefore they were thrown into confusion, and discomfited by the enemies of the Lord and of Israel. There is a lesson here, but I must leave it with yourself to make the application—only, I may add the following remarks of the judicious Bates: "There are two branches of folly visible in the world; men will not do when they can, and afterward cannot when they would."

When the breeze is brisk and fair, will the captain who has long been waiting for such a propitious event permit his crew to while away their time on deck, and himself go and lounge in the cabin among his books and papers? If so, and the wind should change so as to detain him in part for weeks to come, there would be few to pity him. But, no; master and men are on the alert—the anchor is weighed—the sails are unfurled—

"... They hearty wave

Their last adieu, and, loosening every sheet,
Resign the spreading vessel to the wind!"

VI. A TYPICAL REVIVAL

Take the following account of a revival: "The friends of the Redeemer will everywhere rejoice that Lexington has been visited by the Lord in mercy—so lately the scene of judgment, sickness, death. Still, of thousands it may be well said:

Mercies and judgments have alike been slighted.

"*Commencement.* Christians began to mourn over their coldness, and the lost condition of others. They wept together, 'confessed their sins one to another,' and resolved to 'work for God.'

"*Means used.* Those who loved Christ prayed all the time, labored all the time; and all the time felt that, unless the Spirit were poured out upon saint and sinner, not one soul would be converted.

"They offered constant, special, earnest, agonizing, united prayer. While they prayed, they labored, conversed with their friends, persuaded them to come to the house of God, and in several instances prayed with them hour after hour, until they gave themselves to the Savior. Frequently they prayed till midnight—and after all, they sang and prayed, and felt, 'Lord, revive us!—all our help must come from thee.'

"*Preaching.* In doctrine, plain; in illustration, powerful.

"*Arguments.* The shortness of time; the certainty of death; the danger of delay; and, above all, the goodness of God, and the love of the Savior.

"*Results.* God has been glorified, the church enlarged, and dying sinners persuaded to set out for heaven. Many have united with the local churches.

"*Prospects.* Everything around says to the Christian, 'Work on!'—and the Christian sings,

'Fight on, my soul; till death
Shall bring thee to thy God.'

"*Can these prospects be blighted? Yes. How?* If Christians 'come down from the work,' by ceasing to pray, ceasing to labor, ceasing to feel for perishing sinners; ceasing to hold up their ministers' hands; finding fault with preachers; harboring unkind feelings; talking about one another. If these things be done, the Spirit will be grieved, the work will decline, and those who were just on the verge of heaven—almost persuaded to be Christians—will go down to death—and of some who professed to love the Savior, it may be said at the last day, 'Ye went not in yourselves, neither suffered them who were entering to go in; depart from me, unfaithful servants.' That we may not thus act, we earnestly request every friend of Jesus Christ who reads this to pray for Lexington."

I have read of a country, situated near the Pole, where the night endures many months together. When the inhabitants expect the sun,

they ascend a very high mountain, and from its top wait its appearing, striving who shall first see the orb of day. No sooner do they see it ascend the horizon, than they embrace each other, exclaiming, *Ecce, sol apparet!* "Behold, the sun appeareth!" Show me a church standing thus together upon the mountain-top of faith and holiness, waiting for and expecting a revival every hour, and laboring for it, like the above churches in Lexington, and I will dare to say they shall soon cry, *Ecce, sol apparet!* Behold the Sun of Righteousness appears, with healing in his wings!

DENOMINATIONAL LOYALTY

By W. G. SCHURMAN

JUST recently I was taken 'to do' by a good friend for preaching too much about money and unduly emphasizing what he was pleased to term "Nazareneism." I was informed that I gave the impression that there was more virtue in the Nazarene denomination than some other denominations. I admitted I was guilty on both counts. First, as to denominational loyalty, I said this—We all love the United States of America, but one believes that the Republicans can best serve our country, while others equally sincere, believe that the country's best interests would be served by Democratic form of government. Still others believe that Socialism is the only cure for the ills of the United States. Few would care to take the stand that because the Republicans thought that they could best serve the interests of the country, that they were unduly prejudiced, and I do not think any would accuse the Democrats of being politically hide-bound because they thought that their party could best serve the country. Therefore, while we as Christians all love Christ, we, personally, believe that we can best serve the purpose of the church and the cause of Jesus Christ under the banner of the Church of the Nazarene.

I have no objections to Presbyterians, Baptists and Methodists feeling that the cause of Christ can be best served by the church of which they are members. People familiar with the history of Methodism will remember that Wesley had no thought of raising up a separate denomination. The difficulty was that the people who were converted under his ministry did not want to attend the services of the established church, and that few, if any, of the established churches desired to care for his converts. Therefore, in

order to conserve his work, he had to have some simple form of organization that would take care of the spiritual children who were born under his ministry. This eventually developed into the denomination known as Methodism.

When I was a young preacher there was a crowd of religious teachers who laid great stress on divine healing, and the second coming, but were never organized into a church. They drew to their banner many members of other churches, and at Old Orchard raised as high as \$50,000 in one day for Missions. Their claim was that they did not desire to organize another church, but to get the gospel to the ends of the earth, and hasten the coming of the Lord, but the time came when to conserve their own work, they organized into a church. The same thing is now taking place in a religious organization in the city of Chicago. They began by having afternoon and evening services, leaving the people free to go to the church of their choice in the morning, but we observe more and more that they are putting on a morning preaching service, having sacrament services, building up a large Sunday school, and while they perhaps have no membership as other churches have, that is, giving them the right hand of fellowship publicly, yet for all intents and purposes, they are of no benefit to any other

WESLEY'S SERMONS

John Wesley was a teaching preacher and the theology of experienced salvation is clearly set forth in these sermons. Other preachers have been more ornate and rhetorical but for solid substance John Wesley has never been excelled. "I have endeavored," he says, "to describe the true, the scriptural, experimental religion so as to omit nothing which is a real part thereof and to add nothing thereto which is not." Bible Christianity has never been described more plainly or accurately than in the sermons of Wesley. Some sermons serve a generation and pass out; others endure for centuries. These show no signs of becoming out of date.

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church except that religious organization which they serve. Their names may be on other church rolls, but it is undoubtedly a fact that the great mass of them do not support any other work. The reason is that they believe they can best serve Christ working under that banner. We have no objection to them, nor do we think folks should object to us when we try to emphasize the purpose for which God raised up the Church of the Nazarene.

When it comes to war, Democrats and Republicans alike enlist under the Stars and Stripes, and follow the flag with one purpose, and while there might be a division of opinion among them as to the ability of the different parties to care for them and conduct the campaign, yet they would be loyal to the flag, we are sure. So we feel it is, with our denominational work. We are fighting a common enemy. We have one Captain, but we serve under our own commanders, and I do not consider it any indication of denominational pride or prejudice to endeavor to present to the people why we believe in the Church of the Nazarene.

On the question of money, it is not the first time we have been accused of preaching money, but Jesus Christ is our teacher, and He said more about money in His earthly ministry than He did about holiness. He emphasized money as to its value more than He did about heaven. He warned against the subtleness of increasing in riches more than He warned against hell. Indeed, Jesus Christ was the greatest preacher on the money question the world has ever seen, and we have lived long enough now to see that few men can accumulate wealth and grace at the same time. Most people that we know who have accumulated money, had more grace when they were poor and struggling to make both ends meet than they have now that they have succeeded more or less financially. Indeed, the Scriptures declare that "the love of money is the root of all evil," and says something about folks coveting after it and drowning them in sorrows and destruction. I doubt seriously if a church whose members fail to meet their obligations, both personal and as a church, has a right to the respect of the community. I know that a man can pay his bills and have no religion, but I doubt seriously if any church can have religion and not pay its bills. I have said frequently that the giving of our means to the cause of Christ is the

acid test of our religion. I may be wrong about that as to the church in general, but I do know that to bear down on the money question in the pulpit in the average Church of the Nazarene makes many people wince under the message, and while I may not be able to gauge the religion of Methodists, Baptists and Presbyterians, I am pretty safe in saying that to preach on giving as the Lord requires, seems to be the acid test of many a Nazarene's religion. Nor do I mean by making this statement, that the Nazarenes do not give as liberally as many church members, but few folks are moved to shout or make a demonstration under this kind of preaching, and as many of our people like the kind of preaching that moves or stirs them to physical expression of their feelings, therefore, alas! we feel that some of them are made to feel that they are being deprived of that for which they came to the church.

THE IMPORTANCE OF TEACHING THE CARDINAL DOCTRINE OF OUR CHURCH

I am told that if one generation ceases to preach a doctrine, the next generation will deny the truth of said doctrine. I do not know from what source this saying emanated, but I have only to look at history to know it is true. Other churches that were founded to spread scriptural holiness ceased to preach it. Today their pulpits are not only silent on this question, but they deny the possibility of such an experience. I wonder if we ever stop to think that the time may come when the Nazarene pulpits may be silent on this great question, and the people in the pew will repudiate the doctrine. I am wondering, my brethren, if you frequently preach entire sanctification as a work of grace wrought in the believer's heart. It is not so very long ago that I heard a Nazarene preacher questioning the value of the doctrine of eradication. It was intimated that it was presumptuous to claim to be cleansed from all the inbeing of sin, but if it is presumptuous to claim cleansing from all sin through the blood of Jesus Christ, then this naturally follows—that it must be presumptuous to say that what God says is true, for God's Book says, "The blood of Jesus Christ, his Son, cleanseth us from all sin."

I do not think it savors of presumption to claim true anything that God says, but I do think it savors of unbelief to quibble over any statement that God makes, not only with reference

to the sin question, but anything that is as clearly taught in the Scripture as that Jesus Christ came to save men from all sin. John Wesley said that if we preached perfect love, and pressed the claims of the gospel, and taught the folks that it was their privilege to be cleansed from all sin, every other branch of the work would prosper. To say the least, I think Mr. Wesley knew something about the experience of which he spoke, and until men can show me a better method, I am going to continue to preach that the blood of Jesus Christ, God's Son cleanses the heart from all sin. I know men can turn around and show me the inconsistencies of many folks who profess and teach it, but to my mind, that does not disprove the truth of the teaching. The same line of reasoning would do away with justification by faith, and the truth of the Scriptures, for many profess to be followers of the Lord and declare they believe what is revealed in its sacred pages that certainly, if they do believe it, would conduct themselves very differently from what they do.

Let us be true to the doctrine of our church, my brethren, and preach it not only without fear or favor, but in the spirit of Him who said, "If any man thirst let him come to me and drink, and out of his innermost parts shall flow rivers of living water."

EDUCATING THE PUBLIC (YOUR CONGREGATION)

All the large daily newspapers are running full page ads, describing the superiority of a certain brand of cigarettes, and quoting movie stars and prominent people as champions of their virtues, generally with the picture of a woman with a cigarette between her fingers. This is said to be the advertiser's effort to accustom the public to seeing women smoking. It is called, in the language of the advertiser, "educating the public" to what they want to put across. It is only a few years ago that the people of Chicago could not see a woman smoking a cigarette unless they went to a certain tearoom down in the loop, but now you will frequently see a woman enter an automobile, and then light a cigarette before putting her foot on the starter, and there is not a cafe, restaurant or cafeteria that I know of anywhere in the city of Chicago where a woman is not permitted to smoke, nor where they do not take this privilege.

That got me to thinking—why can't we get some things before the minds of our people, and

thus educate them along the lines we desire, and with this thought in view, we introduced the reading of the printed matter on the back of our envelopes in which we take our offering. We have the congregation stand, and read together, before the collectors come forward to receive the offering. I am giving three illustrations. On the back of one envelope it says—

"Could you run your household or your business on a hit-or-miss plan of financing? Why, then expect the Church to run its affairs efficiently, depending only on what you give when you happen to be in church, or when some appeal is made to your emotions? Why not definitely say, at the beginning of your church year, what your share will be in the program to which it is dedicated? And then remember that prompt payments enable your treasurer to meet obligations when due."

On the back of another entitled "Listening Ears" the following is written—

"If sermons are not helpful, ask whether the fault may not lie in yourself. Preaching fails, sometimes, because it falls on souls not sensitized to the message. In other days preaching seemed of vital worth, not necessarily because sermons were better, but because congregations were more expectant. The worshipers yielded to a prevailing religious idealism which molded their thought and prepared them for new realizations of the Divine. Try to put yourself in a receptive mood today. Take the message, ponder it, weigh it, find what applies to you. Preach the sermon to yourself."

The third is entitled "Costly Absence," and the printing begins by saying "Thomas, one of the twelve . . . was not with them (St. John 20:24)," and then goes on to say—

"Jesus and His disciples doubtless missed the presence of Thomas, but Thomas missed far more than they. He missed an opportunity of seeing the risen Jesus; the joy of fellowship, personal blessing; encouragement; strength, spiritual food, and the reinforcement of faith he so sorely needed. Two things impress us about Thomas; He was not there—and he doubted! His absence is not explained, but might not his absence explain his doubt? Absence from church weakens our faith, starves our souls, disarms us, robs us of rich

spiritual experiences. "We cannot afford the cost of absence! Come to church!"

The reader can readily see that these little envelopes will preach, sometimes, a bigger sermon than the pastor will preach himself. It also has the advantage of making everyone want to have an envelope from which he can read, and that is bound to keep before the people the necessity of systematic giving week by week. I suspect that many an absentee from prayermeeting would be made to think, when he reads about Thomas' absence, and I think if Thomas had known that the world would know that he was not present at prayermeeting that night, he would have been present. How little we realize the influence that we have on other people. For hundreds of years people have been told that Thomas was not present at the prayermeeting the night the Lord came. Had he known that the Lord would be there, there is no doubt he would have gone. There is a good line of talk for your prayermeeting, brethren. Use it next Wednesday night.

SAFE TEACHING

I recently picked up a little booklet, containing an editorial that, to my mind, is worth its weight in gold. Credit is given to W. S. Hottel for the following:

"We are living in a day and time when error abounds and falsehood prevails. We need, therefore, to be very careful as to what we accept as truth. There are many voices in the air, and they all demand a hearing. But there is but one voice to which we may safely listen. There is a great deal of religious teaching abroad, and much of it is paganism pure and simple. But there is but one true divine revelation and deliverance, and that is the Scripture of Truth, the Word of God. We need to be careful therefore, that what we hear is in perfect accord with what the Lord has spoken in His Word, before we accept it as truth.

"Any teaching that magnifies human reason above the Word of God, and that proudly boasts of the assured results of modern research, affirming that it proves the Bible to be full of error and mistakes, and out of date, and unreliable, and unauthentic, should not be given a hearing, and much less should it be accepted as truth. It is the most deceitful and treacherous kind of religious infidelity.

"Any teaching that lauds the natural man and speaks about the good that is in every man, the spark of divinity, which only needs to be fanned into a flame, should be rejected and refused as unscriptural and unsafe.

"Any teaching that emphasizes and stresses social regeneration and makes little or naught of personal spiritual regeneration is dangerous teaching and should be rejected. It is not social regeneration in this age, the Scriptures teach, but personal spiritual regeneration through faith in the Lord Jesus Christ.

"Any teaching that sets forth the advancement and progress of humanity, declares the world is gradually getting better and the kingdom of Christ is advancing step by step, and that heralds the message that the advancement of the sons of men is the advent of the Son of Man, and the extension of His kingdom, is unscriptural and unsafe teaching.

"Any teaching that is couched in fundamental terms and expressed in evangelical words, but which secretly apologizes for, tolerates and gives shelter to modern destructive criticism and unbelief, is exceedingly dangerous and should be shunned like one shuns poison. It is even safer to listen to outspoken and avowed infidelity than to such teaching, because the former is not so deceitful. The preacher and teacher who professes to be fundamental and does not break with modern unbelief, can hardly be trusted to be genuinely fundamental. His professed fundamentalism, to say the least, lacks spiritual energy, vitality and conviction. The man who is outspoken and radical in his conviction or testimony, is by far the safest man to listen to.

"Any teaching that leads souls to chase feelings, thrilling and wonderful experiences, and that makes such things the criterion of being right with God, is misleading and therefore dangerous. It leads to self-occupation and distracts and draws the mind away from the Lord Jesus Christ and the infallible Word of God. It throws souls in upon themselves, their feelings, their emotions and their experiences as a ground of evidence and assurance, and so detracts from the Word of God and paves the way for all kinds of delusions and fanaticisms. Any teaching that seeks to get men occupied with themselves and to look within for the ground of faith and assurance is anti-scriptural and dangerous.

"Assurance is the result of faith that is grounded in the Word of God. 'Faith cometh by hearing, and hearing by the Word of God' (Rom. 10:17). The true object of faith is Christ and the facts revealed in the Word of God concerning Him. Faith reckons to be true what God declares to be a fact. What God declares about Christ in the Word is the objective of faith. True faith is faith that rests upon Scripture, and not faith that rests in feelings, emotions and experiences (italics ours).

"Christianity is not something that merely

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHIELBY CORLETT

February has been observed as General Stewardship Month throughout our denomination for the past several years. There is no better way to bring before the members of a church their obligation to God and His kingdom than through the emphasis of Stewardship Principles. This emphasis should not be placed entirely upon tithing or the giving of their means, but also upon sharing time with God, the development of talents for God, the giving to God of definite service, personal evangelism, and putting into daily practice the consecration made at the time of being entirely sanctified.

STEWARDSHIP SERMON SUGGESTIONS

THEME—The Extent of Christian Service.

TEXT: *For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants of righteousness unto holiness* (Romans 6:19).

- I. Christian Consecration includes the yielding of the entire person to God. "Yield yourselves unto God" (v. 13).
- II. Christian Service demands the use of these consecrated members—i. e., life, talents, abilities, mental powers, time, money, etc.—as servants for God. "Servants of righteousness unto holiness."
- III. Christian Service should be as absolute and complete as was our service to sin. "As ye have yielded your members servants to uncleanness . . . even so now yield your members servants to righteousness."

THEME—God's Financial Challenge.

TEXT—Malachi 3:10-11.

- I. THE PROVISION TO BE MET
 1. "Brings ye all the tithes.
 2. "Into the storehouse."
- II. GOD'S REQUEST

"Prove me now herewith, saith the Lord." God delights to have His people prove Him.
- III. GOD'S PROMISE
 1. "I will open the windows of heaven."
 2. "I will pour you out a blessing," etc.
 3. "I will rebuke the devourer."

comes from Christ, but Christianity is Christ. In Him the believer has wisdom, righteousness, sanctification, redemption, eternal life, immortality and eternal glory. In short, in Him, we have a complete Savior to deliver from the awful fall in Adam, and to lift us upon a plane of infinite and eternal glory throughout all the ages of eternity. The sum and substance of Christianity is Christ. The apostle sums it all up in one terse and magnificent sentence: 'Christ is all and in all' (Col. 3:11).

"We need not fear any teaching that exalts the Lord Jesus Christ and honors the Word of God. But alas! in how many instances and places they speak a good deal about Christ but do not preach Christ. They tell men what they may receive from Christ or from God because of Christ, but they do not tell them what the believer is in Christ and what Christ is made of God to the believer. They speak of experiences from Christ but not of position in Christ. Subjective experience and not objective reality is the burden of their teaching. The Word is frequently honored only as a source to hatch a creed from, but its authority and power is not recognized as the medium of the Spirit's operation. The Holy Spirit operates through the Word as Christ is set forth according to the Word.

"True Bible teaching makes prominent the eternal Sonship and deity of Christ, the perfect humanity of the Christ, the cross of Christ, the resurrection of Christ, the Headship and Lordship of Christ, the indwelling of Christ by the Holy Spirit and the coming again of Christ. Where Christ is given the place of pre-eminence in teaching and preaching, the Holy Spirit is pleased to manifest His presence and power, and believers who are rightly taught, love to meet for fellowship and mutual edification. Where this is the case, sinners too, will be attracted, convicted and saved."

I think this editorial is very timely because of the tremendous place the pentecostal crowd is giving to feelings and emotions, and so-called revelations. We believe in religion; we believe in a heart-felt religion; we believe in an experience. The folks used to have what they called an "Experience Meeting," but brother, is it not a fact that some sections of our country seem to have gone over to emotionalism solely, and they measure their religion by the amount of emotions they can generate. By all means, get an experience. God save us from a religion that has no personal blessing attached to it, but God saved us from measuring our Christian experience by our emotions.

THEME—Consecration in Practice.

TEXT—*Occupy till I come* (Luke 19:13).

- I. We are conscious that we are redeemed, "We are not our own" (1 Cor. 6:19, 20).
- II. Our redeemed lives are to be given or consecrated to God (Romans 12:1).
- III. God places this redeemed life and its possessions as a trust within our hands to be developed for him (Luke 19:13). This development is consecration in practice or stewardship.

STEWARDSHIP THEMES AND TEXTS

THEME—Lending to the Lord.

TEXT—*He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again* (Prov. 19:17).

THEME—The Giver Loved by God.

TEXT—*Let him give; not grudgingly, or of necessity; for God loveth a cheerful giver* (2 Cor. 9:7).

THEME—The Limits of Faithfulness.

TEXT—*He that is faithful in that which is least is faithful also in much* (Luke 16:10).

THE KEY IN THE POCKET

Did you ever hear a man remind the Lord of His promise in Malachi 3:10? We have, many a time. We have even heard men really yell to the Lord to open the windows of heaven and pour out the blessing. But the windows did not open, and the blessings did not come.

It would seem as if they would break the glass out of the windows or have the Lord tear the frames to pieces—they were so anxious for the blessing.

But all the time they had the key in their pockets, and did not use it.

How does the passage read? Look closely:

"Bring ye all the tithes [the tenth of your income] into the storehouse and prove me now herewith. [that is, with the tenth and offerings], saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The tenth is the key to the windows. Apply the key. Bring that tenth and offerings into the storehouse. *Take it out of your pocket and give it to the Lord.*

Then what will happen? Why, *He will open the windows and pour you out a blessing.*

You cannot keep the key in your pocket and get the blessing. How much noise is wasted over this test!

Take the key out of your pocket and get the blessing.—The Church of Christ Advocate.

CERTAINLY ADVERTISE YOUR CHURCH

Do we believe in church advertising? We do, provided the advertising is governed by good sense and good taste. To attempt to preach the gospel without an audience is a waste of time and energy. Without argument all of us acknowledge that the best advertising is the appreciative and energetic co-operation of church people. The members of any church could fill their church building to overflowing with interested people if they were minded to do so, but most church members do not seem anxious to persuade people to worship with them.

Under present circumstances dependence must be put on newspapers, billboards, and circular advertising if strangers are to be attracted to our church services. Advertising does not interfere with the dignity of the church, provided the advertising itself is dignified and attractive. Announcement boards in front of church buildings are becoming common, and unfortunately many of them are common, indeed. We have seen in front of handsome church buildings announcement boards that were a disgrace. Circular advertising should also be artistically attractive. Good paper and good printing are not cheap nowadays,

MUNSEY'S SERMONS

These sermons are very popular with preachers because of Dr. Munsey's versatility. The force of his arguments, the acuteness of his logic, the scope of his imagination combined with the sweep of his eloquence have made his sermons and lectures live on to inspire other ministers. His sermon on *The Day of Judgment* and his famous sermons on *The Future and Eternal Punishment of the Wicked* are found in these volumes. Two volumes; over 400 pages in each.

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but nothing can justify poor printing on cheap paper. A church is judged by the character of its printing.

Of course, the newspapers afford the largest opportunity for church advertising. In the large cities such advertising is expensive, but in smaller cities, towns and villages it is generally inexpensive. If we take into consideration the number of people reached by the newspaper, it is always the cheapest kind of advertising. Every church should avail itself of the use of newspapers. To fail to do so on the ground of economy is a penny wise and pound foolish policy. We believe in the announcement of attractive and interesting subjects. When we say attractive and interesting subjects we do not mean trivial, vulgar and sensational subjects. The cause of Christ has been injured by the men who have turned their churches into theaters and circuses. There is an art in the wording of a sermon topic. For instance, such a subject as "The Atonement of Jesus Christ" would attract few to a service, but "How Christ Saves a Man from His Sins" would be attractive to many.

In church advertising another thing must be safeguarded. We must be satisfied to advertise what we have, and not what we would like to have. We must be satisfied to advertise what we are able to give, and not what some other church is able to provide. While he was a pastor the writer decided to make a dash into the field of sensationalism. He announced a series of sermons of somewhat spectacular type. When he finished his first sermon a keen-witted deacon, with twinkling eyes and gentle hand-clasp, said, "Well, pastor, the advertising was rather sensational, but the sermon was the kind that we have always had." The church tramps never came back after that night. You cannot fool the people. Some men are built on one pattern, some on another. Be satisfied to be yourself. And be your best self at that!—Editorial in *The Watchman-Examiner*.

McCHEYNE'S HINTS FOR MINISTERS

Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, "do what we can," and, no doubt, God will bless it, and reward us openly.

Seek to be lamblike; without this, all your efforts to do good to others will be as sounding brass, or as a tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make spiritual life spread around.

Never forget that the true end of the sermon is the salvation of the people.

Do not fear the face of men. Remember how small their anger will appear in eternity.

Oh, fight hard against sin and the devil. The devil never sleeps; be active for good.

But an inch of time remains, and then eternal ages roll on forever; but an inch on which, however, we can stand and preach the way of salvation to a perishing world.

Cry for personal holiness—constant nearness to God by the blood of the Lamb; bask in His beams, be filled with His Spirit; else all success in the ministry will only be to your own everlasting confusion.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.—Reprinted from *Moody Bible Institute Monthly*.

THE BIBLE AND THE DEPRESSION

When the days are dark, men need its light.


When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidences.

When despair is abroad, men need its word of hope.

There are luxuries that may be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living



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principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.—ROBERT E. SPEER in *Bible Society Record*.

I'LL STAY WHERE YOU'VE PUT ME

To move or not to move?—that is the question that is confronting many a preacher near the close of a conference year. There is too much unnecessary moving, caused by unnecessary restlessness on the part of both pastors and charges, as Bishop Boaz pointed out in his recent article. With a view to remedying this situation one pastor recently suggested that all appointments be made for four years. That would never do. It would never do even to have a rigid system of two-year appointments. There are some gross misfits from time to time that would work injury to the church if the situation could not be relieved at the close of the first year's service of the pastor. Sometimes it might be an injustice to a pastor and his family to require him to prolong his pastorate. We cannot lay down any iron-clad rule concerning this matter. But after praying for divine guidance to be given the appointing power, and being controlled by the purest motives in regard to his work, a pastor should accept his appointment as from the Lord, and relinquish the work only when there are the best and clearest of reasons for so doing. No preacher can do his best work who feels that he is in a field for a

few fleeting months only. At every annual conference some preachers ought to move and some ought to "stay put." If there are some pastors who are lacking in the "stay put" spirit, it might help to peruse the following lines which were published in the Pittsburgh Christian Advocate several years ago:

I'LL STAY WHERE YOU'VE PUT ME

"I'll stay where you've put me, I will, dear Lord,
Though I wanted so badly to go;
I was eager to march with the 'rank and file.'
Yes, I wanted to lead them, you know.
I planned to keep step to the music loud,
To cheer when the banner unfurled,
To stand in the midst of the fight straight and proud
When the enemy's darts were hurled,
But I'll stay where you've put me.

"I'll stay where you've put me, I'll work, dear Lord,
Though the field be narrow and small,
And the ground be fallow, and the stones lie thick,
And there seems to be no life at all.
The field is Thine own, only give me the seed,
I'll sow it with never a fear;
I'll till the dry soil while I wait for the rain,
And rejoice when the green blades appear;
I'll work where you've put me.

"I'll stay where you've put me, I will, dear Lord;
I'll bear the day's burden and heat,
Always trusting Thee fully; when even has come
I'll lay heavy sheaves at Thy feet.
And, then, when my earth work is ended and done,
In the light of eternity's glow
Life's record all closed, I surely shall find
It was better to stay than to go;
I'll stay where you've put me."

—Editorial in *The Texas Christian Advocate*.

Is There Another Side?

It is said that there are two sides to every question. What is the other side of the tobacco question? The No-Tobacco League distributes among school children thousands of copies of the following about the tobacco habit: *Why Smoke Anyway?* (1) It takes time. This is the most precious thing in the world. (2) It befouls the air. Pure air is God's first and best gift to man. (3) It burns up

money. Money is the circulating life-blood of commerce and society. (4) It hinders work. By work we win in this world. (5) It weakens the heart. The time, is coming when you will need every bit of its strength. (6) It endangers health. Grant and Mark Twain both died of tobacco poison. (7) It is a habit-forming drug. You become its slave. (8) It is not recommended by your mother. The boy's best friend is his mother. (9) It is unclean. Paul says, "Keep thyself clean." (10) All smoke is waste and impairs health. Tobacco smoke is doubly so. He who abates it is a benefactor.

That is one side of the question as seen by the No-Tobacco League. The League does not believe there is "the other side." If there is, it wants to know it and will pay for the information. A prize of \$10 will be paid for ten valid reasons in favor of a boy or girl in the adolescent, habit-forming age acquiring the tobacco habit. A second prize of \$5 will be given for five good reasons. Is there another side? Prove it and take the reward. Address No-Tobacco League of America, Charles M. Fillmore, general secretary, 820 Occidental Building, Indianapolis, Ind.—C. E. CORNELL.

HERE AND THERE AMONG BOOKS

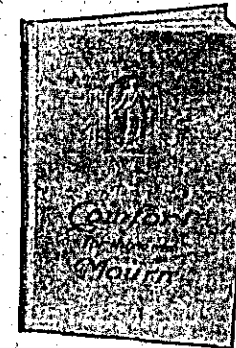
By P. H. LUNN

An extremely interesting book is Ernest H. Jeffs' *PRINCES OF THE MODERN PULPIT IN ENGLAND* (Cokesbury, \$2.25). This volume gives us brief but very satisfactory sketches of twenty English and Scottish preachers of the present and past generation. The men, their methods and their influence are discussed in a very readable manner. Naturally, studies, however brief, of twenty ministers, all of them with considerable reputation, present interesting contrasts in personality and technique. It is interesting to pass from a consideration of Dr. J. H. Jowett, labeled in his day, "The Greatest Living Preacher," precise of speech, an artisan with words, scholarly, restrained, cultured—interesting, I say to pass from him to F. B. Meyer, dynamic, champion of reform, with "a streak of red-blooded humanness under the austere and disciplined exterior." This galaxy of pulpiteers includes, Joseph Parker, Dean Inge, Alexander Maclaren, Mark Guy Pearse, Alexander Whyte, G. Campbell Morgan, George H. Morrison, etc., etc.

After having so recently recoiled from the shock

of Theodore Dreiser's autobiography, "Dawn," it has been refreshing to delve in the life sketches of these stalwart warriors of the cross.

A volume that deserves special mention in this periodical is the 1932 edition of *DORAN'S MINISTER'S MANUAL*, compiled by Rev. G. B. F. Hallock. I am aware of the fact that some preachers look with disdain upon anything in the nature of outlines, suggestions for sermons or helps of any sort, nevertheless I am inclined to believe that no matter how much inherent ability a man possesses and regardless of how muchunction he may have in his preaching, a wise minister is constantly on the lookout for new ideas; he has an open mind to suggestions, no matter what their source. To get back to the book—we have in these 639 pages a seemingly inexhaustible fund of material for every Sunday of the year. To be specific, here is what we find; sermon outlines, talks on the Sunday school lesson, quotable poems, illustrations, children's sermons, seed thoughts for sermons, prayers, bulletin board slogans, suggested texts, hymn selections. That is indeed a wealth of material, all to be had for \$2.50.



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