

\$1 THE DOLLAR LIBRARY \$1

ANY BOOK IN THIS LIST—\$1.00

(We pay the postage)

The Preacher and Preaching

WHAT TO PREACH—Henry Sloane Coffin
THE PREACHER: HIS LIFE AND WORK—H. Jowett
A GUIDE TO PREACHERS—Principal A. E. Garvie

Illustrations and Outlines

1001 ILLUSTRATIONS FOR PULPIT AND PLATFORM—Aquila Webb
1000 EVANGELISTIC ILLUSTRATIONS—Aquila Webb
100 GREAT TEXTS AND THEIR TREATMENT—F. M. Barton
CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS—G. B. F. Hallock
CYCLOPEDIA OF SERMON OUTLINES (Selected Sermons on all books of the Bible)—Aquila Webb

Children's Sermons

300 FIVE MINUTE SERMONS FOR CHILDREN—Hallock
100 CHOICE SERMONS FOR CHILDREN—G. B. F. Hallock

Church Methods

PUTTING THE CHURCH ON A FULL TIME BASIS—Beaven

Devotional

THE CHRISTIAN'S SECRET OF A HAPPY LIFE—Smith
THINGS THAT MATTER MOST—Jowett

Sermons

THE WHOLE ARMOUR OF GOD—J. H. Jowett
THE HIGH CALLING—Jowett
CONTRARY WINDS—Taylor
REVIVAL SERMONS—J. Wilbur Chapman
SAM JONES' REVIVAL SERMONS
NEW TABERNACLE SERMONS—T. DeWitt Talmage
FAST HOLD ON FAITH—Henry Howard
APOSTOLIC OPTIMISM—J. H. Jowett
THE TEN COMMANDMENTS—Henry Sloane Coffin
THE WICKET GATE (Sermons on the Lord's Prayer)—G. Studdert Kennedy
WITH MERCY AND WITH JUDGMENT—Alexander Whyte
THE MIND OF THE MASTER—Jan MacLaren (John Watson)
100 REVIVAL SERMONS AND OUTLINES—F. M. Barton
HIGHWAYS OF THE HEART—Morrison
THE GATEWAYS OF THE STARS—Morrison

Evangelism

THE EVANGELISTIC CYCLOPEDIA—G. B. F. Hallock
300 EVANGELISTIC SERMON OUTLINES—Aquila Webb
THE PASTOR HIS OWN EVANGELIST
100 REVIVAL SERMONS AND OUTLINES—F. M. Barton

Parables and Miracles

THE PARABLES OF OUR SAVIOUR—William M. Taylor
THE MIRACLES OF OUR SAVIOUR—William M. Taylor

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

Prayer

LORD, TEACH US TO PRAY—Alexander Whyte
THE WICKET GATE (Sermons on the Lord's Prayer)—G. A. Studdert Kennedy
WHAT DID JESUS REALLY TEACH ABOUT PRAYER—Pell

Ten Commandments

THE TEN COMMANDMENTS—Henry Sloane Coffin

For Special Days

100 BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS—G. B. F. Hallock
CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS

Funeral Helps

FUNERAL SERMONS AND OUTLINES—William E. Ketcham
1000 THOUGHTS FOR FUNERAL OCCASIONS—F. M. Barton

For the Mid-Week Service

100 PRAYER MEETING TALKS AND PLANS—F. M. Barton

For the Communion Service

HOLY COMMUNION CYCLOPEDIA—G. B. F. Hallock
IN THE BREAKING OF BREAD—James I. Vance

Bible Characters

SERMONS ON BIBLICAL CHARACTERS—Clovis C. Chappell
MORE SERMONS ON BIBLICAL CHARACTERS—Clovis C. Chappell
THE TRAINING OF THE TWELVE—A. B. Bruce
REPRESENTATIVE MEN OF THE BIBLE—George Matheson (3 Volumes)
MEN WHOM JESUS MADE—W. Mackintosh Mackay
BIBLE TYPES OF MODERN MEN—W. Mackintosh Mackay
BIBLE TYPES OF MODERN WOMEN—W. Mackintosh Mackay
PAUL OF TARSUS—T. R. Glover
DAVID KING OF ISRAEL—William M. Taylor
PAUL THE MISSIONARY—W. M. Taylor

Jesus Christ

THE TRIAL AND DEATH OF JESUS CHRIST—James Stalker
THE CROSS IN CHRISTIAN EXPERIENCE—W. M. Clow
GREATEST THOUGHTS ABOUT JESUS CHRIST—J. Gilchrist Lawson
THE HUMILIATION OF CHRIST—A. B. Bruce

The Sunday School

THE SUNDAY SCHOOL TEACHER AND THE BOOK—W. F. Berger
HOW CAN I LEAD MY PUPILS TO CHRIST?—E. L. Pell
THE SUNDAY SCHOOL TEACHER AS A SOUL WINNER—W. F. Berger
MY MESSAGE TO SUNDAY SCHOOL WORKERS—Marion Lawrance

Young People

JUST OVER THE HILL—Margaret Slattery

Miscellaneous

PERSONAL POWER—Stidger

—The— Preacher's Magazine

J. B. Chapman, D. D.

Editor

VOLUME 7

MARCH, 1932

NUMBER 3

SOME THINGS TO THINK ABOUT

(Continued from last month)

By THE EDITOR

ANSWERING the question as to how we may reach more of the unsaved about us, Y. D. Whitehurst of Batesville, Arkansas, suggests added emphasis upon doctrinal preaching—upon the specific doctrines for which our church stands. At first thought this may seem an unnecessary suggestion. But I am confident it is not so. One generation cannot inherit the gospel from its predecessors. Each generation must be evangelized in its own day. Only this week I heard a preacher say that he had been pastor of a certain church for three years when he began a series of sermons on holiness. He was carefully going over all the ground to show what it means and what it does not mean and the conditions upon which it can be obtained. And what was his surprise when an earnest Christian woman sought an interview with him and his wife that she might inquire into this matter more perfectly, saying she did not know very much about it. She had been a member of that holiness church for ten years and this very definite preacher had been her pastor for three years and that church has always prided itself on being clear-cut and enthusiastic. There may be such people right in your church.

And what is more, religious leaders in various churches are coming out for doctrinal preaching. They are saying that it is necessary to believe something and teach something. The day of non-doctrinal Christianity is rapidly passing. The great revivalists of the world: Wesley, Knox, Fox, Finney, Moody, were men who believed and preached not only "Whom" but "What" they believed. It is not the easiest thing in the world to preach doctrine faithfully, clearly, forcefully, patiently and unctuously, but "It can be done." And there are plenty of evidences that it will bring good results.

Mrs. Carrie Barbieur of Indianapolis, Ind., suggests that house to house visitation is a useful method for reaching the unsaved about us. She suggests that workers for this purpose must be very carefully selected, and that they must be instructed on proper methods for approaching people. This is a time honored method of propagating the gospel as reference to the twentieth

chapter of the Acts will prove, and it has been found useful in every period of the Church and in every country of the world. Of course it must be modified to fit varied circumstances, but the principle does not admit of argument. Vain attempts have been made to separate the pastor and the preacher, but these offices are mutually supplemental. People will visit the preacher who visits them, and there are many advantages to the visit that is made in a man's own house.

Earle P. Campbell of Mt. Vernon, Ill., in tracing much of the instability of professors to faulty altar work, recites the instance of a young woman who had been a frequent seeker, but who was expecting that some great emotion of some sort would attend her conversion and who refused to believe until such an emotion should come. He says, "In my attempt to instruct her (very careful not to rob regeneration of any possible manifestation) that feeling is neither an element nor a condition of salvation, but that we are saved by faith that is in Him, I was interrupted by a lady who said, 'Let her alone, she'll have more feeling than she can take care of when she repents and goes to the bottom.' This was a sad mistake. The young woman had been intensely interested, but in her attempts she had met with such instruction, but could not get the so-called witness, gave up discouraged and remains a hungry, confused, deluded soul today. This instructor was perhaps honest, but was sadly out of place and was a hindrance. She later told the same young woman that we can have any kind of a witness we want—just pray for it and God will send it." I think that altar workers and workers in the congregation should be instructed as a preparation for the revival."

I myself have known a preacher who, no matter how weary, always remained to the close of his altar service. He said that when he preached under the unction of the Spirit of God he felt that the seekers who came had a right to expect that he would do all he could to help them. And he said he thought he was somewhat like a doctor who might be asked to turn his patients over to untrained and even indifferent practitioners. This preacher insisted on the right to "direct" the altar service and he sought to weed out unwise workers who would talk the conviction off the seekers or give them impractical instruction. And our observations have convinced us that more meetings break down at the altar service than at any other point. This is exactly where the "popular" revival fails, but it is also where the "radical" revival fails. And it is where the "balanced" revival fails. In fact it is almost the place at which all fail that fail. And perhaps there is no wiser thing than that the preacher should train himself and give more attention to the altar service. If he must cut his sermon short in order to have time, if he must leave off a few "special songs"—well the altar service is the climax and is worthy of all possible attention.

J. E. Smith of Cookeville, Tenn., thinks we would reach more of the unsaved about us if we were more persistent in the effort to do so. He cites the instance of a preacher who visited a home where the woman slammed the door in his face on his first visit. But every time the preacher called in that part of his parish he attempted to get into that home. Sometimes he was driven away with curses and ordered never

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.

to return. Sometimes he did waver in his determination, but always overcame and continued his efforts along with much private prayer for the salvation of that woman. At last that woman met him at the door with tears in her eyes, and said, "Man, how can you be so interested in me when I have treated you so shamefully?" The woman listened while he read a portion of the Scriptures and prayed for her. The next Sabbath she was at church and was converted at the altar. Later she was sanctified and became a zealous member of the church. Brother Smith thinks we give up too soon. We get discouraged and that brings defeat. "A constant drip wears a hole in the rock." "It is harder to interest the nonchurch people than those who habitually attend the church, and we take the way of least resistance—we leave the indifferent, godless group and turn to church going people to swell our attendance."

Brother Smith says that as a new Nazarene he evidently thought that if people wanted to join the church they should be willing to knock the door down to get in. But now he sees that it is just as important that we church our people as to get them converted; for while conversion saves people from the devil, church membership is designed to preserve them from the wolves. It is not proselyting to ask people who were converted at our altars to join our church. It is not proselyting in an evil sense to even urge them to come in; for the task of developing Christian character is of no less importance than of leading into Christian experience. And while the latter may reach its climax in the twinkling of an eye, the former requires much patience and prayer and long continued—in fact never ending application.

HINTS TO GROWING PREACHERS

By C. WARREN JONES

Blessed is the pastor that is able to make friends. We cannot do the work allotted to us unless we have them. The undertaking is too great for the members. Early in your pastorate begin to make friends for yourself and for the church. As the years go by see that your circle of friends becomes larger. Many of them may never join your church, but if they believe in you and the work of your church, they will prove an asset to the work. Keep on your mailing list the names and addresses of your friends.

The pastor should keep posted on every department of the work. He is not a pope but he is an overseer. He should know all about the Sunday school, the Young People's Society, the Woman's Missionary Society, and the finances of the church as well as the spiritual condition of his people. How can a pastor boost and help if he does not know the actual condition of affairs. Keep posted, not that you may find fault, but that you may suggest and give advice and thus increase the efficiency of every department. Your interest in the work will act as a stimulant.

Play fair with your evangelist. You have called him to do a special work. Help him. Begin the service on time. Watch the length of the preliminaries. Do not have too many special songs. Make announcements short and to the point. Do not deceive yourself that you can get your evangelist started on his message at fifteen minutes of nine o'clock and that he will preach and fill the altar. You are going to be disappointed. Make it a rule to get your evangelist started not later than 8:15. Give him a chance.

Do not ignore the membership committee. The Manual provides for this committee. Use it. Counsel with its members. If you as a pastor simply run over this committee, remember that your doing so will have a reaction, and when the reaction sets in you are going to be in danger. The best plan is to follow the Manual.

Every time you begin a new pastorate you are going to find certain conditions not to your liking, some things that do not measure up to your ideals. Do not think that all the changes must be made at once. Allow the changes to come gradually. Put on an aggressive program. A growing work will demand changes. Wait until you have the confidence of your people. When you have proven your ability as a leader, and sold yourself to the membership of the church you will find that you can make any reasonable changes and have the co-operation of the people.

DEVOTIONAL

THE GLORIOUS CHURCH OF GOD

Message Three

By P. WISEMAN

The Divine Revelation Committed to the Church the Word of God

HIS word was in my tongue" (2 Sam. 23:2).

"The Lord has been pleased," says Dr. W. B. Pope, "to commit His Revelation, as finished in Scripture, to the keeping of His Church under the control and supervision of the Holy Spirit" (Vol. 1, p. 14).

We have spoken to you on the church, to which God has committed His Revelation. We have also spoken on the Executive, the Holy Spirit, under whose control and supervision is this Revelation. Now we are to speak to you on this Revelation, the Word of God.

THE WORD OF GOD—WHY I BELIEVE IT

If a person were to ask me why I believe the Bible to be the Word of God, I should answer thus or in similar words:

The prophecies of the Bible prove the Bible to be inspired of God. Who but the Omniscient One could look down the ages thousands of years and tell what should come to pass? This is the record of prophecy. Many prophecies uttered thousands of years ago have been fulfilled. Many are being fulfilled. God knew what would be,

and He has told us. "And the Scripture was fulfilled."

The miracles of the Bible prove the Bible to be inspired of God, prove it to be the very Word of God. Who but the Omnipotent One could make possible the record of the miraculous that we have in Scripture? God is almighty. He simply did things by His own power. The miracles of the Bible, especially those of Christ prove beyond doubt the work of God. By these two, namely, prophecies and miracles, one could prove the Bible to be the Word of God; but there are others.

The record of the Bible is another reason. The translations, circulation, yea, the very history of the Book itself is an unanswerable argument for its divine origin. As to its translations, it has been printed in more languages than any other book. It is today translated into almost every language known. Regarding its circulation, the history of the London Religious Tract Society, organized in 1799; the British Foreign Bible Society, organized in 1804; the American Bible Society, organized in 1816; the American Tract Society, organized in 1825; these societies and their accomplishment tell the story. Of course, there is a wonderful history leading up to the organization of these societies; all centering in a miraculous accomplishment, till today the Bible has gone through more editions than any other book. It keeps the lead.

(4)

The universality of the Bible is another reason. The Bible is truly the Book universal. Blackstone holds its place for the lawyer, and special texts for different vocations in life, but the Bible is for all. It is the Book for all nations. It is the people's Bible in a realistic sense. Other books have local value, such as the Koran, the teaching of Confucius is for the people of China, but the Bible cannot be localized. It is universal, and adaptable to the needs of all peoples.

The literary value of the Bible must not be overlooked. Dean Chaucer says that the Bible is "the well of English undefiled." One writer has put it thus: "Whatever view may be held of the authority of the Bible, it is argued that its power as literature has been incalculable by reason of the depth of life which it sounds and the range of life which it compasses. There is power enough in it to revive a decaying age or give a new date and a fresh impulse to a race which has parted with its creative energy. The reappearance of the New Testament in Greek, after the long reign of the Vulgate, contributed mightily to that renewal and revival of life which we call the Reformation; while its translation into modern language liberated a moral and intellectual force of which no adequate measurement can be made."

It is related of Dr. Johnson that he read the sweet pastoral of Ruth aloud in a literary club, at a time when infidelity was rife: and great was the amazement of his hearers when, in answer to their exclamation, "Where did you get it?" he answered "This was written twenty-five hundred years before Columbus was born."

The wonderful knowledge and up-to-dateness of the Bible is another proof of its divine origin.

1. There is its knowledge of coming events as recorded in its prophecies of which we have spoken. After centuries these things have come to pass, and other prophecies are still coming to pass.

2. There is the knowledge of the Word itself. The Bible is not a book of science, but it records statements of fact regarding science that have taken science centuries to work out; and true science will not contradict the Bible. (See "In and About the Bible," by the author, pp. 39-41).

3. Its authority and up-to-dateness may be seen in the fact that it still holds sway over men. It speaks with authority, for God is in it and speaks through it.

The attacks on the Bible have varied from time to time, but the Word of God has survived, and evidently will survive. If history repeats itself, the Bible will outlive the storm. True the Bible is the Book of the past, but it is the Book of the present, and still more, it will be the Book of the future. It has met the people of the past with their problems; it meets this generation, and it will meet the future generation. It has been the hope and consolation of millions; and it will continue to be. Man will never outgrow the Bible. It will meet up-to-date the coming generations. The only explanation is: the Book is supernatural—God-inspired, eternal and indestructible. "Heaven and earth will pass away, but my word shall not pass away." It "abideth forever."

There is still another reason why we should believe it, namely, the unanswerable proofs of its divine inspiration. The foregoing argue its supernaturalness, and its own statements argue its inspiration.

The Bible records that it is the Word of God. "The Word of God is quick and powerful" (Heb. 4:12; Mark 7:13). It is called also "The Word of Christ," "the Word of truth," "the Holy Scriptures" (Col. 3:16; James 1:8; Rom. 1:2). In Romans 3:1, 2, it is spoken of as "the oracles of God."

Dr. Arthur T. Pierson says, "There are, with regard to this question of verbal inspiration, or the oversight of the very words of Scripture, five important significant passages in the Word of God: Hebrews 12:27; Galatians 4:9; John 8:57; John 10:34-36; Galatians 3:16. If these passages are examined it will be seen that in the first instance the argument turns on one phrase, 'yet once more.' In the second, on the passive voice rather than the active voice of the verb. In the third, on the present rather than the past tense. In the fourth, on the inviolability of a single word; and in the fifth, on the retention of the singular number of a noun rather than the plural. Taking the five passages together, they teach us that, to alter or omit a phrase, change the voice or mood or tense of a verb, change a single word or even the number of a noun, is to break the Scriptures; and if this does not come close to verbal inspiration, then I am no judge."

Paul says, "Words which the Holy Ghost teacheth," and in another passage of Scripture we see the emphasis or argument on the singular, not plural: "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of

(5)

many; but as of one, And to thy seed, which is Christ."

It is given by inspiration of God. "All Scripture is given by inspiration of God [God breathed] and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, for the man of God may be perfect" (2 Tim. 3:16). Again, "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

THE WORD OF GOD—GOD'S REVELATION TO MAN

God is revealed in nature as the Creator and Sustainer; in providence, as the Administrator and Regulator; in conscience, as the Law-giver; and in the Word as the Redeemer, Savior, Lord and King. It reveals man's lost condition (Gal. 3:22), reveals Christ as Savior (John 5:39; Acts 10:43), the way of salvation (2 Tim. 3:15), the way of life (Deut. 8:3), the way of upbuilding (1 Cor. 10:11), the way of growth (1 Peter 2:2; 2 Peter 3:18), the way of patience, comfort and hope (Rom. 15:4), the way of the future (2 Peter 1:19-21), the way of victory (Isa. 55:11).

Some writer has given the following concerning the Bible:

"It is a book of laws, to show the right from the wrong.

"It is a book of wisdom, that makes the foolish wise.

"It is a book of truth, which detects all human errors.

"It is a book of life, and shows how to avoid everlasting death.

"It is the most authentic and entertaining history ever published.

"It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

"It is a complete code of laws.

"It is a perfect body of divinity.

"It is an unequalled narrative.

"It is a book of biography.

"It is a book of travels.

"It is the best covenant ever made, the best deed ever written.

"It is the best will ever executed, the best testament ever signed.

"It is the learned man's masterpiece.

"It is the young man's best companion.

"It is the schoolboy's best instructor.

"It is the ignorant man's dictionary and every man's directory.

"It promises an eternal reward to the faithful and believing.

"But that which crowns all is the Author. He is without partiality and without hypocrisy, with whom there is no variableness, neither shadow of turning."—*Selected.*

It is recorded that a noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the prodigal son. Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses of the fifth chapter of Matthew. Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount. No one has equalled Moses for law, nor David for poetry nor Isaiah for visions, nor Jesus for ethics, nor Peter for holy zeal, nor Apollon for fiery oratory, nor Paul for logic, nor John's statements of sanctified love. What a ridiculous statement that to study the Bible "marks a step backward in education!" God's Word is the very greatest of all books, and its Author the very greatest of all teachers. We do well to stay close to its pages. It is the Book.

This Book unfolds Jehovah's mind;

This voice saluted in accents kind;

This fountain has its source on high;

This friend will all your needs supply.

This sun renews and warms the soul;

This sword both wounds and makes us whole.

This letter shows our sins forgiven;

This guide conducts us safe to heaven.

This charter has been sealed with blood;

This volume is the Word of God.

The Bible is "the only infallible text of real orthodoxy, the only unerring touchstone of truth, the only immaculate code of laws, the only faultless system of morals, and the only immutable ground of hope. It is God-breathed."

THE WORD OF GOD WILL SOLVE ITS OWN DIFFICULTIES

Should any difficulties arise in our study of the Bible let us have patience. If we knew a little more, the difficulties doubtless would disappear. Let us be always ready to blame ourselves, trace the trouble to our lack of knowledge and not blame the Book. If we knew a little more, or when we know a little more, the truth will out. This has been our experience.

The story of Jonah and the whale seems to

(6)

trouble some teachers very much. The fact that God prepared a great fish to look after this backslidden prophet ought to be sufficient. Perhaps those teachers who smile at the story may discover that such is possible. Here is a story which appeared in the newspapers recently. "Rev. John Ambrose Wilson of Queen's College, Oxford, who set out to prove that the story of Jonah and the whale is true, found the two additional cases.

"The first actual example in modern times was that of James Bartley, whose adventure has been carefully checked up by French and British scientists. Bartley was thrown into the water in February, 1891, in the Falkland Islands, when a whale upset his boat. His shipmates captured the whale and were removing blubber the next day when they noticed convulsions in the stomach. Opening it they found Bartley. He was restored to consciousness by dousings of salt and water, but was a raving maniac. Inside of three weeks, however, he regained his reason and resumed his duties, but the skin, blanched a deadly white by the gastric juices in the whale's belly, never took on any color.

Marshall Jenkins was another case. He was swallowed by a whale October 14, 1771, but was soon spewed up, considerably bruised, but not seriously or injuriously injured. Rev. Mr. Wilson says a study of the structure of the sperm whale shows that it is perfectly possible for a man to be swallowed alive and that he could remain alive two or three days inside the whale.

It was our privilege but a short time ago to visit the British Museum of Natural History in London, England. We were shown some very large species of whales, one measuring one hundred and ten feet in length. It was learned that from the carcass of one of these monsters of the sea, there had been taken twenty tons of oil. While walking out of the museum, we remarked to the party that if a fish that size could not handle a little backslidden modernistic preacher, then it was time we got out of the country.

THE WORD OF GOD—HOW TO STUDY IT

"I am afraid," said Martin Luther, "that the universities will prove the very gate of hell unless they diligently labor in explaining the Holy Scriptures and engraving them in the hearts of the youth. I advise no one to place his child where the Scriptures do not reign paramount."

Following the Sabbath school lessons throughout the year is very beneficial.

In all true biblical study the following should be observed:

Personally: The personal application should be made. The New Birth. We are "born again, not of corruptible seed, but of incorruptible, by the word of God" (1 Peter 1:23). Sanctification. "Sanctify them through thy truth." Thus the Word has its special place respecting the works of grace in the soul, as well as growth in grace.

Reverently: "Search the Scriptures" (John 5:39).

Prayerfully: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119:18; John 15:13, 14).

Meditatively: "Thou shalt meditate therein day and night" (Joshua 1:8).

Dependently: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man" (1 Cor. 2:14, 15).

Humbly: "If a man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Cor. 8:2). "We know in part, and we prophesy in part."

Obediently: "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17).

Believingly: "Whence shall we buy bread that these may eat?" (John 6:5). "Believest thou this?"

One has remarked concerning our daily portion from the Word of God that we should (1) Study it through; (2) Pray it through; (3) Put it down; (4) Work it out; (5) Pass it on.

"Thy word have I hid in mine heart, that I might not sin against thee," said one of old. Jesus said, "Search the scriptures."

THE SUBJECTIVE EFFECTS OF THE STUDY OF THE WORD OF GOD UPON THE STUDENT OR MINISTER

It gives knowledge: "Thou through thy commandments hast made me wiser than mine enemies" (Psa. 119:98). "Written for our learning" (Rom. 15:4-7). (See also verses 100, 104, 130; Matt. 13:52; 1 Cor. 10:11).

It leads to full salvation: born again of the Word; sanctified through it. (See Psa. 119:9; John 20:31; Rom. 10:17; John 17:17; 1 Peter 1:23).

(7)

It leads to satisfaction: "I have esteemed the words of his mouth more than my necessary food" (Job 23:12). "I will delight myself in thy commandments, which I have loved" (Psa. 119:47). See Psa. 19:10; 119:20, 48, 82, 103, 127, 131, 167. It nourishes as milk and meat.

It leads to joy: "The statutes of the Lord are right rejoicing the heart" (Ps. 19:8). "These things write we unto you, that your joy may be full" (1 John 1:4). (See Ps. 119:14, 16, 24, 92, 111, 143, 162).

It leads to comfort: "Patience and comfort of the scriptures" (Romans 15:4); consolation (Acts 15:31).

It ennobles: "I have found more noble than those in Thessalonica; they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

It keeps from sin: "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

It leads to purity, for it is pure: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9). "Every word of God is pure" (Prov. 30:5).

It gives hope: "My soul fainteth for thy salvation: but I hope in thy word" (Psa. 119:81. See Rom. 15:4).

It leads to Christ the Redeemer and Savior: "Search the scriptures . . . these are they which testify of me" (John 5:39). "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). "It cannot be broken."

It is a mighty weapon for the Christian ministry: "Preach the word." "Rightly dividing the word of truth," or "handling aright the word of truth." It is said of Rev. John Wesley that in his latter days he became a man of one book, the Bible. As ministers we should fill ourselves with the Word of God in order that there may be a constant flow of the Word of God through us to the people.

The question might arise, Why devote so much time to a discussion about the Bible and how to study it? The answers briefly are as follows:

First, No person who can read need expect to retain the exalted grace of full salvation without a careful study of the Word of God.

Secondly, If our ministerial education is to be

Christian education the Bible must have its rightful place. It must reign paramount. Our messages must come from the Word, not from other men's sermons.

Thirdly, We are to preach the Word. How can we preach it, if we do not study it? We are to grow in grace and knowledge. How can we grow in grace, if we do not use the means of grace? How can we grow in knowledge if we do not study the Word? We are to take the sword of the Spirit, which is the Word of God. How can we use the sword, if we do not know it? The promise is, "My word shall not return unto me void." But if we do not study the Word, we cannot give forth the Word; if we do not give forth the Word, how can we claim the promise? It is not our word, but His Word that counts.

"Last eve I stood before a blacksmith's door
And heard the anvil ring its vesper chime:
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
'To wear and batter all these hammers so?'
'Just one,' he answered; then with twinkling
eye—
'The anvil wears the hammers out, you know.'

"Hammer away, ye hostile bands;
Your hammer breaks, God's anvil stands!"

CONTENTMENT

Better is little with the fear of the Lord, than great treasure and trouble therewith (Prov. 15:16).

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages (Luke 3:14).

Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content (Phil. 4:11).

But godliness with contentment is great gain (1 Tim. 6:6).

And having food and raiment, let us be therewith content (1 Tim. 6:8).

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee (Heb. 13:5).—C. E. C.

(8)

EXPOSITIONAL

HOSEA—THE PREACHER OF LOVE AND REPENTANCE

Sinning Beyond Mercy, Ch. V

By OLIVE M. WINCHESTER

For I will be unto Ephraim as a lion (Hosea 5:14a).

IN RECOUNTING the items in the indictment of Jehovah against the sinful nation, Hosea had emphasized the responsibility of the religious leaders; they were accountable for the lack of the knowledge of God in the land, for they themselves had refused to retain the knowledge of God in their thought. In continuing his arraignment Hosea includes not only the religious leaders but also the civil. With the people they have departed from God and are likewise guilty.

THE RULERS REBUKED

Opening the chapter Hosea calls the priests of the people to give ear unto his message and bids the "house of the king" hearken for judgment was coming upon them. Hitherto the priests and the king had been the dispensers of judgment to the people, but now in turn they themselves were to be judged. The occasion and reason for such judgment was that in the transgression of the people they had played a principal part. In the conduct of worship on the high places, worship which although at times may have laid claim to be in reverence of Jehovah was no more or less the service of Baalim, they had led the people as unsuspecting birds into snares and nets; herein had these apostate rulers gone to "all possible depths of corruption."

Whenever the rulers of a people transgress they have a dual responsibility, they must answer for their own sin and also for the sins of the people. Then when they not only sin through their own inclinations, but deliberately lead the people on into paths of corruption, they multiply sin unto themselves. The nation that has such leaders, both civil and religious, has gone to the very depths of sin and iniquity. Such was the case in the northern kingdom at this time.

THE GUILT OF THE PEOPLE

With such leaders directing the nation, we are not surprised to hear the announcement of the extreme guilt of the people. With strong assertion Jehovah proclaims the fact that he knows Ephraim, and that Israel had not succeeded in hiding her sin from him. She is guilty of playing the harlot and thereby has become defiled. So far had they gone in their sin that the habit had fastened itself so firmly upon them that now they could not return. This fact was the more determined because within their hearts instead of the knowledge of God was "the spirit of whoredom." The inner fount was corrupted and therefore nought but evil could come forth.

Not only was Israel deterred from returning to Jehovah by her perverse heart, but also by her arrogant spirit. Marti comments thus: "The strongest testimony against the Israelites, and the most convincing proof of their incapacity for improvement is offered by their arrogance, in which they regard their conduct, their cult and service of Jehovah, as acceptable to him, and therefore do not think in the least of a return." When a nation or an individual has lost its sense of need, when it has a form of worship which it regards as acceptable unto the Lord, then that nation or individual has lost the very motivating power to lead it to a return unto God. Consequently the doom will come as given by the Prophet, "Ephraim shall stumble in their iniquity." Accordingly they might have exclaimed:

"For my selfishness and pride
Thou hast withdrawn Thy grace;
Left me long to wander wide,
An outcast from Thy face."

But their senses were so dulled that they did not enter into the realization that they were thus wanderers from Jehovah.

Further proof that they were insensible to their own heart condition is depicted in the succeeding words of the prophet, "They shall go with their flocks and with their herds to seek Jehovah; but they shall not find him: he hath withdrawn himself from them." "They had let slip the day of

(9)

grace," quotes Pusey, "wherein God had called them to repentance, and promised to be found of them and to accept them. When then the decree was gone forth and judgment determined against them, all their outward show of worship and late repentance shall not prevail to gain admittance for them to Him. He will not be found of them, hear them, nor accept them. They stopped their ears obstinately against His calling on them, and proffering mercy in the day of mercy: He will now stop His ear against them, crying for it in the day of judgment."

Further evidence of their estrangement from Jehovah lay in the infidelity they had shown; they themselves had departed from Him as a sinful wife forsaking her husband; yea, moreover, their children were likewise inheritors of their sins, children often born from alliances with heathen peoples and, if not thus, trained after the example of their parents in the sinful practices of their worship.

For all these sins the sentence of judgment was awaiting them, and even now there was a certain fearful expectation, for the new moon, one of the great festival occasions in Israel, brought with it misgivings and perturbations lest as each succeeding time came around, they might fall a prey to the devourer. Such was the guilt of Israel and for such would they have to answer at the court of divine justice and equity.

THE DAY OF MERCY PASSING

Since Israel had so increased her sin that hope was fast passing away, the alarm of war is sounded in what was probably the ancient war cry of the nation:

"Blow the trumpet in Gibeah, the clarion in Ramah;
Raise the slogan, Beth-Aven: 'After thee, Benjamin!'"

The reason for this sending forth the warning is that Ephraim, the nation of arrogance and pride, the nation confident in its wealth and prosperity, shall become a desolation, when the chastisements of Jehovah shall fall upon her. She shall not simply be reprov'd, nor shall she be merely devastated, she shall become a desolation, "Among the tribes of Israel have I made known that which shall surely be," proclaimed Jehovah.

Not only was Israel implicated in guilt but Judah also was feeling the influence of idolatrous tendencies. She should take warning from the

judgment falling upon the sister nation. Failing to do so with perhaps a certain sense of self-satisfaction over the fact that the northern kingdom, which so often had proved an enemy instead of a kindred nation, was to fall and become deserted, and also hoping that thereby she might gain extension of territory, she was not to exalt herself in any such manifestation of hauteur or expression of superiority for upon her also was the divine wrath to be outpoured.

After the interspersing of the admonitory note to Judah, the delineation of the doom awaiting Ephraim is further set forth. Under the judgment of God Israel is crushed. The principal reason is that in seeking for guiding principles for their lives, they had walked "after man's command." They had not sought to seek the will of Jehovah, but had followed man's dictates. Because of this Jehovah would be "unto Ephraim as a moth," yea, moreover, He would be unto Judah "as rottenness." "The moth in a garment, and the decay in wood," says Pusey, "corrode and prey upon the substance, in which they lie hid, slowly, imperceptibly, but, at the last, effectually. Such were God's first judgments on Israel and Judah; such are they now commonly upon sinners. He tried, and now too tries at first, gentle measures and mild chastisements, uneasy indeed and troublesome and painful, yet slow in their working; each stage of loss and decay, a little beyond that which preceded it; but leaving long respite and time for repentance, before they finally wear out and destroy the impenitent."

Feeling the wasting away of their power and strength both nations turned for refuge to the king of Assyria, hoping thus by means of statecraft to obtain for themselves deliverance, but all had been in vain; there was no help to be found in such a source; this foreign king could not heal them of the wound that had been inflicted by Jehovah's judgments. In consequence of this turning to a foreign nation for help and to a human defense, still greater would be the pouring out of the wrath of Jehovah. His destructive force would increase in intensity, instead of the silent and gradual working of the moth would be the mighty strength of the lion. He would tear and go away and there would be no means of deliverance. "As a lion withdraws into his den, so Jehovah, having executed judgment, will retire; this will make it impossible for the torn prey to find a deliverer or healer" (Eiselen). Finally through the intensity of the affliction,

they will be aroused to some consciousness of their guilt and then will they seek Jehovah, yea they will search earnestly for Him.

"O Lord, thou hast rejected us, and scatter'd us abroad;

Thou justly hast displeas'd been; return to us,
O God."—Psa. 60:1 (paraphrased).

HOMILETICAL SUGGESTIONS

This chapter has some interesting texts, some of which may serve to give a new setting for themes often used in evangelistic work. A change of text as well as a change in method of presentation often serves to impress the truth more vividly upon the mind of the hearers.

First among the texts that may be chosen is the last half of verse 2, "Though I have been rebuker of them all." Here some theme, such as, "Punishment for sin knows no class distinction," might be chosen and then the thought could be worked along the line that here we have the judgment of God falling upon the priestly class, the religious leaders, second upon the civil rulers and finally upon the people themselves.

Selecting portions of verses 4, 5 one could discourse on the theme, "The cause of sin is within." Representing the outward expression of sin is the statement, "Their doings will not suffer them to turn unto their God," then inward causes are found in the word of the prophet, "The spirit of whoredoms is in the midst of them," that is, there is a state of unfaithfulness, disloyalty to Jehovah in their hearts; moreover also there is pride and arrogance which deters them from sensing their need.

"Save me from pride—the plague expel:

Jesus, Thine humble self impart:

O let Thy mind within me dwell:

O give me lowliness of heart."

One of the chief texts, however, to be noted is found in verse 6. "They shall go with their flocks and with their herds to seek Jehovah; but they shall not find him: he hath withdrawn himself from them." Different themes might be formulated; we suggest as one, "Seeking but too late," then the reasons might be stated why the seeking was too late. If the previous text has not been used, reasons may be deduced as given in that connection and another reason may be found in verse 7. Again this theme could be made the basis for topical divisions and the dangers of delay in seeking the Lord might be mentioned, such as the tendency for the heart to

wander farther from God instead of closer, the danger of absorption in the affairs of life, the danger of a seared conscience.

"Jesus, on me bestow

The penitent desire;

With true sincerity of woe

My aching breast inspire.

"With softening pity look

And melt my hardness down;

Strike with Thy love's resistless stroke,

And break this heart of stone."

As our final text chosen from this chapter we would take the last part of v. 15, "In their affliction they will seek me earnestly." One could discuss the benefit of the distressed of life, how they serve to turn the thoughts of men toward God. The present economic distress might be cited as an illustration and other forms of affliction might be introduced.

"Go not far from me, O my Strength,

Whom all my times obey;

Take from me anything Thou wilt,

But go not Thou away;

And let the storm that does Thy work

Deal with me as it may."

QUIETNESS ENJOINED

Better is a dry morsel, and quietness therewith, than a house full of sacrifice with strife (Prov. 17:1).

Better is a handful with quietness, than both hands full with travail and vexation of spirit (Eccle. 4:6).

And that ye study to be quiet, and to do your own business, and work with your own hands, as we commanded you (2 Thess. 3:12).

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (1 Tim. 2:2).

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price (1 Pet. 3:4).—C. E. C.

JESUS

Jesus claimed God as His own Father (John 5:18).

God claimed Jesus as His own Son.

"This is my beloved Son, hear Him" (Luke 9:35).—C. E. C.

HINTS TO FISHERMEN

By C. E. CORNELL

Likeness and Contrasts

Rev. J. Frank Norris, the internationally known pastor of the First Baptist church, Fort Worth, Texas, a little while ago preached a sermon on "Points of Likeness and Contrasts between Genesis and Revelation." The sermon was published in full in the *Baptist Fundamentalist* of Texas. The following from this sermon is interesting to say the least:

The Bible is a complete circle. What begins in *Genesis* ends in *Revelation*.

1. In *Genesis* we have the beginning of time, "In the beginning." In *Revelation* we have the end of time—"time no longer."

2. In *Genesis* we have, God "in the beginning." In *Revelation* we have the "throne of God"—the word "throne" occurring 41 times.

3. In *Genesis* we have the creation of the first heaven and the first earth. In *Revelation* we have the creation of the new heaven and the new earth.

4. In *Genesis* we have "the heavens and the earth finished." In *Revelation* we have the dissolution of the heavens and the earth—"the heavens fell away, there was found no place for them."

5. In *Genesis* we have the beginning of the work of the Holy Spirit—"moved upon the face of the deep." In *Revelation* He is taken out of the world, His dispensation ends.

6. In *Genesis* we have the beginning of light, "let there be light." In *Revelation* we have "no need of sun or moon"—"for the Lord God giveth light."

7. In *Genesis* man is given "dominion" over the earth. In *Revelation* man shall "reign on the earth."

8. In *Genesis* man is commanded to "subdue the earth." In *Revelation* "the kings and the nations of the earth bring glory and honor to the new city."

9. In *Genesis* we have the first paradise lost. In *Revelation* we have the second paradise regained.

10. In *Genesis* a garden is changed into a wilderness. In *Revelation* a wilderness is changed into a garden.

11. In *Genesis* we have the river "flowing through the garden." In *Revelation* we have "the pure river of life coming out from the throne of God."

12. In *Genesis* the first bride is taken from the wounded side of the first Adam. In *Revelation* we have the second bride which is taken from the wounded side of the second Adam.

13. In *Genesis* the first marriage is performed by the Creator in the presence of the angels. In *Revelation* the last marriage is performed by God in the presence of the angels.

14. In *Genesis* the first bride was sinless. In *Revelation* the second bride is "without spot or wrinkle or any such thing."

15. In *Genesis* the serpent entered the world. In *Revelation* the serpent is cast out of the world.

16. In *Genesis* the death sentence is pronounced—"thou shalt surely die." In *Revelation* "there is no more death."

17. In *Genesis* man "hid themselves from the presence of the Lord God." In *Revelation* man "hid themselves from the face of him that sitteth on the throne."

18. In *Genesis* by the disobedience of one man many were made sinners. In *Revelation* by the obedience and reign of one man many are made righteous.

19. In *Genesis* the fourfold curse is pronounced. In *Revelation* there is no more curse and "the former things are passed away."

20. In *Genesis* the first Adam is defeated. In *Revelation* the second Adam is victorious.

21. In *Genesis* God clothed man in skins typifying the blood of Christ. In *Revelation* God clothes man in clean linen made white by the blood of the Lamb.

22. In *Genesis* man weeps his first tears. In *Revelation* "God shall wipe away all tears from their eyes."

23. In *Genesis* man suffers in pain and labor. In *Revelation* "there is no more pain."

24. In *Genesis* the earth is destroyed by universal judgment of the flood. In *Revelation* the earth is destroyed by the judgment of fire.

25. In *Genesis* we have "the generations" of all the peoples of the earth. In *Revelation* we have "the new people."

26. In *Genesis* Satan bruises the heel of Christ. In *Revelation* Christ crushes the head of Satan.

27. In *Genesis* we have the beginning of the divine Word—"God hath said." In *Revelation* His name is called the Word of God.

28. In *Genesis* we have the beginning of covenants. In *Revelation* we have the fulfillment of covenants.

(12)

29. In *Genesis* we have the beginning of offerings. In *Revelation* we have the end of offerings—"Behold, the Lamb as it had been slain."

30. In *Genesis* we have the beginning of visions—heavenly bodies seen by Abraham, Jacob and Joseph. In *Revelation* we have the end of visions—John on the Isle of Patmos.

31. In *Genesis* we have the beginning of grace—"Noah found grace." In *Revelation* we have the end of the dispensation of grace.

32. In *Genesis* we have the first death. In *Revelation* we have "the second death."

33. In *Genesis* we have the first city whose wickedness ascended to the throne of God. In *Revelation* we have "the holy city, the new Jerusalem, coming down from God out of heaven."

34. In *Genesis* we have "the Lord walking with man." In *Revelation* "behold, the tabernacle

of God is with men and he shall dwell with them."

35. In *Genesis* man is kept from the tree of life. In *Revelation* man eats from the tree of life.

36. In *Genesis* man is driven from the presence of God. In *Revelation* "they shall see his face."

37. In *Genesis* Satan changes the Word of God. In *Revelation* a curse is pronounced to him that adds to or takes from the Word of God.

38. In *Genesis* an elect number is saved from the flood. In *Revelation* an elect number is saved out of the great tribulation.

39. In *Genesis* man "was afraid." In *Revelation* man "shall walk in the light" of His presence.

40. *Genesis* ends in a coffin, the curse of man. *Revelation* ends with the blessing of "Amen, even so, come Lord Jesus."

HOMILETICAL

ANALYSIS OF ROMANS

By BASIL W. MILLER

PART THREE (Chapters 9-16)

I. THE REJECTION OF RIGHTEOUSNESS BY THE JEWS (Chaps. 9-11)

a. God is not unfaithful (9:1-27).

1. Paul is interested in his kinsmen.

(1) People of promise.

(2) Jesus is of their lineage.

2. Israel's rejection does not prove unfaithfulness of God.

(1) There are two Israels—carnal and spiritual.

(2) God's choice based on divine purpose.

a. He chose Isaac and not Ishmael; Jacob and not Esau.

b. Mercy and wrath given to Moses and Pharaoh.

(3) God as the potter selects whom He will.

b. Jews' righteousness by works is at the basis of their present condition (9:27—10:21).

1. Reasons for being cast off:

(1) Jews followed their own righteousness.

(2) Gentiles followed the way of faith and were received.

(3) Jews sought through the law of

Moses to establish a standard of righteousness.

(4) Salvation through grace and faith was within the grasp of all alike.

2. The Jews rejected the proclamation of the gospel.

(1) They are without excuse since Moses and the prophets warned them.

c. This partial rejection of Israel is to consummate in final rejection (11:1-36).

1. God has not cast off His people or repudiated them.

(1) Paul is a Hebrew.

(2) God reserves a remnant through grace.

(3) These accept Christ as their Savior.

(4) The bulk are blinded and refuse salvation.

2. The fall of the Jews has been the salvation of the Gentiles.

(1) There is the possibility of recovery, when Gentile mission is fulfilled.

(2) Their turning will mean the reconciliation of the world to God.

3. Israel's being the natural branch certifies to their possible restoration.

(1) Gentiles are grafted into the natural branch.

(13)

- (2) The blessings of the Gentiles will lead Jews to seek God.
- (3) As God's law consigned all men to disobedience, so in Christ are all brought to the possibility of redemption.

II. THE PRACTICE OF RIGHTEOUSNESS (12:1-15:14)

- a. Spiritual birth and life of the believer:
 1. Dedicated to God as a living sacrifice.
 2. Not conformed to the present world.
 3. Transformed into the image of Christ.
 4. This is to prove what is God's will.
- b. The Social relations of the Christian:
 1. A humble attitude.
 2. Use one's talents to God's glory and service.
 3. Love both God and man sincerely and truly.
 4. Be faithful in your stewardship.
 5. Be sympathetic in your service to all.
 6. Suffer self-denial for the sake of God's kingdom.
 7. Overcome all evil by doing good.
- c. Civic relations of the Christian:
 1. Respect all civil authority as from God.
 2. State exists for moral and civic righteousness.
 3. Love fulfills the law in all relationships.
- d. Cautions concerning the present life and future hope:
 1. His coming is nearby.
 2. All evil is to be cast off.
 3. Christ is to be put on as one's righteousness.
- e. Doctrinal disputations are to be avoided:
 1. Be careful of the religious scruples of the weaker.
 2. We all stand before the Father in glory.
 3. We are hence not to judge another.
 4. We do not live unto ourselves, but to God.
 5. We are to give an account unto God.
 6. Our relationships with Christ must be favorable, since He is judge.
- f. In the community of the believers or Christians:
 1. Do not use liberty for license.
 2. Membership in the kingdom depends on character, not our words or deeds.
 3. This is shown by one's love to God, and esteem for others.
 4. Follow, then, one's convictions in the light of faith given from God.

g. Relation of the strong Christian to the weak:

1. Faithfully estimate the weaker brother in God's sight.
2. Be sympathetic with all, as under God.
3. Do not rely too much on one's own strength.
4. Care for the infirmities and burdens of another.
5. Joy and peace through the Holy Spirit will be the reward for this.

III. CONCLUSION AND PERSONAL MATTERS (15:14-16)

- a. Personal commendation:
 1. To the Romans for this goodness and faith.
 2. All glory in the ministry to the Gentiles is attributed to Christ.
 3. He exults in the power of the Holy Spirit and not in self.
 5. He strove to labor in an unworked field.
- b. The contemplated visit:
 1. Wants to see the Romans on way to Spain.
 2. Has an errand to Jerusalem.
 3. Carries a gift from the foreign converts to the needy at Jerusalem.
 4. He needs prayer against those who will oppose.
 5. He is perfectly resigned to God's will.
- c. Salutations:
 1. Phoebe, a sister in the faith.
 2. Recognizes the colaborers of Paul.
 3. Paul's friends also send greetings.
- d. Warnings and benediction:
 1. Beware of false teachers.
 2. Beware of division and error.
 3. Praise and glory are ascribed to God.

SIN THE TELLTALE

By H. J. HART

TEXT: Gen. 4:7; Ezekiel 1:18-20; Romans 6:23.

INTRODUCTION: THE CERTAINTY OF SIN

1. This we know.
2. Much we do not know.
3. Some so deluded as to say there is no sin.

I. SIN IS A FACT

1. Surrounds us.
2. Some say sin is only wrong in disguise. Error is truth viewed from the other side. Vice is only another name for virtue. Sin and holiness are one and the same thing.

All depends on how you look at it.

3. All who believe the Bible know there is a difference as broad as eternity between sin and holiness.

A comparison:

"Sin is darkness, holiness is light.
Sin is bitterness, holiness is sweetness.
Sin is disease, holiness is health.
Sin is death, holiness is life.
Sin is pain, holiness is joy.
Sin is downward, holiness is upward."

4. We see sin, hear it, feel it.
5. Every issue of the newspaper declares it in lurid headlines.
6. The world is full of sin.

II. WHAT IS SIN?

1. An act, a state; a transgression, a principle; an acquired condition, an inherited condition.
2. What is sin?
 - A viper, which fills the soul with virus of iniquity;
 - A whirlpool, which draws men down into vortex of hell;
 - A chain which men weld about themselves, and which binds them eternally in the prison house of woe;
 - A loathsome disease which fills with all the putrefaction of rottenness;
 - A sexton which digs men's graves, and stokes the fires of eternal torment, which tolls the solemn death knell while men march their weary way to eternity; a siren which lures men into its subtle embrace and leaps with them into a fiery gulf of woe.
3. What is sin?
 - Sin is a hydra-headed monster, which waits crouching by the pathway of life, leaps upon the souls of men, women and children, and carries them down into the dark corridors of sin and wickedness.

4. What is sin?
 - Sin is a wolf, with the fair voice of an angel of light but which walks boldly into the doors of our homes, captures precious, innocent children and makes them demons.
5. Oh, the horrors of sin.

III. FIVE GREAT FACTS ABOUT SIN

1. Sin grows: Small at first but becomes a mighty chain.
2. Sin deceives.
3. Produces moral insanity.
4. Sin kills.
5. Sin disfigures.

IV. WHAT CAN TAKE AWAY SIN?

1. The Blood.
2. The Word.
3. The Holy Ghost.

WHO SHALL BE ABLE TO STAND?

By U. T. HOLLENBACK

LESSON: Psa. 24:3-5.

TEXT: *Who shall be able to stand?* (Rev. 6:17).

I. WHO SHALL NOT BE ABLE

1. The proud in heart (Mal. 4:1).
2. The impenitent. God looks at the broken and contrite.
3. Having a form of godliness but denying the power.
4. Hold the truth, but in unrighteousness—believe the truth but persist in sin. Like Balaam, make great religious sermons and prophecies but secretly by example lead to immorality and idolatry.
5. Impure in heart.
6. They who depend on anything for salvation but Christ.

II. WHO SHALL BE ABLE

1. Clean hands. Pull them out of sin. Washed in the blood.
2. Pure heart. "Can the Ethiopian change his skin?" etc. Nothing but the renewing of the Holy Ghost.
3. Genuinely humble. "Not lifted up his soul to vanity."
4. Honest profession. "Nor sworn deceitfully."

III. HAPPY OUTCOME OF THE TRUE ONES OF GOD

"He shall receive the blessing from the Lord, And righteousness from the God of his salvation."

Final reward and final approval.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Believing in Easter

Margaret Slattery tells of a family she knew that lost three children in less than a week by diphtheria. Only the little three-year-old escaped. When Easter came the parents and child were at church. The mother taught her class of girls that day in the Sabbath school, and the father went to the superintendent's desk, led his school in worship and read the Easter story with only a break now and then in his fine voice. Amid the faces lined by suffering, rebellion and despair, amid the badges of sorrow and mourning and the

silent voices of the Easter congregation, they had seemed a miracle. "How can they?" men and women said to each other as they left the church. A fifteen-year-old boy walking home with his father from the Sabbath school hour said hesitatingly, for he did not talk much with his father, "Dad, I guess Mr. and Mrs. Lee really believe it, don't they?" "Believe what?" said the father, for he thought slowly. "The whole big thing, all of it, Easter, you know." "Of course," answered the father, "all Christians believe it." "Not that way," said the boy, and began to whistle lest his father should say more.

Let us believe it; believe it strongly; believe it triumphantly—"the whole big thing, all of it, Easter." It will make a great difference in our lives if we really believe it.—DR. G. B. F. HALLOCK.

Resurrection

"I like to think," said D. L. Moody, "of the time when the dead shall rise from their graves. We read, at those last rites for the dead, what we call the 'burial service.' It is an unfortunate expression. Paul never talked of 'burial.' He said the body was 'sown'—'sown in corruption,' 'sown in weakness,' 'sown in dishonor,' 'sown a natural body.' If I bury a bushel of wheat, I never expect to see it again; if I sow it, I expect results. Thank God, our friends are not buried; they are only sown!"—*Record of Christian Work.*

Noah's Carpenters

A lady who took part regularly in the activities of the church with which she was connected as Sunday school teacher, choir member, etc., was one day traveling in a train where she got into conversation with an earnest Christian worker, and as they talked about these things, the good man, realizing some lack in the lady's character, suddenly put the question, "Can you tell me what became of Noah's carpenters?" "No," was her reply, "I cannot say." "Well," said her friend, "they helped to build the ark, and they were not saved in the ark." All at once it dawned on her that this had been her position—seeking to bring others to Christ while she herself had no experimental knowledge of Him as Savior. This incident resulted in her conversion.—REV. W. L. COADE.

Sin's Deadly Work

Moldering away on the wall of the old mansion in Milan, Italy, hangs the famous "Last

Supper" of Leonardo da Vinci. Like every masterpiece, the painting required many years of patient labor, and as a result of that labor, it is perfect in its naturalness or expression and sublime in its story of love. In addition to these qualities, it has an incident in its history that contributes not a little toward making it the great teacher that it is. It is said that the artist, in painting the faces of the apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture, he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity and majestic in its sweetness. After several years of careful search the painter happened to meet one Pietro Bandinelli, a choir-boy of exquisite voice, belonging to the cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the boy to be the study for the painting of the face of Jesus. All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with the zeal of a true lover of his art, set about in search of a countenance which might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said, "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years Pietro had been at Rome studying music, had met with evil companions, had given himself up to drinking and gambling, had fallen into shameful dissipation and crime. The face that was now the model for the face of Judas was once the model for the face of Christ.—*The New World.*

Dying for Others

To save four comrades Corporal Homer Wheaton threw his body over a hand-grenade, knowing that it meant certain death for him.

This young man had been a student at Syracuse University, and The Syracusean relates the circumstances concerning the gallant youth who sacrificed his own life to save the lives of four others. Sergeant Edward Creed has told the

story, having been in France at the time, and also having full knowledge of the facts.

A grenade squad of five men was picked to make a raid through No Man's Land. They were in a dugout, loaded with grenades, awaiting the order to advance.

One grenade fell to the floor. The firing-pin had been drawn. In five seconds the grenade would explode. The five men stood in terror, knowing that when it exploded they would be killed.

Corporal Wheaton did not try to pick up the grenade, but over the instrument of death he threw his own body. It exploded under him, killing him. But the other four men were saved.

"I stood at his grave with the firing squad," says Creed, "performing the last ceremony. Every man that could possibly get away from the front line attended the burial of the man who gave his life for his comrades. While the chaplain was praying, French planes were circling overhead. In the distance could be heard the booming of the Boche guns, shelling our position; and answering them were our Yankee guns. The last note of taps had echoed o'er the battlefield, and Corporal Wheaton had passed from us, but he will never be forgotten."

It was a nobly sacrificial act, and the story of his heroic deed will continue to be told.

The great principle of vicarious sacrifice, the giving of one's own life for the life of others, finds a central place in the teaching of Jesus Christ. The Son of Man, whose mission in life was to minister to others, and not to be ministered unto, also gave His life a ransom for many. Paul, who often expressed the sacrificial purpose of Christ's death, drew a suggestion from the Old Testament when he said, "For our passover also hath been sacrificed, even Christ."—DR. W. J. HART.

Man Proposes, God Disposes

When Napoleon marched after the retreating Russians as they led him as far as Moscow, he brought with him a marble statue of himself crowned with laurel, which he intended to erect in the most conspicuous place within the city to proclaim himself the world's conqueror. Providence, however, decreed that that piece of marble folly should become the property of Russia by military conquest, for Napoleon retreated through the deep snows, leaving one hundred and seventy-

five thousand brave French soldiers scattered along the route. Today, in the Kremlin Museum, the traveler is shown the marble statue to illustrate the vanity of selfish pursuits and mad ambitions. History brought upon Napoleon swift vengeance.—*Homiletic Review.*

Dying Words

When Whittier was breathing his last in his little village home up in Massachusetts the nurse pulled down the blinds. It was in the early morning, and the rising sun was in the dying man's eyes. But the last thing the great Quaker poet did was to wave his hand to have the curtain lifted. He wanted to depart in the full splendor of the morning and in the warm glory of its pure white beams. And is not this a parable of human nature everywhere? The cry of the dying is the cry of Balaam, "Let me die the death of the righteous, and let my last end be like his."

The last words of great men have always been prized and cherished. How beautiful Cookman's note of triumph: "I am sweeping through the gates." The poet Schiller looks up and says, "Many things are growing plain to me now." Goethe cries, "More light!" "The best of all is God is with us," was the quiet remark of John Wesley. Webster exclaims, "I still live." Beethoven whispers, "I shall hear in heaven." Jacob Behmen lisps, "Open the door and let in some of that music." He was hearing the heavenly choir already. The last words of Christmas Evans were, "Drive on." He was finishing his earthly race and was in a hurry for the chariot to take him home to God. A dear friend said not ten minutes before he closed his eyes forever, "My trunk is all packed and I am just waiting for the expressman." Among the closing words of Sir Walter Scott are these magnificently noble ones: "I have been perhaps the most voluminous author of my day, and it is a comfort now to me to think that I have never tried to unsettle any man's faith; and that I have written nothing which on my deathbed I would want blotted out."—*Selected.*

Wait Patiently

After Marcus Dods, was licensed by the Presbytery, he waited five years before he received a call and became pastor of a church. In one of his letters he likens himself to the cripple at the pool of Bethesda. He said in those years of

waiting there was one thing he did not do; he "did not throw mud at the angel." He gave his days to the most careful preparation, resolving if he ever got a church, he would be found pre-

pared. And the God of circumstances, the God of Providence, did not forget him. Marcus Dods got his chance, and greatly did he honor the ministry of the gospel.—*Selected.*

PRACTICAL

WHAT IS MAN?

By J. W. SLATON

THE question "What is man?" is of profound and fundamental interest both from the human and the divine or the spiritual side. The question "What is man?" lies beyond the realm of mathematics, geology, physiology, psychology or science to answer. Sociology and "brotherhood" of man as taught in schools, churches and nations, cannot answer the question, "What is man?" Men may analyze ether, electricity, gravity, radium, chemistry, radio-wireless, sciences of tremendous worth; but the subject and question, "What is man?" lies just out of mental reach or ability to answer. There is a reason and this reason blurred and dazed and staggered the thought and mind of the prophets, David, Job, et al.

Job, the ancient patriarch and perfect man of faith, obedience and patience, asked the question, "If a man die shall he live again?" That is, shall a man exist after death? Does death of the body end all there is of man? Does he cease existence when dissolution comes? Verily man has a nature that shall live again after death. No, there is no end to the nature and being of man. Job, the ancient patriarch, had at best a partial vision of man in his future, as well as present, relation to God. Job claimed relation and heritage with God in view of the nature and value of man. "Though he slay me yet will I trust him!" and "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after the skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another." Thus Job expresses his faith and hope in present and future relation with God, teaching the fact that man has a superior nature and value. Such expressions are valuable

in directing our thoughts to the nature of man. Yet there lies outside of human understanding the intrinsic worth of man as seen and valued from divine wisdom and love. Man may, and does know of the love and care, hope and relation with the Creator, mighty God, but only God himself knows the full value of man whom He made in His own image (Gen. 1:26-28; Gen. 2:7). Man partook of the moral image and reflection of God Almighty in His creation so that the glory and immortality of God passed on to him. Isaiah the prophet says of the value and nature of man, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" (Isa. 13:12). Here we see the intrinsic worth of man surpasses the value of the gold of Ophir, though it be fine, beaten, refined gold, a wedge, yea a wedge of gold. Yet men sell themselves for gold, silver, worldly wealth which cannot satisfy. Some sell themselves for momentary pleasure to be mocked again and lose their soul. What if a man should gain the whole world and lose his own soul? Jesus places the standard and value of man in the following: "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" The earth, heaven and eternity are silent as to the answer. There is none to answer because there is no answer, aside from God's own answer in the gift and price in His Son Jesus Christ who purchased all there is of man from God's point of value. Amen!

In brief, divinity for humanity; immortality for mortality; innocency for guilt; righteousness for sin; holiness for depravity; life for death; strength for weakness; justification for condemnation; riches for poverty; love for enmity; light for darkness; heaven for hell—such the exchange in God's reckoning of the value of man. Such may be considered a computation in brevity.

(18)

David, prophet, king, philosopher, asks the question: "What is man that thou art mindful of him?" What possessions, nature or value can man possess as to claim the mind of the Creator who is independent, infinite, all-wise, everlasting, omnipotent, omnipresent, omniscient, un beholden to any creature? Wherein do the values of such importance lie as to attract Almighty God and draw Him into such exercise of mind and concern? There must be hidden treasure of immense value in the eyes of God wrapped up in the being and value of man though we cannot see or understand all of the mystery of his nature. God knows!

And again David asks a second question relative to man: "And the son of man [children of men, the race] that thou visitest him?" What values invested as to require, attract or draw visitations from God the Almighty! A business man who has valuable investments visits his business to observe and conserve his invested means. This is logical, proper. So God has invested values in man and such require and attract visitations. How? By angels, prophets, visions, revelations; by Jesus Christ and the Holy Ghost, in love, mercy, redemption, etc. In the creation of man, God made him a little lower than the angels of light who are dwelling with Him in light and wisdom yet with living souls capable of breathing the breath of life from God. Not only this, but capable of wearing the crown of God or crown of glory placed upon his head and life. Mighty honor from God! Favored above angels, crowned with crowns of glory. Honored with the Son of honor and glory. Heirs of God and joint-heirs with Christ, is the status of relationship and adoption.

Dominion over the works of the Creator was given to man to keep in trust and partnership, stewardship with God over all the works of His power and hand. This raises the question, What is there in man that God can, or did commit such honor and trust to him in the beginning? Never to angels did he say this. Something inclined God to trust man with partnership and custody of the sacred works of His Holy hands. What is that treasure in man? It is not gold; for all the gold of Ophir is His. It is not the wealth of the world; for all the earth and the fulness thereof are His. It cannot be material nature; for material things shall pass away. And again David says, "Thou hast put all things under

his feet." Given authority, power, control, dominion, rule, subjection, ultimate victory over the world. (Not universal salvation in the sense that all men are saved or will be saved regardless of personal faith in Christ; though Adam was given universal stewardship and control of all, but sinned and lost all.)

Job came again with the question "What is man, that thou shouldest magnify him?" God did magnify Adam in placing him over all the works of His hands, in giving him authority over all, in communing with him, in giving superior intellect, moral nature, social life; spiritual life and responsibility, etc. Still Job says, "And that thou shouldest set thine heart upon him." The heart of God is set upon man because of the value in him. What is that value or treasure hidden in man? It cannot be wisdom for most men are not wise. It cannot be faith, for most men mistrust both God and their fellow-men. It cannot be love, for most men do not love God but they love the world. There is still reason why God values man, as Job accounts, "And that thou shouldest visit him every morning, and try him every moment?" What can God see in man to induce a visit every morning, at the birth of a new day, "while the dew is still on the roses," and the sunlight is mellow and sweet? There is something worthwhile in the reckoning of God that brings His daily morning visits with health and strength for the day. Truly God tries us every moment. Our lives, minds, thoughts, deeds are all known and judged of God daily; no one escapes His knowledge, etc. Why does God so reckon on man?

This question is asked by David again, "Lord, what is man, that thou takest knowledge of him; or the son of man, that thou makest account of him?" Truly God sees something in man as to feel justified in making accounts of and with him. Surely God does account with man in material life and things; also in immaterial things in view of the purpose and nature of man from the beginning.

This question is shut up to one realm or answer; that answer is with God, as to the full measure and value as to demand and attract the Creator to him in love and providence, mercy and redemption. He has made man more precious than gold. He hath set His love upon him. He has given His only begotten Son to redeem him. God has found a value in man and has redeemed

(19)

him by the blood of His own Son. Man has an immortal, living, never-dying soul, subject to existence everlasting, co-eternal, past time's limitation, reaching into the realm of God's duration and will move on, traveling round and round on the cycles of eternal æons of æons, without end or cessation of revolution (not evolution) either crowned with God's love, light, righteousness and honor; or else go on forever sinking lower and lower and farther and farther with ever-widening circles and cycles of eternity doomed, damned in an eternal lake of hell fire.

"What is man?" then may we ask,
What can the answer be?
Who is equal to the task?
Who can tell what is he?

How wonderfully man is made,
Spirit, soul, body, he;
And on man God's heart is stayed,
With image of the Three.

The purpose of man's chief end,
To glorify God of all;
God did His mercy send,
To save man from the fall.

SAN FRANCISCO, CALIF.

THE PASTOR'S REPORT

By W. G. SCHURMAN

DO not know whether other Churches of the Nazarene have the pastor give a monthly report at the board meeting, but it has always been the custom of First church, Chicago, to have the pastor give his report as regularly as they ask one from the treasurer, the president of the N. Y. P. S. or the chairman of the board of trustees. Recently we gave the board a report of just one week's work, and in an effort to show what is expected of the pastor of First church, we give the following:

Arose Monday morning at 7:00 o'clock. Left the house at 8:45, and went to the church and took the Sunday offering of both church and Sunday school to the bank. Then home to read the mail, and arrange for dictation of same that evening. Went to the florist to pick out several bouquets to send to the sick. Back home to keep an appointment with a stranger, who wanted to tell us about her difficulty in keeping her home going. Called up one of the women members of the church, had her investigate the woman's

home, and report to us about 12:00 o'clock. Went to the grocer and ordered a basket of food and had it sent to the woman's house. Took thirty minutes to eat lunch and put in the rest of the afternoon in calling—visiting nine homes. Got home at 5:30, ate supper, spent an hour and one-half in church office dictating letters and articles for Preacher's Magazine. Made two calls on families that could not be reached in the day-time. Arrived home 9:30. Read several chapters in book entitled "By-Products of Missions"; fixed the fire for the night, and retired.

Tuesday morning—arose 6:30, and after breakfast made a number of telephone calls, and then went out to the far South Side, making eleven calls that day. Prayed in eight of the homes. Home by 4:00 o'clock; read mail and one chapter in book mentioned above. Went to the church, meeting the Business Women's Missionary Society at 6:15, and after having a bite to eat, sat with them in their business session. Went upstairs to where the orchestra was practicing, and had prayer with them before they began their evening work. Home at 10:00 o'clock; studied until 11:30.

Wednesday morning—arose 7:15. While I was eating breakfast a man came to the door declaring that he was a Nazarene, and a member of a church over in Ohio, and wanted enough money to get to his home town. While in conversation, the telephone rang, and we excused ourself to answer it; put in a long distance call, got the pastor of the church where this man claimed membership, and found out that while they knew there was such a fellow, he had no relation to the church whatever, and it became my painful duty to go and tell him he was wrong, that we had just called the pastor, and he told us the facts about him. You never saw such a crest-fallen fellow in your life. Bade him "Good morning," showed him to the door; saw a colored man coming up the steps. I asked him what he wanted and he said he was hungry and wanted to know if we would give him some money with which to purchase his breakfast. We informed the gentleman that we never gave any money to anybody but if he would get in the car with us, we would take him up to the restaurant and give him a feed. Took him to a restaurant on 63rd Street where they had no objection to feeding colored people, gave the waitress 50 cents, and told her to see that the fellow got 50 cents worth

(20)

of good grub. Came back home, sorted the mail; sat down and arranged my talk for Wednesday night; drove over to 63rd Street to attend to some business, got back in time for lunch; studied until 3:00 o'clock. Called a party on the telephone and made arrangements for rehearsal of wedding Thursday night, made a couple of calls, came back for supper and then to prayer-meeting. Prayer meeting through at 9:30. In office for dictation for about one hour. Home—retired.

The program for Thursday was made up mostly of visiting, with the exception of the hours from 10:00 to 12:00 at the church, where a few of the saints met for prayer, which is a regular Thursday morning meeting. Went out to Evanston in the afternoon to see a dying man in a hospital. Evanston is so far away that it took me all the afternoon to make that one call. Got back in time for supper; rehearsed with prospective bride and groom that night. Gave some dictation and went home. Read until 11:30. Retired.

Friday morning—did not get up until 7:30, and after arranging the fire in the basement, swept the basement up clean, which, of course, necessitated taking a bath, and then struck out to do some more visiting. Home in time for supper. Preached Friday night at the Roseland Mission, arriving home at 10:50. Was in bed and sound asleep before 12:00 o'clock.

Arose Saturday morning 6:30; took car to the Cunningham Laundry, had it washed and polished. Did some errands for Mrs. Schurman, getting in Sunday supplies, etc. Was home all afternoon Saturday. Got my thoughts together, put them on paper, retired at 12:45.

Arose Sunday morning 7:30. As we never eat any breakfast Sunday morning, we went over the Sunday school lesson again so as to get it fresh in our mind; took the car and drove one mile away from the church bringing five back to Sunday school with us. Taught my Sunday school class from 9:30 to 10:30, preached at the morning service, after dinner went to Mt. Greenwood and baptized and dedicated 12 little children to the Lord, preached for the folks in that Nazarene Mission. Got home in time to familiarize myself with the evening message, and then preached at the evening service. Home at 10:15, had a light lunch, went to bed at 12:00 o'clock.

Upon giving my report, the board seemed to

be satisfied that I kept busy. They questioned the wisdom of trying to preach three times on Sunday, but we informed them that ordinarily we did not do this, but the Nazarene Mission in Mt. Greenwood is a child of our church, and that in the short time that Mrs. Julius Ek had been conducting meetings they had come up from nothing to 111 in Sunday school. This leads me to remark that nearly any earnest, zealous person, with a lot of holy love in his heart can do wonders in the work of the Lord. First church, as so many of our other holiness churches, has in its membership some people who feel they have been called to preach, and are waiting to enter some open door where they can follow the line of work to which they believe the Lord has called them. But while they are waiting around a little bit of a woman, with no special talent, not able to sing, not able to preach, but thank God able to pray, and glad to visit the homes and talk to the people about the importance of the salvation of their souls, walked around the town of Mt. Greenwood until she got folks interested in believing that they needed a place where their children could meet on Sunday and study the Word of the Lord. Somebody said that electricity was in the world when Adam and Eve were in the Garden of Eden, but Adam and Eve did not know how to appropriate it to their use. It was left for Edison to tell us how to improve our tallow candle and kerosene lamp, by utilizing God's great gift of electricity. The children in Mt. Greenwood have been there for years. The opportunity has been wide open for some time, but while some so-called God-called preachers have been waiting for an opening, this woman stepped into it, and we stared amazed at what God hath wrought.

My eyes were opened some years ago to something which I believe needs to be emphasized in the hearing of people who claim they are called to God's work. I knew some young people in a religious school who claimed to be called to missionary work but were of no use under the shining sun in the church where they were members. They could tell you of how the Lord wanted them in South America, Japan or Africa. Personally I believe this is a lot of hokum. Anyone whom God has called to a foreign land, should be of some use in his own land until the door opens for him to go to the desired field of labor, and I am inclined to think that the old saying

(21)

that "Where there is a will, there is a way," could be truthfully changed to "Where there is a will, there are a dozen ways."

I have had occasion to see some things during the years of my ministry, and to come to some conclusions because of my observations. Here is a person who is asked to take a Sunday school class. He seems to be pious, seems to have a good religious experience, and seems to want to do something for the Lord; but he is not teacher of that class five weeks before the crowd is dwindling, and he is painfully conscious that he is a failure. Somebody else takes the class, and it begins to throb with new life. And I have observed that it is not because one had a better religious experience than the other that the class succeeds, but because he takes the job seriously, and works at it. The successful teacher will get in touch with her class during the week. She will call up the absentees and tell them that she missed them. She will greet the absentees of the former Sunday, who are present the next Sunday with a smile and "I am glad to see you out this morning; we missed you last Sunday." She will frequently organize her class and get them interested in doing some practical thing for Christ and His cause. She will have them sewing for a poor family, or getting interested in making bandages to send to the hospital in Africa, or arouse interest in preparing a basket for some needy home at Thanksgiving or Christmas. There are a score of ways to tie the crowd together by getting them mutually interested in some worthy project.

I heard somebody once say that people needed an inspiration to accomplish a given task, and another man answered and said, "That may be true, but 90 per cent of inspiration is made up of perspiration." In other words, men do not accomplish much without hard work. And now can I make my application? I have seen preachers with native ability, and scholastic attainments, whose work dwindled, and such preachers were noted only for failure in every pastorate they served as the church ran down on their hands, financially and numerically; while another man who fairly murdered the king's English, and did not have an excess of ability, would succeed in the very place where the other fellow failed. The sacred writer seems to imply that the preacher's job is hard work, when he says that "We are to be workmen that needeth not to be ashamed." I am sure there is no comment necessary to show

that this is exactly what the writer had in mind—that God expects of His ministers many things, but among them he must be a hard worker.

A District Superintendent of the Church of the Nazarene told me that, in visiting one of the pastors on the district, the preacher met him at the door at 10:30 in the morning in his pajamas. His wife had been up, dressed the little child, got it off to school, done considerable of her housework, and was out working in the garden while her lazy, preacher-husband had not yet left his downy pillow. This was not an exceptional incident in the pastor's life, but was ordinary. I am as sure as I am living that a man cannot succeed following that course. I have never had quite enough religion to compare with the man who when he heard his neighbor cutting wood at 6:00 o'clock asked God to forgive him for not being up and on his knees in prayer in behalf of his Master's work, and showing as much interest in souls as his neighbor showed in his woodpile, but I have dreaded the thought of being called a lazy, snoozing, daytime-sleeping preacher.

I trust that no one will think I am given to undue boasting after reading this article, but remember that I receive some correspondence from preachers who honor me by reading my articles, asking me certain questions, and if one should ask me to give some idea of how I put in my time, it is only fair that I should grant his request. And let me also say that during all the days to which I have referred, and given somewhat of my schedule, I never neglected to put in sixty minutes every day in prayer. I would frequently take my church membership book, and turning from page to page, remind the Lord of the needs of those who were not getting along as well as we thought they should. Every day I would pray for our General Superintendents, calling them by name, as many of the leaders of the movement in Kansas City whose names I could recall, every District Superintendent was mentioned by name and the blessing of God asked on their respective districts, every preacher on the Chicago Central District, whose name and charge I could recall, and a number of the near pastors on the Indiana District. I then made special prayers for some in the church in whom I was particularly interested, and then with the book before me, mention the name of every missionary we have on the foreign field. This latter list serves a twofold purpose—to keep me familiar

with the name and the work of each missionary, and familiarize me with his field of labor.

RAISING THE UNIFIED BUDGET

By LAURENCE H. HOWE

THE first step necessary in raising the Unified Budget is a desire to raise it, for success in supporting the larger interests of the kingdom is not so much a matter of ability as judged by outward circumstances, as it is a matter of enthusiasm. "Where there is a will, there are twenty ways."

Ways and Means have their proper place and importance but all of these avail little or nothing unless they are motivated by a deep desire to see the causes represented by the budget go forward and unless the whole system adopted, whatever it be, is set on fire by holy passion. The place to tackle the budget problem is not at the end of a lead pencil, but in the hearts of the people who are responsible for its subscription and payment, and so before touching on plans and methods, it is necessary to realize that the secret of the success of any system lies in the will to do. When an automobile salesman approaches you, he does not first inquire as to your ability to buy, and then proceed to demonstrate his car. Rather, he demonstrates the car first, disregarding your protest of poverty. Then when you have been sold on free wheeling, floating power, hydraulic brakes, wizard control, riding comfort par excellence and last minute body designs, and when you have come to want the car so much you can taste it, you begin to see a way where you thought you could not, and presently you are driving a new model. In order then, to raise the Unified Budget one must want to do it.

I believe that it can be truthfully said that in cases where budgets are continually left unpaid, the cause in almost every case is a lack of enthusiasm. This lack of enthusiasm does not imply disloyalty, but it does indicate, I believe, a failure, through whatever cause, to really see what all is wrapped up in our budgets.

We all know that the biggest item in the General Budget is Foreign Missions. It is not my purpose here to endeavor to enlighten anyone regarding the great work of foreign missions, or to sell anyone on the idea of foreign missions in general, or of Nazarene Missions in particular. I am only making the point that raising funds for the budgets becomes a blessing instead of a bur-

den when pastor and people can see something of the missionary cause that has its financial backing in that part of our program referred to as the budget. And we can see these things only as we inform ourselves concerning our work in foreign lands and, having informed ourselves, to pass that information on, set on fire by our own holy zeal, to the people to whom we minister. Egbert W. Smith, in "The Desire of all Nations" speaks in the following language:

"Lift up your eyes," commands the Savior, 'and look on the fields that they are white already to harvest.' Lifting up one's eyes means looking away from the center toward the circumference: Looking from what is at our feet to the white and waiting fields beyond, with their unshepherded multitudes, ignorant, sinning, suffering, the harvest immeasurably plenteous, the laborers pitifully few. To give his people this vision, to compel them to lift up their eyes and look, is what the minister is for. He is to be 'eyes to the blind.' Not to transmit it is to sin against his people; it is to sin yet more against the millions left voiceless by his neglect who will be swift witnesses against him at the judgment; and most of all it is to sin against Christ. For in every poor hungering heart among them Christ is hungering. In every poor imprisoned life Christ is imprisoned. In every thirsty soul Christ is crying 'Give me to drink.' 'Inasmuch as ye did it not to these, ye did it not to me.'" And J. Hudson Taylor of immortal fame as the founder of the China Inland Mission, pleads for his particular portion of the whitened harvest fields, in these words:

"Shall not the eternal interests of one-third of our race stir the deepest sympathies of our nature, the most strenuous efforts of our blood-sought powers? Shall not the low wail of helpless, hopeless misery, arising from half the heathen world, pierce our sluggish ears, and rouse us—body, soul and spirit—to one mighty, continued, unconquerable effort for China's weal?" "It is the prayerful consideration of these facts, and the deepening realization of China's awful destitution of all that can make man truly happy, that constrain the writer, by every means in his power, to lay its claims as a heavy burden upon the hearts of those who have already experienced the power of the blood of Christ." He quotes Proverbs 24:11, 12: "If thou forbear to deliver them that are drawn unto death, and those that

are ready to be slain; If thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" And adds, "These words are the words of God; very simple, very unmistakable, and very solemn. They are addressed, Christian reader, to you. Not to you alone, yet to you in particular; and you alone must bear your own burden, in respect of them, when you stand before the judgment seat of Christ."

What is true of Foreign Missions, the chief item, is also true of the other items included in the General Budget. There is the work of General Home Missions—opening new territory in our own land—which is not without its romantic appeal and its chapters of heroism and sacrifice. Home Missions finances tent meetings and establishes churches to carry a vital gospel to America's unchurched population, of seventy-five million; it strives to save the spiritual life of twenty-seven million young people in the United States, who are under no religious influence; it opens to the church, new fields in neglected parts of our own country where the work already done indicates the magnitude of the need, the depth of the spiritual hunger, and the readiness of the response. "While we halt, they die."

There is the support of our General Superintendents, without whose office the church would be at a loss for leadership; the support of the Department of Church Extension, which lends money, as income permits, to churches that are in need of building funds; the support of the Department of Ministerial Relief, that takes care of our worn-out preachers. To really see these interests as living things, to feel the heart-throb of each one, and to know something of the human element and the eternal values that are there will put life and soul, and enthusiasm into the Budget and will make its support a glad, happy service.

What is true of the General Budget, is true of the District Budget in no less degree. There is the item of District Home Missions. Many of you are pastors of churches or are members of churches that have received Home Missionary aid. You know first-hand of the value and importance of this phase of our work that has been largely responsible for the addition of so many churches to our ranks in the past few years.

(24)

Superintendency is as important for the district, as it is for the church at large, and that item, of course, is in the District Budget. Then there is in the District Budget one account of special importance, it seems to me, and one that should give us added incentive to pay the budget. I refer to the Educational Quota. A substantial percentage of all District Budget money raised goes to our schools and colleges. We well know of the loyalty and uncomplaining sacrifice that is to be found among our teachers and when we can see that out of every budget dollar sent to the District Treasurer a portion goes to supplement their meager salaries, it certainly should give us new zeal in raising the budget.

And so my proposition here is, that in order to raise the budgets, the first step necessary is for all of us to see the institutions and the people involved, to see that they are living things, to feel the force of their human appeal. It is easy to plead our poverty, it is easy to resist a scale of figures and budget apportionments that have been worked out by a committee, it is easy to discard a form letter from some district or general officer, it is never hard to excuse our own failures, but no man with a heart, and no man with a soul, can be oblivious of our District and General Budgets when he sees what is involved in them, when in them he hears the call of Christ, when he feels the weight of the eternal interests wrapped up in these otherwise cold looking figures. To quote Egbert Smith again, "In the exercise of his duty of financial oversight the pastor will heartily promote the budget which substitutes system for haphazard and order for opportunism. But he will not be content with the budget alone. No budget ever measured the duty of a congregation or the magnitude of the need it was framed to supply. Its figures are confessedly minimum. It furnishes neither standard nor stimulus, that is the preacher's business. He is to furnish both. He is to hold up to his people as the goal, and summon them to attain, not the budget but the Bible standard, 'as God hath prospered.'"

The pastor must pass his enthusiasm and vision on to the people. This is not difficult when he has enthusiasm to pass, and our program provides many aids for the task. Speakers and returned missionaries are available every year. These workers usually cover the district soon after the assembly so that their services may be employed,

where required, in raising the budget. Such speakers should be given the largest possible hearing: They have a message that the church and community need, and no pastor should do less than his best in securing a large crowd, simply for fear an offering might be taken. Conventions help to raise the degree of enthusiasm among the people. Converts are made of perverts in almost every convention, and these go home to help the pastor do the job. Full use should be made of the Herald of Holiness, The Other Sheep, The W. F. M. S. study books, and an almost limitless amount of literature that is available to those who will use it. Our failure in many cases is traceable to a neglect of the use of literature. Finally, in this connection, let me suggest that a missionary sermon, or a sermon on Christian Education, once every two or three months, will go far toward spreading the enthusiasm of the pastor among the people.

Thus far I have spoken of attitudes. I have done this because I feel that the crux of the whole matter lies just here. I shall devote the rest of this paper to the discussion of systems. Ways and means of harnessing "the will to do" so that maximum results may be had. This has to do directly with the budget, its underwriting, collection and division. The budget is not an enchanted something that raises money for us mysteriously, and from unknown sources, but it is a workable plan that will help us to raise our own money in the most effective way.

UNDERWRITING

The first step in underwriting the District and General Budgets is to have a well balanced local budget. If the methods of financing the local church are haphazard and left to chance, other budgets may be paid or they may not. Before the assembly year opens, the pastor and the church board should work out a local budget that all interests will be properly served. There are two phases to the work of each church: first, the local phase, which has to do with the carrying on of the local program, and second, that part of the program which embraces the worldwide interests of the church. Both must be cared for. We cannot provide for ourselves first, and let these others fare as they will; the self-centered individual and the self-centered church will both die. God gives to us as we give to others. Again, no local church has the right to jeopardize our

foreign missions, general and district program and other projects of the denomination, by assuming obligations so great that it becomes impossible to pay all apportionments in full. General and District obligations are our obligations. They should be provided for when the local budget is made out and paid as faithfully as is the pastor's salary or the coal bill. The Golden Rule of giving is: "As much for others, as for ourselves." Such an ideal can never be reached, or even approximated unless there is, first of all, the well-balanced local budget.

When it comes to the actual underwriting of the budgets various methods may be employed. We all believe that the tithe is the Lord's. Bishop Quayle said, "The tithe is a good place to begin, it is no place to stop." God's plan for carrying on His work is through the tithe. We cannot improve on that method or hope to prosper if we ignore it. The budget is only a way of distributing the tithes and offerings in the most economical and efficient way and to the best advantage of all concerned. All of the tithe cannot be given exclusively to either the local, District, or General Budget to the detriment of the other two. I believe that opportunity should be given so that all of our folks can contribute to all three of these divisions of the Unified Budget. Except in rare cases, however, it will still be found necessary to take a special pledge or subscription offering for the District and General Budgets. This can be done early in the year and to take care of the inevitable shrinkage the pledge offering should always go over the top with an ample margin of twenty per cent or more. A number of our churches put on a big missionary or budget day soon after the District Assembly, and enthusiastically pledge up the whole amount. Every auxiliary of the church should bear its part of the budget responsibility. The W. F. M. S. does send its money for Foreign Missions and the church is credited on the General Budget. The W. F. M. S. should, at the beginning of the year, assume a certain amount of the total budget and strive to reach that goal. Likewise the Sunday school can and should assume a certain pledge to the budgets and they can employ Missionary Sundays, Birthday offerings, and many other devices to help them to realize their goal. The N. Y. P. S. pays a dollar a member each year on General Home Missions, which is a General Budget item and they should also be encouraged to take a substantial pledge at the time the

(25)

church underwrites its budgets for the year. This not only helps the church financially but is splendid training for future Nazarene leaders. The pastor is making his task unnecessarily difficult if he does not learn to use his auxiliary organizations when it comes to underwriting the budgets.

COLLECTION

If the auxiliaries have undertaken any considerable part in the underwriting of the budgets they will automatically act as collecting agencies also and with a little supervision from the pastor will have something on hand for the budget each month. That is another advantage of having these groups be responsible for as much of the whole amount as possible.

Through the year certain departments of the church have special needs and appeals are made for them. The wise pastor will use the propaganda sent out at such times as a leverage to aid him in budget collections. For instance, there was the appeal of our General Superintendents in the recent self-denial offering. There is the annual call for District Budget funds so that the educational quota will be larger at certain times of the year; there is the appeal to be twenty-five per cent paid at the end of the first quarter, and one-half paid by the time of the midyear convention. In the early spring and summer there is the appeal of tent meetings and District Home Missions, and the coming of the District Assembly is, of course, a powerful leverage. These, if used, will make a strong appeal to any congregation. If the matter is permitted to drift along in a loose, careless way the church will come to a time when the days before assembly are few—the budgets will still remain to be raised, and that without the help of many fulcrums and types of propaganda available at other times in the year. The wise pastor, I repeat, will endeavor to keep up with the procession, will pay the budget as he goes, and will use these various, special occasions during the year, as an enabling means in realizing his budget goal. He will make full use of the literature that is sent out by the District Superintendent and the District Treasurer, and will take proper advantage of the psychological moments during the year when budget raising is easier than at other times.

Every member and friend of the church should be provided with weekly offering envelopes. It is best if these are the duplex type so that each

Sunday each contributor can give to both local and outside causes. These funds, when raised, should be kept absolutely separate, for it is all too easy for District and General Budget funds to become absorbed in local expenses.

DIVISION

As budget money is received, it should, with the exception of the W. F. M. S. money, be divided on whatever percentage basis prevails on the district. In order to insure such a procedure there should have been an understanding to that effect at the time the pledges were made. Do not take subscriptions for Foreign Missions, Home Missions, or the zone college, when it is a budget matter, but let it be clearly understood that the offering is being taken for the Unified Budget, in which all of these are included, and in which they all share on a percentage basis. I believe that this is only fair and will correct any tendency to lopsidedness on the part of the church or of individuals. Many churches pay the District Budget in full, and overpay the General Budget. This is as it should be. But until the apportionment is paid I feel that the predetermined percentage basis of division should be strictly adhered to. Let the church treasurer take whatever budget money is on hand at the end of the month, whether it is a full month's quota or not, and send the General Budget's share to M. Lunn, General Treasurer, at Kansas City, and let him send the remainder to the District Treasurer. If each local church raises its budget monthly, through systematic paying of tithes and offerings, it will be easy to pay the budget monthly, for the funds will always be on hand. A good slogan is: "A Budget Check from every Church, every Month." Our expenses are regular, and our income must be just as regular.

If the local treasurer will report each month, at the regular board meeting, and will state the amount of the budget due to date, the amount paid, and the balance due, if any, it will serve to keep the matter before the church, and will prevent these items from stacking up to such formidable proportions.

To recapitulate: It has been my position in this paper, that the place to attack the budget problem, is in the will to do; in other words, it is a matter of attitudes and of enthusiasm, first, on the part of the pastor, then on the part of the congregation, as the contagion of the pastor's enthusiasm spreads among them. Such a situation

is brought about when the objects supported by the budgets are seen as throbbing, living, spiritual things. With the proper amount of enthusiasm the matter of system becomes important, but system, as I have tried to emphasize, is always secondary, while fervor and zeal for the causes represented in the budgets, is primary.

The proper system for subscribing and collecting the budgets will begin with a balanced local budget and an underwriting, through pledges, and through the use of the auxiliaries, of the entire amount represented in the District and General Budgets. Propaganda and special appeals, that come from time to time, will be used to full advantage and the people will be provided with envelopes, or otherwise enabled to make payment on their budget obligations, from week to week.

Budget funds, as collected, will be kept separate from the current expense fund, and will be divided and distributed each month between the General Budget and the District Budget. Monthly reports to the local church board will keep those in authority and responsibility duly informed as to the church's standing and will encourage the fulfillment of the slogan, "A Budget Check from every Church, every Month."

No blanket rule can be laid down that will cover the individual cases of all churches. But on the whole, I feel, that if these simple suggestions can be followed in the main, it will make it easier for the local churches to take care of their budget obligations in a way that will prove eminently satisfactory to themselves and in a way that will, at the same time, allow the General and District interests of the church to go forward without embarrassment.

ELGIN, ILL.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

EASTER SUGGESTIONS

Utilizing Easter

The Easter season offers opportunity for pastors to emphasize many different phases of their work. It has been used as a special evangelistic season by many churches. The sentiment gathered around the thought of the crucifixion and resurrection challenges Christians to special activities along lines of sacrifice in doing special

personal work and stressing the general idea of evangelism. If no more than the Passion Week is observed, that week alone when themes in keeping with the Easter season are presented will prove very helpful along these lines.

Easter Sunday has been utilized as a special rally day in church and Sunday school attendance. There are many reasons for taking advantage of this season of the year, so every enterprising pastor will take advantage of this special season for the purpose of increasing his congregations. Also it is used as a special incentive in securing church members. Many pastors work for several months among the friends and attendants of his church in an endeavor to enlist a large class of members for Easter Sunday.

Because of the idea of sacrifice which the crucifixion emphasizes there is an unusual appeal to present self-denial offerings or sacrifice offerings of various kinds. Special offerings on church debts, for missions, or for any pressing need may be presented in such a manner as to climax with gathering the results of several weeks of sacrifice either through special sacrifice envelopes or mite boxes on Easter Sunday.

But no pastor will permit these special ideas to overshadow the true meaning of Easter. Christ is the greatest need of this generation—a real living Christ with personal interest in the needs of men—a genuine Christ who is able to save unto the uttermost. Make the Easter season a time for special emphasis on Christ and His relation as Savior and Brother to men.

SERMON SUGGESTIONS

THEME—Because Christ Lives.

TEXT—Because I live, ye shall live also (John 14:19).

Because Christ, lives

- I. We have a Sufficient Savior (Romans 1:4).
- II. We have Spiritual Life (Ephesians 2:1; Colossians 3:1).
- III. We have a Living Hope (1 Peter 1:3).
- IV. We have Eternal Life (text).

THEME—Living Without the Benefits of Easter.

TEXT—If Christ be not raised (1 Cor. 15:17).

There are those who live without the benefits of the resurrection. They are:

- I. Those who live without the Indwelling Christ.

- II. Those who live without communion with the Risen Lord.
- III. Those who live without Pentecost. (Pentecost was the result of the resurrection (Acts 2:31, 32)).
- IV. Those who live without hope.
- V. Those who do not carry out the commission of the Risen Lord (Mark 16:15).

THEME—Christ's Victory Over Death.

TEXT—*Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. 15:54-57).*

THEME—The First Easter Sermon.

TEXT—*Mary Magdalene came and told the disciples that she had seen the Lord (John 20:18).*

A MESSAGE TO THE CHURCHES

In times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and to do His will. We believe that such a time is now upon us and that His call must not be disregarded. His message to the souls of men must underlie the solution of all social and political questions. Religion stands in the relation of cause to effect to all social reform and progress. We therefore urge that the Church put the first thing first. To His disciples Jesus insisted that power over all personal and social evil comes only through prayer and self-denial. No human strength is adequate for the world's need. Therefore He said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfilment of His promise and the history of the Church proved that His words were true.

At a time when the fires are burning low on the altars of many hearts, and the Church seems to have lost its yearning soul and its passionate devotion, a new Pentecost must fall upon the Church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry, "Here am I Lord, send me!" The superlative task of the ministry is to win men and women to the per-

sonal experience of Jesus Christ, the Savior of men.

Do we share His passion? Are there not too few with blazing eye and burning heart? Is there in our life any record of prayer and yearning such as they put down who wrote in the Gospels the diary of the Son of God? The heart of our gospel is not a creed—it is a passion. In the strength of that passion let us give ourselves with unabating and uncalculating devotion to the spreading of the gospel of Jesus Christ!—REV. C. L. GOODELL, D. D., in *The Presbyterian*.

A REVIVAL IS NEEDED

No thinking person can deny the fact that our spiritual faculties are dormant; that we are not functioning spiritually as we ought to function.

Ten per cent of the church is alive, interested, and has a passion for souls. Fifty per cent is indifferently concerned. There is no vitality; zeal is lacking; the passion for souls has not been aroused for years. Twenty-five per cent is utterly indifferent, not interested at all, apathetic to the extent of paralysis. The remaining fifteen per cent hardly knows whether the church exists or not. They only remember it for matrimonial conveniences or for burial privileges.

In other words, eighty-five per cent of the church is apathetic. Zeal is lacking; the passion for souls is so dormant that the sleep seems to be a narcotically induced sleep. They have been drugged by the world's pleasure, by avarice, by greed, by a desire for wealth and by the crass materialism of today.

We praise God that there is a remnant that has not yielded to the influence of the world, or has not become apathetic because of the world's narcotic. A revival must come, or disaster must follow.

There is no gospel if the vicarious atonement is eliminated; there is no gospel if the virgin birth is not a fact; there is no gospel if the resurrection did not take place; there is no gospel if He does not sit at the right hand of God; there is no gospel if He is not coming; there is no gospel if the Bible is not infallible; there is no gospel if justification is not by faith; there is no gospel if regeneration is not the result of the applied blood sacrifices for the redemption of the world. Many pulpits of America have lost the emphasis on these keynotes to the gospel.

If the preachers of America will preach the blood-bought gospel of Jesus Christ; if the mem-

bers of the churches will go to their prayer closets and intercede; if Christians will master the Bible and recognize Jesus Christ as Lord, the revival will soon sweep this country.

The revival is assured by the use of these means and under these conditions! Let us so pray.—MARK A. MATTHEWS, D. D., in *The Watchman-Examiner*.

WHAT'S THE MATTER WITH THE PREACHER?

This question is frequently asked by some people as they leave the church service or perhaps next day as they meet someone who happened to be at the meeting.

The following might answer the question.

He fails to study and has nothing fresh or edifying for his people.

What's the matter with the preacher?

He is not a careful Bible student.

What's the matter with the preacher?

He is wordy and glib with his tongue, but his words have no power nor unction.

What's the matter with the preacher?

He seems to be extremely busy, yet there are many members that he has not called upon. They would enjoy a pastoral call.

What's the matter with the preacher?

He is long-winded, has a hard time trying to land his little boat.

What's the matter with the preacher?

He once preached an hour at a funeral service. Thirty minutes is long enough for a funeral talk.

What's the matter with the preacher?

He announces a short sermon and then talks nearly an hour.

What's the matter with the preacher?

All his meetings run late, he has lost the value of time.

What's the matter with the preacher?

He seldom begins a meeting or closes on time.

What's the matter with the preacher?

He indulges in long pulpit prayers.

What's the matter with the preacher?
Never thinks of the stranger and older people.

What's the matter with the preacher?
He has a few church pets.

What's the matter with the preacher?
He runs a bill at the nearby grocery store and fails to pay promptly. Perhaps not at all.

What's the matter with the preacher?
He often wears a dirty collar, and fails to get his hair cut.

What's the matter with the preacher?
His shoes are dusty and dirty.

What's the matter with the preacher?
The parsonage lot needs water, the grass and weeds need cutting.

What's the matter with the preacher?
His clothes need pressing and cleaning.

What's the matter with the preacher?
He has no set time for study and prayer.

What's the matter with the preacher?
The churches he serves are not prospering, they decline under his pastorate.

What's the matter with the preacher?
The above is somewhat of a mirror. Can we as preachers see ourselves?

Reader, can you find your preacher?

—C. N. GOON, in *Gospel Banner*.

WHY GO TO CHURCH?

I AM CALLING YOU

I am the best friend you ever had;
I am hung about with sweet memories;
Memories of brides, memories of mothers,
Memories of boys and girls, memories of the
angels as they walk in the shadows.
I am blessed with loving thoughts, crowned by
happy hands and hearts.
In the minds of the greatest men of earth
I find a constant dwelling place.

I safeguard man through all his paths;
I lift up the fallen; I strengthen the weak;
I help the distressed; I show mercy, bestow
kindness, and offer a friendly hand.
I am good fellowship, friendliness, and love.
Some time, some day in the near or far futuro
You will yearn for the touch of my friendly
hand.
I am calling you now.
I am the Church.

—From "Pilgrim's Progress," the calendar
of Pilgrim Congregational Church, Oak
Park, Ill.

"Laymen, as a rule, do not realize the importance of church attendance. If they did, they would not so often allow a cloud or a shower or a wind or a snow or a caller or a newspaper or a headache or a fit of laziness to keep them at home. A minister deserted by his representative men dies." He dies by inches. No man can preach with sustained fire whose leading people show by their desultory attendance that public worship is to them one of the incidentals or electives of life." This is a statement of Dr. Charles E. Jefferson.

The man who attends church services only occasionally has no right to complain about inferior sermons being preached on the occasions when he does attend. "Like people, like priests." One of the large factors in making a preacher is his people. They determine in a large way the type of service they receive from their preacher.

One motive which actuated St. Paul in preaching was compulsion. "Woe is me, if I preach not the gospel," he said. Every preacher is moved by this same motive. However, this was not the only motive of the apostle's preaching, and wherever it is the only motive of a preacher today he is not joyously happy in the service, nor is his service as efficient and effective as when he is also led on by a praying, interested, and sympathetic congregation. Empty benches have never inspired a preacher; a praying congregation always does.

The man who goes to church not only helps the preacher, but also helps others attending the services. The services which prove most profitable are the well-attended services. When the members of the church come and find a full congregation, they feel that their church is a successful institution. When visitors come to the church and find scattered about the auditorium the faithful few, they note the absence of the indifferent,

the lack of enthusiasm of the faithful few, and the efforts of the preacher embarrassed by it all, and they immediately conclude, "That church is not doing much." One of the surest ways of building up a church is by attendance on its services. One of the surest ways of making your church a failure is by absence from its services.

It is said of a preacher who spent an afternoon inviting people to attend the revival services that at the night service he requested the congregation to reserve the back seats. He stated that during the afternoon a number had said they would be present in spirit if they did not come in person, and he announced that they would reserve the back seats "for the spirits." Pews thus occupied would inspire neither people nor preacher.

The educational and social advantages to be gained by going to church can only be suggested. The preacher has usually made a careful study of his subject and is able to give some instruction. Daniel Webster attributed his ability in reasoning to listening to his village minister. At church one will find people of the highest ideals. Perhaps some hypocrites are also there. We read that "Satan came also among the sons of God" who presented themselves before Him. It is the church that teaches us concerning the moral requirements of life. The teachings may not be pleasing or popular, but we need to know them nevertheless. The mathematics teacher cannot afford to sacrifice truth and accuracy for the sake of ease and popularity, nor can the church afford to compromise her moral teachings for the sake of present-day popularity. As a pupil sometimes plays truant from school because it is disagreeable to him, so do some often play truant from the services of the church to their own hurt.

Edgar Guest says, "I go to church because I want my children to go to church. I want them to know something more of life than business, sport, and selfish amusement. I know only one institution that will teach them that they are divine. The church will interfere with their pleasure at times, but their mother and I sometimes have to do that, and we hope that they will love us none the less because of it. The church will mystify and puzzle them and seem irksome to them now and then. But all things worth while demand something of us in sacrifice. I believe that the church and the things it stands for are necessary to our well-being."

However, the primary reason for church attendance is a higher one than these. The gos-

pel "is the power of God unto salvation," and to satisfy that longing for salvation, for freedom from the consciousness of guilt, we make our way to the house of prayer and worship. Our desire is that of the psalmist as he cried out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God!" To find God and learn more of him and his way, to know Christ, whom to know is life eternal, and to answer the call of the soul, we go to church.

In the church we receive a deepened consciousness of God. In the busy life of today it is easy for the multiplicity of things, perhaps all proper and legitimate in themselves, so to dominate our lives that the consciousness of God is forced into the background and becomes almost, if not altogether, negligible. This consciousness should be dominant in us in order that our lives may be properly regulated, calm, and stabilized. The church provides the opportunity and demand for meditation on God, His will, and our dependence on Him, and gives us a courage to continue life's tasks. If God and religion are properly mixed with life's responsibilities, cares, sorrows, triumphs, disappointments, joys, heartaches, smiles and tears, then life will be sweetened and happy. The psalmist said, "I was glad when they said unto me, Let us go into the house of the Lord."—ANTHONY HEARN in *Christian Advocate*.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

THE MINISTER'S WEEK-DAY CHALLENGE by E. H. Byington (Smith—\$2.00) starts out well with a title that not only attracts attention but gives one at least a smattering of an idea as to the contents. I have an antipathy for fantastic, obscure, meaningless titles. By way of introducing the author—many of our readers will remember

him as the author of "Pulpit Mirrors" which many of our preachers bought on the enthusiastic recommendation of Dr. R. T. Williams. Dr. Byington's other book, "The Quest for Experience in Worship," perhaps is not so well known among our group.

The scope of this latest volume may be summed up in one sentence: "The Extra-Pulpit Activities of the Ministry." Already, unless I miss my guess, the author has established sympathetic contact with his minister readers. For in what profession are the duties as complex and as composite as in the ministry? Visiting not only the sick but those who are desperately endeavoring to be ill, placating a peevish member, attending cottage prayermeetings, transporting a good sister to or from the hospital, planning financial campaigns, bolstering up a weak Sunday school superintendent, supervising some activity of the N. Y. P. S. and thus the week through. It seems to me that a minister's life never was more harassing and exacting than in these days.

This book naturally is written with the needs and conditions of a large church and parish in mind. Personally, I feel that this fact need not inhibit its usefulness to the smaller church pastor. By the wonderful and necessary art of adaptation, methods, plans and devices can be rearranged and used to marked advantage.

It would be difficult, yes, impossible, in a brief space to give a summary of the contents of this volume. It concerns itself with details—necessary details—of the possibilities of a church's influence in its community. The steps suggested are logical: a survey of the field; general preparation; definite planning; evangelizing and educating; facing finances; inspiring efficiency in assistants and many other important angles of the program of an aggressive and wide-awake church.

YOUR OLD COPIES OF THE PREACHER'S MAGAZINE BOUND

An increasing number of ministers are saving their old copies of the Preacher's Magazine and at the close of the year sending them in to be bound. Such a bound volume makes an excellent reference book. By having a number of volumes bound at the same time we can have this work done and the bound book delivered for a price of \$1.25, which just pays the cost to us. Send your old copies in if you want them rebound. If you have destroyed or mislaid your old copies we can supply the 1931 issues at a price of 50c. Don't expect your bound volume to be delivered until about April 1st.

ALL IN ONE BOOK

Bishop W. A. Sellew

"Why Some Preachers Are Not In Demand."

J. B. Chapman, D. D.

"The Unchanging Message and the Changing Methods."

Rev. J. T. Logan

"The Unwise Minister."

John Paul, D. D. (Former President Taylor University)

"The Preparation of Sermons."

William Bramwell

"Advice to a Young Preacher."

H. C. Morrison, D. D.

"The Right Kind of Evangelists."

Charles G. Finney

"How to Preach the Gospel."

John Wesley

"An Open Letter to a Minister."

Adam Clarke

"Practical Points to Preachers."

Thomas Coke (First Bishop of the Methodist Church)

"Duties of a Minister of the Gospel."

Richard Baxter

"The Reformed Pastors."

E. E. Shelhamer

"Lop-sided Ministers."

Heart Talks With Ministers

Twenty-four chapters, 191 pages, durably bound in cloth

Price, \$1.00 (We pay postage)

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 7

APRIL, 1932

NUMBER 4

SOME THINGS TO THINK ABOUT

In three installments. Installment three.

By THE EDITOR

JAMES S. STURGIS, Chico, California, thinks that the best way to save our people from becoming "chronic" seekers, after using patience in helping them to definitely pray through at the altar, is to urge them to go on quickly and get sanctified. Holiness is both a preventative and a cure. And after this we should be clear and sane in our teaching as to what holiness is and what it will do for people. We must clearly teach that holiness will do what the Bible says it will, but we must be careful not to teach that it will do what it won't.

Brother Sturgis thinks the best inducement to the people to join the church is the maintenance of a proper atmosphere in the church. This "atmosphere" has to do with many divine and many human elements. It of course implies a joyful and happy fellowship in the Spirit. But it also implies friendliness and sociability. He thinks we do well to avoid such extremes as would justify others in calling us proselyters, but insists that we have a right to string all the fish we catch and to rescue and house all the wandering lambs we can.

Evangelist Theo. Ludwig of St. Louis, Mo., thinks that all our problems may pretty well be encompassed in the one problem of keeping the church truly spiritual. There is not only danger of general deadness, but there is danger of shallowness and the substitution of human hilarity for holy joy and of human enthusiasm for the Spirit-filled life. Of course the problem of keeping the church spiritual is divisible into as many parts and portions as one may prefer. There is the question of wise leadership, sound, unctuous preaching, general religious activity and the functioning of departments and auxiliaries. But it may help to think of glory and blessing upon the church as the hub of the wheel and the touchstone of every word and work.

Evangelist Herschel Murphy of Amarillo, Texas, charges up want of larger success to the indolence of preachers—well, this among other things. He would not ignore proper location, suitable advertising, etc., but thinks that even these things are often in a bad way because the preacher prefers

to turn the dial of his radio to "getting out and hustling." Some preachers are even so lazy or so careless that they do not insert the weekly announcements in the daily newspaper, when this privilege is available to them gratis! And some preachers are so afraid of "spirit" that they rule the Spirit out of their meetings. And even failure to secure converts as church members is largely chargeable to the indolence of the pastor—while he is "thinking about it" someone else gets the members. And these indolent preachers are usually "too crowded for time" to receive members tonight! They will "announce later" when members will be received! This "many to come in later" proposition is an alibi and has never worked satisfactorily.

I think E. E. Wordsworth of Seattle, Washington, strikes upon a vital point when he suggests that the way to keep our people from being seekers in each succeeding revival is to organize a program that will require the use of new converts and all the members in some form of useful service and give them necessity, as well as opportunity, for exercise in the business of the gospel. He quotes a pastor as saying, "I keep my people so busy going to heaven that they have no time to backslide and go to hell." This is of course easier said than done, for that pastor is hard put who must order things done "just to keep his people busy." If a pastor is a man of vision he will not need to manufacture jobs—he will have so many that he will be always on the lookout for someone to fill them. But even vision is not enough. There must be wisdom in organization and care and skill in planning. Still the suggestion is well worth thinking about.

Many who answered the question as to how to save our people from becoming chronic seekers stated in threadbare vein that "not many who get really saved and sanctified do backslide or become chronic seekers." I think this is untrue both from the standpoint of the teaching of the Bible and from the experience of men. Men do backslide. Nearly all who are ever converted backslide more or less at one time or another—yes even after they are sanctified—and I challenge the preachers who make these half-baked Calvinistic statements to deny that they are themselves exceptions to the rule. Well, I'll lead the way and say I am no exception to it. I was converted at fifteen and sanctified in the same meeting in which I was converted. I have never been called upon for a testimony from that time to this that I did not respond. But I have had close shaves and "depressions" and times when I needed both human and divine help. No, there is no automatic solution to this stupendous problem. The solution is conditioned and involves apostles, prophets, evangelists, pastors and teachers. It involves worship and service and order and organization and meditation and agitation and activity. It involves both salvation and religion.

Perhaps I might as well conclude this series on "Some Things to Think About" by a reference to the paper sent in by Dr. A. O. Henricks of Pasadena, California, pastor—college president—evangelist. He lays emphasis on the whole scope of ministerial and church program. He would make the best use of every means at hand and would despise and reject nothing that would encourage and help to reach the goal. He would not lay unlimited stress on any one thing and would not hang

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, 1923.

dependence upon any group of things. He would work every means to its limit. Visitation, preaching, singing, advertising, location, evangelistic campaign, housing and equipment, W. F. M. S., N. Y. P. S., prayermeeting, class meeting, Sunday school—anything, everything, and he would work them all all the time. He would pull every string, blow every horn, ring every bell, open every throttle, sweep up all the crumbs, and make every factor count. He would count nothing sufficient nor make all the limit. And I think he is right. It is the novice only who thinks he has found the secret and can state it in an epigram. The program is so important and so large that the wise leader will cheer on his forces for a "forward movement all along the line." And no matter who the preacher, I think he will find at least one useful suggestion in this series of "Things to Think About," material for which we have gleaned from active ministers from many climes.

DEVOTIONAL

THE GLORIOUS CHURCH OF GOD

By P. WISEMAN

Message Four

The Christian Ministry in the Church—the Ambassadors of God

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:28). "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

These passages indicate the order of officers in the church, namely, apostles, evangelists, pastors, and teachers and after that, miracles, gifts of healings, helps, governments, etc. They also indicate the purpose of these officers, namely, the perfecting of the saints.

The text is found in 2 Cor. 6:3, "Giving no offence in any thing, that the ministry be not blamed."

THE MEANING OF THE MINISTRY

The work of the Christian ministry, as we have it today, largely embraces the work of these officers as already enumerated. The pastor must have the prophetic gift, in some degree at least, in order to be able to tell the story of the cross of

Christ. He should be able to "teach others also," and he is admonished to "do the work of an evangelist." There is, of course, a place for the exercise of these offices, each in a distinct manner (the apostles excepted), but the greatest need is for qualified pastors; men who shall be able by their instruction, admonition, reproof, to feed the flock of God, evangelize the unevangelized, and see the cause of God prosper under their care.

The pastor nourishes souls with a word that is not his own but God's. He is a steward or dispenser of the mysteries of God (1 Cor. 4:1, 2). With that thought in mind, Paul said, "I have kept the faith." He is an "ambassador for Christ" (2 Cor. 5:20); the highest office that can be filled by a citizen. The message is from his government. "His words are the words of a nation; his person is secure by the power of that nation; he represents in person the honor and dignity of the nation, the stronger the government the greater the ambassador." Spiritualize this thought and you have the dignity of the ministry. It was Dr. Burns who said, "The preacher is the steward of God, the messenger of mercy, and the servant of the church. His commission is from heaven; his calling from on high; his qualification divine. He is the guardian of youth, the counselor of the perplexed, the counselor of the sorrowful, the advocate of the widow, the friend of all, the enemy of none." One hath

said, "God hath set forth the preacher as the world's great human renovator."

THE GOD-CALLED MINISTRY

In order to have a blameless ministry there must be a God-called ministry. "No man taketh this honour unto himself, but he that is called of God as was Aaron" (Heb. 5:4). "Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the word of the Lord; thus saith the Lord God; Woe unto the foolish prophets that follow their own spirit, and have seen nothing" (Ezek. 13:2, 3).

The man without a call is not only often unhappy but he is guilty. He occupies a place, he exercises a right which does not belong to him. He is, as Jesus said, a hireling and a robber. He has not entered by the door but by a breach.

The call is external and internal, to be true, but both should be of God. The external is through the church and the internal by the Spirit of God on the soul. He has an inward feeling that he must preach the gospel. His realization is, "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16).

THE MESSAGE OF THE MINISTRY

A God-called ministry has a God-given message, and "Christ crucified" is that message. It is the message of the Person and the cross. All subjects center more or less in this glorious theme.

It is, as we have already seen the message of mercy, "Be ye reconciled to God."

"Depth of mercy can there be
Mercy still reserved for me?"

It is the message of the Word of God. "Preach the word." Hence our message must be grounded in Divine Revelation.

It is the message of salvation, deliverance from all sin, edification, character building, etc.

It is God's message, God-given and God-inspired; a message from God to man through man.

THE PREPARATION OF THE MINISTRY

In order for a blameless ministry there must be a sincere preparation. It is not our intention to speak on the need of an education for the Christian ministry. This is self-evident today. The preparation on which we wish to speak more specifically is that which we constantly need to make.

First. There must be the preparation of the man. Layman says, "The important result to be

secured is not the production of a particular sermon but the production of a man who can preach." This is true, but after the production of the man, there must be the production of the sermon. Of course, without the man, there could not be the sermon; for the sermon cannot be bigger than the man.

Rev. Thomas Cook, in his "Soul Saving Preaching," says, "After selecting the text, the context should be carefully examined, and all parallel passages. Then the meaning of the words it contains should be considered so as to clearly understand its primary teaching. The mind should next be filled with ideas on the subject, gathered from all quarters by reading and observation. When this has been done let the law of the association of ideas do their work. As you keep turning the text over in your mind, faces in the street and the whole panorama of daily life will suggest illustrations, arguments and side thoughts until there is matter enough and to spare."

Mr. Moody's envelope system is good. Mark on an envelope a subject which may have suggested itself to your mind. Everything worth while that you find in books or papers touching the subject gather by taking notes of clippings and place in your envelope. "Never pass a proverb or a terse saying" says Elijah Brown, "without turning it over in your mind as a bear is said to turn over a dead man, to see if there is any life in it for him." Emerson said, "Every man I meet is my master in some point and of that I learn of him."

It is the arrangement of a message with the purpose of giving life, not death. It is reported that a young doctor said respecting the death of a child, "I declare I can't think what made that child die for I gave it all the drugs of which I know the name."

It is a preparation to catch men. "If we do not catch men," said Jowett, "we are in great danger of losing even the desire to catch them. Our purposed activity is in peril of becoming a dream." Dr. Adam Clarke, in his "Letters to a Preacher," said, "You preach not merely to explain God's Word but to save souls."

Arrange your message for the pulpit in the simplest form possible. This will be better for yourself and better for your people.

Enter the pulpit in humility but in the spirit of confidence. It is said of one that he went up full of confidence and came down in humiliation.

(4)

An aged minister in advising this young man remarked to him, "If you had gone up in the pulpit in the spirit in which you came down, you would have come down in the spirit in which you went up."

THE RELATIONSHIPS OF THE MINISTRY

The ministry must be blameless in its relationships.

To research: "Study to show thyself approved unto God." Here is a constant student of self, of his people, of books, especially the grand old book, the Bible. An Irish preacher wrote this to a student, "Study yourself to death, then pray yourself to life." Growth in grace and knowledge should go together.

Mr. Wesley, in writing to a minister who had neglected study, said, "Hence your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this. You can never be a deep preacher without it, any more than a thorough Christian."

Mr. Wesley practiced what he preached. "Notwithstanding his travel on horseback of forty-five hundred miles a year, or an equivalent of the circumference of the globe every six years, he had disciplined himself to maintain up to his seventieth year the custom of reading while in his saddle. When engaged at eighty-three years of age in writing the life of John Fletcher, he maintained his study from five in the morning till eight at night, and recorded his regret that he could not study longer without hurting his eyes."

To culture: Rev. John Wesley insisted that a minister should have "all the courtesy of the gentleman, joined with the correctness of the scholar." "St. Paul," says Wesley, "showed himself before Felix, Festus, and Agrippa, one of the best bred men, one of the truest gentlemen in the world." "Be courteous," said Paul, literally be friendly minded.

Dr. Hopkins' advice to young ministers was "Never make an enemy except where truth demands this great sacrifice."

One effect of Bible study is gentleness. "Nothing indeed," says Dr. Hopkins, "should so refine a man as a constant communion with the Bible and with holy things."

To the community: the minister is the official Christian. He is a symbolic man. People are

likely to judge of Christianity by him, and judge him by the Christianity he preaches. People will not feel that they should be any better than the pastor.

To discipline: It is given to be observed. If you consider it imperfect (and I do not know one that is perfect) labor in the proper way to perfect it. In the meantime, however, observe it. Young workers usually consider one rule that should be corrected, the one touching "steps toward matrimony," but even that rule is put there as a protection for young ministers, and has been a great blessing, and it still proves a blessing to those who observe it.

To domestic life: "A bishop must be blameless, husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; . . . one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)

Even so must their wives be grave, not slanderers, sober, faithful in all things" (1 Tim. 3:2, 4, 5, 11. "For this cause left I thee in Crete, that thou shouldst . . . ordain elders; . . . if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, wise, just, holy temperate" (Titus 1:5-8).

Household economy, family worship, decency and hospitality should mark the minister's home.

Gentleness is the avoiding of undue harshness and severity in what one does and says; it is the soft answer that turneth away wrath; it is the conciliating mildness that wins, in opposition to dogmatic, positive, passionate, and overbearing manner.

As ministers, good manner and culture are necessary if we are to exert the influence which we should in the world, what may be pardonable in another is often unpardonable in a minister. His is the highest calling under the sun, and as such it demands thorough qualifications in the nonessentials as well as the essentials.

To the ministry: "That the ministry be not blamed" suggested Paul. "The good shepherd giveth his life for the sheep." As a minister he is called not to a profession but to martyrdom. The soldier who voluntarily exposes his life every day

(5)

on the field of battle for the sake of glory or promotion, differs from the minister, the true soldier of the gospel, only in this, that the latter not only exposes his life, but gives it.

"I will very gladly spend and be spent for you" (2 Cor. 12:15). "I now rejoice in my sufferings for you" (Col. 1:24). "I count not my life dear unto me; that I may finish my course with joy, and the ministry which I have received of the Lord Jesus" (Acts 20:24). He to whom his life is dear is hardly a Christian; how can he be a pastor?

Integrity! The minister knows better than any other the consequences of what a single word may involve, and consequences are eternal.

The preparation of a sermon is human and divine. The first includes all that we can do; the second, what God can do for us and through us. And it is our privilege to let God have His way. In the last analysis his qualification is divine, God-called and God-qualified.

THE GREATNESS OF THE MINISTRY

The greatness of the ministry is seen in the excellency of the office (1 Tim. 3:4). It is argued from the greatness of the doctrine and its teaching (1 Cor. 2:6); the fact that its doctrine is a divine revelation; the fact that the minister is a laborer with God.

POWER TO DO GOOD

The greatness of the ministry is also seen in its power to do good. Here is a clipping to the point:

Lord Beaverbrook was born and reared in a parsonage in New Brunswick. From this humble beginning he has risen to a commanding position in the field of politics, finance and journalism. He counts his wealth in millions and his name is suggested as a future prime minister of England. But great men are never so great as when they declare their faith in the things of eternal import. In a recent article he states:

"The highest kind of power, the supreme course of satisfaction—better than money or temporal authority—is the power to do good. My enemies say that I have used my power to do much evil—and I am content to leave this charge as a matter of opinion. But this I do know, that the power to do good and the exercise of that power are in their essence the highest of all realities and bring in their train the most enduring pleasure.

"The evangelist is the man who has the great-

est capacity for doing good, and, therefore, if I were in the position to influence the life of a sincere young man today I would say to him, 'Rather choose to be an evangelist than a cabinet minister or a millionaire.'

"When I was a young man I pitied my father for being a poor man and humble preacher of the Word. Now that I am older, I envy him his life and his career."

Here is the judgment of one who should be well qualified to estimate true the far vision. Temporal things must be left behind, whether they be titles or millions of money. But they that "turn many to righteousness shall shine as the stars forever and ever." In this we may all share a part.

POWER OF SPIRITUALITY

The greatness of the ministry is seen in its spirituality, the necessity of which cannot be over-emphasized. "Man is God's method"—BOUNDS. "God acts with man through man"—BENGAL. "Whether we read of a Presbyterian Baxter, of a Baptist Bunyan, or a Methodist Wesley," says J. Brierly, B. A., "their power as persuaders and winners of souls came not from the particular 'ism' they preached, but from the personality, the spirit that was in them dominated as it was by a higher Personality behind."

A minister is big accordingly as he is spiritual. "The measure of a man; that is, the measure of an angel." He is not measured by a yard stick. If Paul were measured by such measures according to the physical—he would not be very large, if tradition respecting his physical stature is true; but intellectually and spiritually, Paul is a giant.

The sermon will not be bigger than the man. To preach a big sermon—big in profundity and spiritually—he must be big on these lines. If true piety and the natural care for the flock in visitation and such like are lacking in the pastor, the rest is wind. Mr. J. Wesley said of one man, "Other men may do good: this man must do good for he thinks of nothing else." Principal Fairbairn says that when Samuel, the man who anointed David king, used to pass through the streets of the town that knew him, the people fell silent, and after he had passed, they whispered one to another, "There goes a man who has seen God and who is as gracious, and kindly and generous as the God he has seen." Neither the oratory of Demosthenes nor the eloquence of Cicero can take the place of piety in the minister of the gospel.

All combined in him would make him a great power for good. He is not the successor of the Greek orator but of the Hebrew prophet. The former may have an inspiration, the latter has not only an inspiration, but a revelation.

Curley said, "Preach the word. Feed the flock. Win souls. An ordinary man may become an extraordinary man when the spirit of the Almighty Son of God dwelleth in him—keep eternity in view. Let the light of the 'great white throne' fall on your page when you study, and in your pulpit when you preach."

POWER OF INFLUENCE

The greatness of the ministry is also seen in its influence. Here is a clipping that will illustrate my point:

In one of her lectures, Frances Willard told the story of a young nobleman who found himself in a little village in Cornwall, where he never had been before. It was a hot day and he was thirsty and his thirst increased as he rode down the village streets seeking in vain for a place where something stronger than water could be had.

At last he stopped and made impatient inquiry

of an old peasant who was on his way home after a day of toil.

"How is it that I can't get a glass of liquor anywhere in this wretched village of yours?" he demanded, harshly.

The old man, recognizing the questioner as a man of rank, pulled off his cap and bowed humbly, but nevertheless there was a proud flash in his faded eyes as he answered quietly:

"My lord, something over a hundred years ago, a man named John Wesley came to these parts," and with that the old peasant walked on.

It would be interesting to know just what the nobleman thought as he pursued his thirsty way. But what a splendid testimony was this to the preaching of John Wesley! For more than a century it kept the curse of drunkenness out of the village; and who can estimate the influence for good this exerted upon the lives of those sturdy peasants? What nobler memorial could be desired by any Christian minister."

CONCLUSION

Who is sufficient for these things? There is but one answer, "Our sufficiency is of God who hath made us able ministers of the New Testament." May He help us. Amen.

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT*

By BASIL W. MILLER

Chapter One. Introduction

I. THE PROBLEM STATED

THE problem of this study is John Wesley's doctrine of the witness of the Spirit. To clarify the term we must add the thought of the witness of the Spirit to the adoption of the Christian into the family of God. But Wesley in his sermons and other written works usually states this as "the witness of the Spirit" and in whatever context it is found there is no misunderstanding of the meaning of these words. To Wesley this doctrine, as we shall show, was fundamental. It was the crux of one's relation to God

*The material of this series of articles formed the basis of the writer's thesis for the degree of Doctor of Sacred Theology at the Biblical Seminary in New York, May, 1931.

as redeemed from sin. Where such witness did not exist Wesley would be slow in believing that such person had been forgiven his sins and adopted into the kingdom of God. This witness furnished the unmistakable knowledge that one was saved. In the Wesleyan thought there could be no doubting one's status in relation to God. To have the witness of the Spirit was to know beyond the shadow of a question that one's "sins were covered by the blood" as Wesley would express it.

This problem then is related to the general field of assurance of salvation. Through the Christian centuries some type of the doctrine of assurance has been maintained. Previous to the Reformation the possibility of a definite knowledge of personal assurance was usually doubted. Luther held that through an illumination of the Bible by

the Spirit one could be certain of his standing before God. Calvin made assurance involve the idea of final salvation or election, and not immediate redemption. The Quakers and others of the Pietistic movement taught that assurance was the result of the "inner light" or personal illumination. But to Wesley this assurance of adoption as a child of God came as a direct witness of the Holy Spirit to the heart of the individual. Hence we see that Wesley's doctrine of the witness of the Spirit is a part of the problem of assurance of salvation.

1. But at the outset a delimitation must be made. Our study does not include the general field of assurance of salvation. Only in discovering the background of Wesley's doctrine of the witness of the Spirit are we interested in this broader field. Wesley's type of assurance is sufficiently distinctive in its nature to warrant such a study. It is not the dogma of the Catholic church previous to the Reformation. Nor, as we shall see in a following chapter, did Luther hold it. Calvin's interest was in the eternal security of the believer and not in the immediate hope of an unfailling knowledge of assurance of election. The "inner light" of the Quakers consists more in an illumination of the soul than in a witness of the Spirit. While the roots of Wesley's theory are found among the Moravians, still among them it is the germ and not the final development of the doctrine that we find.

2. A second delimitation must be made. Our interest lies not in the final development of the doctrine as held by Wesleyan theologians from the time of the death of the founder of Methodism, but rather in the doctrine as stated by Wesley himself. It is not a study of the evolution of the Methodist doctrine of the witness of the Spirit, but of the theory as affirmed by Wesley. While the general view of Wesley has been avowed to be true by all Methodist theologians, still each one diverges by degrees from the original statement either by way of subtraction of essential elements or the addition of points not found in Wesley's doctrine. One finds this to be true more especially among the recent Methodist writers in this field, such as Sheldon, Curtis and Lewis.

Where such is possible we shall point out the later development of the doctrine among Wesleyan thinkers, and along with Wesley's teachings shall give the views of the outstanding Methodist

theologians. But our primal aim is a study of Wesley's doctrine as found in his works.

II. THE DATA TO BE USED

1. Three classes of primary source materials are used.*

(1) The first class, and the essential one, consists of the writings of John Wesley. These are usually found as *Sermons, Journal, Notes and Works*. The *Sermons* have been published through various editions, as is true of his *Journal*. Wesley himself collected thirty-two volumes of his sermons, journal, notes, etc., and published them in Bristol between 1771 and 1774. In 1775 Wesley published his *Notes on the New Testament*, which were largely drawn from Bengel's *Gnomon of the New Testament*. While this added nothing new to the field of New Testament scholarship, still it made current among Methodists, the ripe fruitage of one of the world's greatest Greek scholars. Fifty-eight sermons were collected and published by Wesley in his lifetime. After his death the number of sermons, collected from his other writings, was raised to one hundred and forty. The first fifty-eight sermons were published by Wesley in the *Arminian Magazine*; later he revised them and published them in four volumes in 1788. These along with his *Notes* formed the standard of Wesley's doctrine, and in the trust deeds of the Methodist chapels reference is made to them as such.

(2) A second source of this primary material consists of the writings of Methodist theologians, throwing light upon Wesley's doctrine by means of their analyses. Among these are found the representatives of Wesleyan theology of each age. The line starts with Watson, Methodism's first great systematic theologian, and includes such as Wakefield, Raymond and Lee, Pope and Miley, Sheldon and Curtis, and more recent writers such as Tillett and Lewis.

(3) A third source of primary material is made up of the works of these writers, which we study as forming the background of the doctrine of Wesley. We have gone directly to the sources of Wesley's doctrine and have tried to lay bare those elements which each has contributed to his views. For this reason such material is included in primary list.

2. The secondary source material is composed of three divisions.†

(1) The first includes the histories of doctrine, where light is thrown upon the develop-

* See Bibliography for titles.
† See Bibliography for titles.

ment of dogmatics through the years. By means of such Wesley's place in the history of theology is located.

(2) Theological encyclopedias have been consulted liberally with reference to works on the subject, men and their writings, etc. For this reason they are included in the secondary sources.

(3) The final secondary source consists of general works consulted upon various items discussed in the body of the dissertation.

The Bibliography representing these source materials includes only those works which have been quoted or directly employed in the writing. There is no attempt to gather an extensive bibliography which is not germane to the problem under consideration.

III. METHOD OF TREATMENT

1. In the method of procedure we shall first approach our problem of Wesley's doctrine by presenting the historical development of the doctrine. Herein we briefly outline five other types of the doctrine of assurance of salvation pointing out the lines of demarcation between each. Into this scheme we fit the theory of Wesley, showing wherein he differs from the others. These forms are: The doctrine of the Catholic church; the Lutheran doctrine of subjective and objective assurance; Calvin's doctrine of present and future certainty; and the "inner light" theory of the Quakers. This procedure is necessary in that it outlines Wesley's position in the broad theory of assurance, and clearly defines his differentiations from each of these.

2. We then proceed to point out the position which the witness of the Spirit occupies among these types of assurance. As noted above it is necessary to recognize at the outset that the doctrine of the witness of the Spirit cannot be classified as any of the other five forms of the theories of personal assurance of salvation.

3. After the background for Wesley's views on assurance has been laid, it is obvious that we must try to discover the sources of his theory. It may be after all that the dogma is not original with him, as such is the case, and that it has been borrowed in toto from other writers. But in the clear-cut analysis of the source, while we do unearth seeds of his view, still Wesley made a distinct advance upon any source to which he was debtor.

The indirect sources from which he borrowed are: the rich heritage from the Reformers, and

from the early Church; and the influence of the creedal statements. The more direct sources are: Arminius' doctrine of assurance; Law's *Christian Perfection*, his father, and more especially his dying words; his relationship with the Quakers; the Moravians, especially through Peter Boehler, and Count Zinzendorf; and finally his type of conversion and the attendant witness of the Spirit, which he professed to experience.

4. Following this comes the body of the dissertation, which is the analysis of Wesley's views on the witness of the Spirit. From eight different angles we analyze his teachings on this issue as discovered in his writings. These are: (1) The distinction between justifying faith and the witness of the Spirit; (2) Calvinistic doctrine, according to Wesley, opposed to the witness of the Spirit; (3) the assurance of salvation a joint witness, consisting of both a divine and a human element; (4) the necessity and probability of the witness of the Spirit; (5) the nature of the direct witness of the Holy Spirit; (6) the relation of the direct and the indirect witnesses; (7) the nature of the witness of the human spirit; (8) and finally the nature of the joint testimony of the Divine Spirit and the human spirit.

5. In the conclusion of the study we shall endeavor to summarize the finding of the thesis, and from the same reach conclusions as to the nature of Wesley's doctrine of the witness of the Spirit.

IV. THE IMPORTANCE OF THE STUDY

1. This study is important because of the fact that it is the central doctrine of Wesley's theology. In every type of work which he wrote along religious lines we find this doctrine. It is the pivot around which Wesleyan theological thought was to revolve. Wesley himself felt that this doctrine of the witness of the Spirit was a "grand part of the testimony" which God had raised up the Methodists to bear to mankind. He wrote, "It more nearly concerns the Methodists, so-called, clearly to understand, explain and define this doctrine; because it is the one grand part of the testimony which God has given them to bear to mankind. It is his peculiar blessing upon them in searching the Scriptures, confirmed by the experience of His children, that this great evangelical truth has been recovered, which had been for many years well-nigh lost and forgotten."*

We discover the doctrine in the various forms of Wesley's writings. (1) In the early rules for

* Sermon XI, p. 93.

Methodists it is contained. The following is taken from "the Rules of the Band of Societies," drawn up on December 25, 1738. Under the heading of "Some of the Questions proposed to every one before he is admitted among us may be to this effect:

"1. Have you the forgiveness of your sins?"

"2. Have you peace with God through our Lord Jesus Christ?"

"3. Have you the witness of God's Spirit with your spirit that you are a child of God?"*

These rules are signed by John and Charles Wesley.

(2) In the paper termed "*The Character of a Methodist*," written in 1739, we find this description of a Methodist (under point 6), "He cannot but rejoice whenever he looks back on the state wherein he now is, 'being justified freely' and having 'peace with God through our Lord Jesus Christ' For 'he that believeth hath the witness' of this 'in himself,' being now the son of God through faith. . . . And 'the Spirit it-self beareth witness with his spirit, that he is a child of God.'†

(3) In Wesley's *Principles of a Methodist*, written about 1743, he outlines the development of his spiritual state, and of his doctrine. Under the heading, "Of the Assurance of Justification," he writes, "I believe that conversion is an instantaneous work, and that the moment a man has living faith in Christ he is converted or justified: which faith he cannot have without knowing that he has it.

"I believe the moment a man is justified he has peace with God: which he cannot have without knowing that he has it."‡

On the same line as this elsewhere he writes, "I believe that a man is justified . . . at the same time that he is born of God . . . which deliverance from sin he cannot have without knowing that he has it."§

(4) Not only in his various Rules and descriptions of the character of Methodists, but also in his sermons do we find this doctrine deeply imbedded. Of the volume of *Sermons*, which with his *Notes*, he declared contained his the-

ology and that which was to be held by the Methodists, three sermons are devoted to this doctrine.* These are sermons Number X, "The Witness of the Spirit," XI, "The Witness of the Spirit," and XII, "The Witness of Our Own Spirit." In these fifty some sermons to no other subject is as much space devoted:

(5) The doctrine is clearly contained in his *Notes on the New Testament*, though as much space is not devoted to it as is the case with his *Sermons*.

(6) Again the doctrine is not overlooked in his *Letters*, for in one written to Mr. John Smith, July 10, 1747, devoted throughout to the defense of the doctrine, we read, "A man feels the testimony of God's Spirit, and cannot then deny or doubt his being a child of God."† In a letter to Mr. Richard Thomson, March 15, 1756, he said, "My belief in general is this: that every Christian believer has a divine conviction of his reconciliation with God."‡

2. Not only is this the central doctrine of Wesley's theology, but it is his contribution to theological science. He added no other doctrine which is not to be found in the various beliefs of Christendom. His clarification of the theory of the witness of the Spirit entitles him to recognition as an original contributor to theological science. We think of Luther and justification by faith, of Calvin and the decrees of God, so must we also think of Wesley and the witness of the Spirit.

Writing of Wesley's appeal to experience as the final arbiter of one's religious status, Workman says, "Wesley's appeal to experience . . . is known . . . as the doctrine of Assurance. This is the fundamental contribution of Methodism to the life and thought of the Church. . . . He proclaimed in no uncertain sound not only that a man may know his sins are forgiven, but that he has the witness within him."§

In Schaff's brilliant discussion of the development of the doctrines of the various theological groups, he says that the doctrines of Methodism consist of three distinctive ones, which are: the universality of grace, the witness of the Spirit, and perfectionism. The first and third he traces

* *Sermons*, Vol. I, pp. 85-108.

† *Living Thoughts from John Wesley*, p. 203.

‡ *Ibid.*, 210.

§ *Workman, A New History of Methodism*, Vol. I, p. 19.

(10)

to the Quakers as their views on "inner or universal light" and perfectionism. Concerning the second he writes, "The next distinctive doctrine of Methodism is the *Witness of the Spirit*, or, assurance of salvation (Rom. 8:15, 16). It is a double and concurrent witness of God's Spirit and our spirit concerning our justification. This testimony is immediate and direct, and follows the work of justification and regeneration. On the ground of this testimony the believer feels assured of his present acceptance with God and has a hope of his final salvation."*

Recognizing the force of Wesley's contribution to theology, a recent Methodist theologian, Wilbur F. Tillet, of Vanderbilt University, writes it in his creed for world-wide Methodism. He affirms, "And (4) it is also the privilege of all believers to enjoy the assurance of their salvation through the witness of the Spirit all through their Christian life."†

3. Finally this study is important in that the doctrine of the witness of the Spirit is the culmination of the Reformers' doctrine of assurance. As shall later be shown each of the outstanding reformers wrote into his creed the germs of this doctrine. Commenting upon the passage in Romans 8:16 both Luther and Calvin speak of a witness of the Spirit, but they are not so definite as Wesley. Tillet affirms, "Wesley took up where Luther left off, and preached with an emphasis hitherto unknown that, 'being justified by faith, we have peace with God through our Lord Jesus Christ,' and that there can be no peace with God without a conscious assurance of pardon."‡

Luther's doctrine of subjective and objective assurance in Wesley becomes a direct and immediate witness of the Spirit. Calvin's view on the assurance of eternal election for Wesley is the conscious witness of the Holy Spirit that just now the believer is certain of his adoption into the family of God. The "Inner Light" of the Quakers is more than a mere illumination of the mind or soul from which the Christian reasons that he is a child of God. For Wesley it is a definite testimony of the Holy Spirit and the human spirit that one is regenerated.

V. THE BASIS OF WESLEY'S THEOLOGY

Before proceeding further it is well to understand what Wesley considered the official stand-

* Schaff, *Creeds of Christendom*, Vol. I, p. 899.
† Tillet, *A Statement of the Faith of World-Wide Methodism*, p. 3.
‡ Tillet, *Personal Salvation*, p. 275.

ard of his theology. Quoting from Schaff, "When 81 years of age (Feb. 28, 1784) Wesley, in his Deed of Declaration, called the Magna Charta of Methodism, bequeathed the property and government of his chapels in the United Kingdom, 358 in number, to the Legal Hundred, a conference of 100 preachers and their successors, on condition that they should accept as the basis of their doctrine his *Notes on the New Testament*, and the four volumes of *Sermons* which had been published by him, or in his name in or before 1771. These sermons are fifty-eight in number, and convey the faith and duties of Christians, and carry the doctrines of the creed of Methodism."*

Hence we see that the official statement of Wesley's theology is to be found in these two sources. Since the *Notes* are but brief comments on the New Testament, we can expect his doctrines to be stated in his *Sermons*, which is the case. Wesley's preaching was very detailed and logical, and each sermon throughout the fifty-eight is either the affirmation or defense of some theological doctrine, or position. It would not be far amiss to affirm that the theology of John Wesley consists of these volumes of *Sermons*. The viewpoint cannot be taken that Wesley was not a theologian, for these *Sermons* in their accuracy and biblical foundation, their logical arrangement and dogmatic content assure him a place among the theologians of Christendom. But as Luther, he was a practical rather than a systematic theologian. He found theology an aid in clarifying experience instead of a metaphysical practice. His experience, as was true with the leader of the Reformation, and not his philosophical acumen, dictated his theology.

Wesley's life as a churchman in furnishing the impetus and directing power in the organization of early Methodism, his activity as a writer on various lines, history, language, literature, poetry, etc., was so diversified that it overshadowed his work as a theologian.

* Schaff, *Creeds of Christendom*, Vol. I, p. 890.
Also, L. Tyerman, *The Oxford Methodists*, Vol. III, pp. 417 ff.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—MATTHEW HENRY.

(11)

EXPOSITIONAL

HOSEA—THE PREACHER OF LOVE AND REPENTANCE

By OLIVE M. WINCHESTER

Goodness as a Morning Cloud, Ch. 6

"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as dew that goeth early away" (6:4, R. V.).

WITH the words of judgment which told Israel that Jehovah would "be unto Ephraim as a lion, and as a young lion to the house of Judah," ringing in their mind; and moreover with the pending doom of captivity held out before them, the people of Israel determined to seek Jehovah. But when a nation or an individual has spurned the offers of mercy and has sinned grievously against the Lord of love and grace, it must needs be that when they seek again the face of the One whom they have offended they do it with sincerity of heart and purpose.

A LIGHT-HEARTED REPENTANCE

Encouraging one another under the weight of the threatened punishment, they exhort, "Come, and let us return unto Jehovah; for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; on the third day he will raise us up, and we shall live before him. And let us know, let us follow on to know Jehovah; his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain watereth the earth" (R. V.). Here was a nation reeking in sin and iniquity, filled with social and moral evils, heaping the altars of Jehovah with sacrifices, yet playing the harlot in departing from their God and worshipping also at the shrines of strange gods. Yet with a buoyant confidence they feel that they may return unto the Lord, that although they had sinned deeply over a long period of time, yet it is just a matter of a day or two and they will be restored to favor and the blessings of Jehovah will be outpoured upon them. Eiselein remarks that there is not one expression of sorrow

for wrongdoing, only anxiety to have distress and calamity removed, and George Adam Smith says, "It offers but one more symptom of the optimism of this light-hearted people, whom no discipline and no judgment can impress with the reality of their incurable decay. They said of themselves, 'The bricks are fallen, let us build with stones,' and now they say just as easily and airily of their God, 'He hath torn' only 'that he may heal': we are fallen, but 'he will raise us up again in a day of two.'" Not only do they expect to be healed straightway of their sin but they have every hope that they shall attain to a knowledge of Jehovah wherein they had shown a special deficiency. They feel assured that Jehovah will respond at once to them as the morning breaks after the night has gone.

In this light-hearted repentance of Israel at this time we see an illustration of much of the confession of faith that is offered on the altars of Christ in this day and age. Real sorrow for sin and conviction until the soul is weighed down with the sense of his transgressions so often is not found, but an intellectual assent to some truths is considered sufficient. Then with such an experience as basic, the individuals feel they have a knowledge of God. How far from the depths and riches of the knowledge do they come? They have failed to grasp the first principles of the ministration of grace and mercy. There is a failure to understand the very fundamental requisite to a true experience of a new life and that is the real nature of repentance. True repentance carries with it a genuine sorrow for sin as well as a purpose to change the course of conduct. When a soul borne down with the anguish of sin comes to the throne of grace, he cries within himself:

"Depth of mercy! can there be
Mercy still reserved for me?
Can my God His wrath forbear,—
Me, the chief of sinners, spare?"

"I have long withstood His grace;
Long provoked Him to His face;

(12)

Would not hearken to His calls;
Grieved him by a thousand falls.

"Now incline me to repent;
Let me now my sins lament;
Now my soul revolt deplore,
Weep, believe, and sin no more."

—CHARLES WESLEY.

REPENTANCE REJECTED

In the presence of such repentance there comes from the heart of Jehovah a cry as it would seem of despair. "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the dew that goeth early away." There comes the time when even divine power is helpless in the face of the sin of man. Because of the lack of sincerity in their repentance, it could not be acceptable unto Jehovah. Any goodness that they manifested was only like a morning cloud which the sun quickly dispersed, and like the dew whose drops of moisture were soon consumed by the heat of the sun. How many times since these days has the Lord of heaven looked down into the heart of man and has seen just such transient and evanescent goodness?

Because Israel had no understanding of the truth, and because she was lost in her iniquities, expressing only a shallow goodness when she sought to mend her ways in the least, for this reason the prophets had been sent unto her. "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and my judgments are as light that goeth forth." In the word "hewed," we have couched the thought of "hard and effective blows." The messages of the prophets had borne down upon Israel like the woodman's axe upon a mighty tree, and the words of Jehovah thus spoken had announced severe judgments. These sentences proclaimed against Israel's sins revealed the divine judgment in such a way that all might see and profit, yet so little did they heed.

In approaching unto Jehovah the Israelites had relied principally on the wealth of their sacrifices instead of the inherent righteousness wrought in their hearts by God. To this there came the reply, "I desire goodness and not sacrifice; and the knowledge of God more than burnt-offerings." The word goodness or loving-kindness used in this connection carries with it three main lines of thought. "(1) The loving attitude of Jehovah to his people; (2) the loving attitude of the peo-

ple toward Jehovah; and (3) man's loving attitude toward his fellows as a reflection of the divine love." Thus we see here laid down as the fundamental principle in religion, love to God and man, a fundamental principle so often emphasized in the New Testament. Moreover over and above the multiplied burnt-offerings which they brought unto God there was required for acceptance a knowledge of God; not a knowledge based merely upon an understanding of the nature and administration of the Divine Being, although this might be included, but more especially a knowledge based upon an actual experience.

Instead of thus fulfilling the ideals of religion as required by Jehovah, they turned aside and had become corrupt. Thus came the word of Jehovah against them, "They like Adam have transgressed the covenant: there have they dealt treacherously against me." While the revised version reads 'like Adam,' another reading is 'like men.' Commenting on the passage Hastings says, "In the Old Testament the idea of covenant colors the whole history. Pious Jews, looking back, interpreted the past of their race by this great thought. They were the children of the promise and the promise was the gracious relationship into which God entered with the people of Israel. From Hosea's prophecies we can see that it did not mean any legal agreement, a formal bargain; and still less could it give ground for arrogance and presumption. To him it was a figure of speech by which he expressed his interpretation of the spiritual history of Israel, stating the terms of love in which God stood toward them, and on the other side the moral obligations that lay upon them in view of that gracious attitude. Israel's privileges meant Israel's duty. The covenant was broken when they ceased to do justly and love mercy and walk humbly with God. They put themselves out of that sweet relationship, wilfully robbed themselves of the promise, when they did not perform their part of the loving contract. They took the rank and place of other men. They like men transgressed the covenant."

"Thus these words are more than an assertion of universal fallibility, more than saying that it is human to err, like men to transgress. It is the assertion of a higher standard for Israel. Israel had special privileges, peculiar opportunities, and was charged with a mission. To fail, to be after all only like other men, was to come under heavier condemnation. It is no excuse to them

(13)

that they are just like others. If they are not better than others, they are worse; for they have sinned against clearer light, and sinned against special love. Their degradation is deeper far than even that of the heathen. To ordinary sin they had added the sin of apostasy. It is treachery against the gracious God, an insult thrown in the very face of Love. Like men they have dealt treacherously against me."

After making the general statement that Israel had transgressed the covenant, the prophet continues by specifying some special sins. Lawlessness was rife in the land. At Gilead there was violence and bloodshed. Even the priests had become highwaymen and moreover had become guilty of outrage. Then summing up the whole case of Israel the charge is made that therein are crimes of various kinds, with spiritual and moral whoredom. "Israel is defiled."

HOMILETICAL SUGGESTIONS

In seeking for texts from the chapter, we might take as our first, a portion of the very first verse, "Come, and let us return unto Jehovah." We could give an exposition of false and true repent-

ance, thus making two divisions for the text. Verse 6 also affords an excellent text. "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." As a theme we might suggest, "Spiritual character superior to ritual," then as divisions the elements implied in goodness, love to God and love to man and the significance of a knowledge of God, a knowledge in a vital experience not simply an intellectual assent. Another text may be found in verse 7, "But they like men have transgressed the covenant." A theme might be, "The sin against privilege." In developing one might dwell upon the privileges vouchsafed to the children of God, the special privileges given to those who dwell under the light of the fulness of the gospel of Christ, and then speak of the sin entailed in failing to measure up to those privileges.

Consider and act with reference to the true ends of existence. This world is but the vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—E. H. CHAPIN.

HINTS TO FISHERMEN

By C. E. CORNELL

A Study in Contrasts

Text, Matt. 7:21-23

I. INTRODUCTION

The Sermon on the Mount in its final discrimination.

II. "THAT DAY"—THE JUDGMENT

Those especially spoken of here.

"The officious service of the lips. No high profession, no baptismal ordinance, no church membership, no ministerial garb, no pulpit popularity, not even revivals under our labors, are sure tests of our acceptance at the final judgment."

III. TRUE AND FALSE PROPHETS

Balaam, Saul, Judas, Paul, Barnabas, Stephen.

IV. OUR GUARANTY OF SAFETY

The great moral change in regeneration. The added strength and confirmation of perfect love.

Illustrations: Wm. Booth.
Catherine Booth.
Bishop Taylor.
Missionaries of the South.

Guiding of the Spirit

Text, 1 Tim. 2:9, 10

1. WHAT SHALL WE WEAR?

"The hidden man of the heart" (1 Pet. 3:3, 4).

2. HOW SHALL WE TALK—OUR CONVERSATION

"Let no corrupt communication proceed out of your mouth" (Eph. 4:29; 5:3).

3. HOW TO TREAT OUR ENEMIES

Pray for them (Matt. 5:44).

"If thine enemy hunger feed him" (Rom. 12:19, 20).

4. CIVIL OR PERSONAL RIGHTS INVADIED; SHOULD WE GO TO LAW?

(14)

It is better to suffer than to go to law (1 Cor. 6, 7).

"Love seeketh not her own" (1 Cor. 13:5).

5. HOW FAR SHALL WE JOIN IN THE PLEASURES AND CUSTOMS OF THE WORLD?

"Abstain from every form of evil" (1 Thess. 5:22).

"Love not the world" (1 John 2:15, 16).

The Holy Spirit guides into truth and blessing. Never into error or danger. Follow Him.

Consecration

Text, Rom. 12:1-2

I. INTRODUCTION

A brief outline of the book of Romans to this point.

II. CONSECRATION

Who are to consecrate?

III. CONSECRATION

1. For other purposes than to be sanctified wholly.

2. Consecration to be sanctified wholly.

3. Obstructions in the way of complete consecration.

IV. CONSECRATION

1. The result upon the individual.

"Conformed"—is external, while "transformed" is internal.

Full effective faith reforms us from the image of the world, and conforms to the model of the divine will. True perfected faith renews the mind, and changes it from the world's fashion to the model of God's will.

2. The result upon others.

3. Increased zeal and blessing.

What are Pastoral Calls Worth?

Some four hundred and sixty-six ministers in Chicago were asked to rank a list of thirteen common enterprises or activities of their own churches in the order of importance as looked upon by the minister himself.

Pastoral calling was put at the head of the list.

This list included the following activities, which are here given from high to low as ranked by the ministers:

1. Pastoral calling by the minister.

2. Providing for the teaching of children in the Sunday school.

3. Preaching.

4. Supporting missions—home and foreign.
5. Maintaining the family altar.
6. Promoting moral and civic reform.
7. Having children attend the church service.
8. Having inspiring music for the church service.

9. Maintaining the prayermeeting.

10. Keeping benevolences up.

11. Promoting good fellowship through church socials, suppers, etc.

12. Maintaining a large circulation of church papers.

13. Conducting special evangelistic campaigns.

The placing of pastoral calling at the head of the minister's duties to his church makes it appear that to the minister this is more important than preaching, or than the religious education of the young, or than any other activity whatever in the church. The layman may be inclined to wonder why this unique emphasis on the pastoral call.

True, the minister is usually a likable enough man and possessed of sufficient culture and conversational powers so that his call is welcome in our houses. But just what does this call accomplish that gives it so high a rank in the activities of the church?

Three possibilities occur to the writer in seeking an answer to this question: The pastoral call may help (1) the person or family called upon; (2) the pastor; or (3) the organization called the church.

If the pastoral call is to help the person or family called upon, how? If the home is under a burden of sorrow or trouble, the mere expression of sympathy is, of course, a help, just as it would be from any friend. Where normal conditions prevail, does the home feel the pastor's call an honor; does the home gain some accession of prestige through this recognition? Possibly in some cases, yes; in most cases probably no. The pastor is no longer the social and educational leader that he was a century ago. But however this may be, would the minister say that the real value of his call lies in the increased sense of prestige that may come to the home from the visit? Hardly. To validate placing pastoral calling at the head of the minister's duties to his church something more permanent and more basic should result—possibly some spiritual gain to the persons visited. Very well, what does the pastor do or say on his visit to bring about this spiritual result? Pray with the family? This, I believe, is a custom that has largely fallen into disuse.

(15)

Discuss spiritual questions? Very seldom. Talk about the various activities of the church? Yes, that is the note that is usually struck. Shop talk is easy and may be interesting. It may even serve to bring the individual concerned to the services of the church or lead him to more active participation in its enterprises. This is, of course, a perfectly legitimate outcome of a pastoral call, but note that its incidence is upon the church primarily, and upon the individual only secondarily. It may help to build up or hold congregations; it may secure workers on committees or teachers in the Sunday school; but whether it strengthens the soul of the parishioner is not proved. It seems likely that the value of the pastoral call to the home is in the main indirect rather than direct, as such calls average today. If the pastor doubts this, let him think carefully over the topics of conversation which characterized his last half dozen calls.

But perhaps ministers place pastoral calling at the head of the list because of what they themselves get out of the calls. Like any other human being, the pastor needs human fellowship; he needs even to talk shop. The layman may be forgiven for doubting, however, whether the urge to self-improvement or the need for comradeship on the part of the minister is the governing urge in the pastoral calls. If such were the case, would so many pastors reduce the calls they make to statistical tables and take so evident a satisfaction in reporting their number at ministerial conferences and to church boards? Is it not true that the pastor feels that to make many calls is to "acquire merit" rather than to strengthen his own spirit?

KEEPING THE MACHINE RUNNING

It seems likely that the chief use made of the pastoral call, its main function in the economy of the church, is to keep the wheels of the machine oiled and running smoothly. The church of today is rather a complex organization. It has many committees, organizations, programs, what not. There is a machine to run. And some parts of this machine require personal attention.

This is not peculiar to the church alone. A school superintendent remarked that he spent an hour or so every evening after school "dropping in" at the stores of the town. Asked what this was for, he replied, "It helps keep the machine running smoothly." Even statesmen look after their fences. Selling organizations have their

"contact men." By calling on the members of his church the pastor can put a drop of oil here, add a stimulus there, buttress a weak place, put salve on a sore spot. And no doubt all this needs doing. At least the organization runs more smoothly, and reports to those higher up are quite certain to show more favorably if such functions are carried out.

But such things can hardly be called important in the spiritual sense except very indirectly. If they make the church as an organization run better—bring in more attendants, increase the offerings, promote good fellowship, then so far so good. These are, however, but the preliminaries to the true function of the church. For a church is not fulfilling its function merely because the wheels of the organization go round. There must be something in it that defines and motivates the ideal life, something that gets hold of the lives of men and transforms them after a great Pattern. Again we return to the question, Just what does the pastor do in his calling that accomplishes this greater thing?—GEORGE H. BETTS, *Professor of Religious Education, Northwestern University, in The Western Christian Advocate.*

Imperative Courage and Holy Boldness Needed

It would seem that there is a growing number of preachers who lack in boldness and courage. They are afraid of something or somebody. They fail to press home the truth, as to do so might be offensive to "Old Money Bags" or "Sister Flippenginn"; consequently the gospel is a compromise and results are woefully meager.

We like to think of a large number of preachers who are "as bold as a lion and as gentle as a dove." There is no compromise in their nature, but generally speaking, there are quite a number who lack in fearlessness and fighting qualities. This does not mean to be abusive or bulldogmatic, and call it courage and boldness. Positive and noncompromising preaching is the serious need of the hour. Jesus Christ is the great central figure of the universe and He should be held up as the personal Savior of a needy, struggling world. He is more than a historical Christ or a "good man," but is a Savior from sin to all those who by faith receive Him.

Those preachers who fail to present Christ as a personal Savior, and then urge men to seek Him, are woefully lacking in their standard of preaching.

Bishop Theodore S. Henderson of the Methodist Episcopal church, writing in *The Western Christian Advocate*, makes some sane and sensible observations appropriate to the subject, which are worthy the attention of our Nazarene preachers.

Bishop Henderson says:

"There has been a growing wonder in my mind why we applaud certain virtues in every other realm of service and are afraid to practice the same virtues in religious work. The boy Balzac would not be diverted from his purpose to enter the realm of literature, and when his father said to him, 'Do you know that in literature a man must be either a king or a beggar?' the boy stiffened his spine and replied, 'Very well, I will be a king.' We applaud the boy as a hero, but are tempted to skulk like a slacker when we apply that principle to religion. When the elder Pitt was told by some cringing coward that a certain project was impossible, this man whose royal will had swayed parliament like a tree bends before the storm, cried, 'Impossible? I trample upon impossibilities.' We shout enthusiastic approval, but when we face a few obstacles in our work for Jesus Christ we crumple up like tissue paper in the grip of a giant.

"In reading anew the experience of two preachers who were put in jail because of their fidelity to Jesus Christ, I discover that they went from jail to a prayermeeting. These preachers with their congregation were suffering from the fires of persecution. Their lives were in daily jeopardy. When they prayed, it was a piercing petition sent straight to the heart of God for immediate help in their desperate need. They pleaded for their utmost need. What was it? I need to read it every morning for a tonic: 'Enable thy servants to proclaim thy message with holy boldness.' Holy boldness! Not with brutal bravado, but with holy boldness. Some men do not know the difference. They pride themselves on their 'outspoken frankness,' which is only another way of saying with 'unrefined brutality.' The gospel, whether preached in public or spoken in private, is deserving of gentility and courtesy. But one may be both genteel and courteous and yet be bold. 'Holy boldness'; that is imperative for the soul winner. You recall that when these preachers went from that prayermeeting they continued to talk about Jesus Christ to the people whom they met, and the municipal authorities were incensed at their incurable audacity and flung them into prison again for their defiance of the order of the court, and later they flogged them without mercy. With what effect on the preachers? 'They, therefore, left the sanhedrin and went

their way, rejoicing that they had been deemed worthy to suffer disgrace on behalf of the name.'

"When did you and I ever suffer any attack for the sake of Christ? When have we been persecuted for the sake of Christ? When did it ever happen that we have suffered disgrace for the sake of Christ? Be it recorded to my withering shame, I cannot recall a single occasion in my entire life when I have ever been persecuted because of my loyalty to Christ. I have been misunderstood; I have been misrepresented; I have been maligned; I have had my motives misconstrued; but I have never suffered disgrace for the sake of Christ. Can you read the rest of the account after the flogging with dry eyes? Try it. 'But they did not desist from teaching every day, in the temple or in private homes, and telling the good news about Jesus the Christ' (Acts 5:41, 42). Do you get the thrill of it? 'They did not desist'; that is holy boldness. They taught 'every day'; that is more holy boldness. They did it 'in the temple' publicly; that is even more holy boldness. They told the good news 'in private houses'; that is the highest holy boldness. May God send that sort of a baptism of holy boldness on every minister in the Cincinnati Area.

"Most ministers would resent the suggestion that they lack 'holy boldness' in their preaching. They do not fear to denounce sins both personal, social, and industrial; they plead with men in large audiences to fight the good fight for righteousness with unshaken courage; but I ask with all the gentleness which a burning conviction will permit me, Why do not our ministers regularly, continuously, urgently, and with a passionate earnestness that will not be diverted, plead with men to accept Jesus Christ every Sunday as the main business before the Church of God? It is not generally done. Will someone answer why? It is said that unconverted people are not in the public congregation. Then I ask, Is it your practice to tell the good news about Jesus Christ 'daily in private houses'? Or in private conversation? Or at private luncheons, arranged for that purpose? Or in private interviews in a man's place of business or elsewhere by special appointment? It is not done with any degree of system or continuity. Why not? Largely because of a lack of holy boldness.

"I know the difficulties of it. I know with shame how often I have been a coward. I have walked blocks in a city parish because I did not have the courage to confront some business man with the living Christ. It has been my high privilege during the years to have talked face to face with more than 15,000 students in the colleges and universities of America, but I have never

talked to a single one without a tremor. It needs holy boldness of the highest type.

"Then I want to lift that poem of Allan Seeger's out of its immediate setting and make it over into a sacramental vow with my comrades in the ministry. For my special task in confronting men face to face with the living Christ, I need it. I will substitute that name, the precious name, the powerful name, the name above all names, in the place of the word 'death,' and before God and men I seal my covenant with Christ and you in blood.

*"I have a rendezvous with Christ
At some disputed barricade,
When spring comes back with rustling shade,
And apple blossoms fill the air;
I have a rendezvous with Christ
When spring brings back blue days and fair.
I have a rendezvous with Christ
On some scarred slope of battered hill,
When spring comes 'round again this year
And the first meadow flowers appear.*

*"God knows 'twere better to be deep
Pillowed in silk and scented down,
Where love throbs out in blissful sleep,
Pulse nigh to pulse, and breath to breath
Where hushed awakenings are dear—
I have a rendezvous with Christ
At midnight in some flaming town,
When spring trips north again this year,
And I to my pledged word am true,
I shall not fail that rendezvous."*

HOMILETICAL

THE HEIGHT OF A CHRISTIAN

By H. J. HART

TEXT: Ephesians 4:13.

INTRODUCTION: The Question which Arises: Can I reach the full measure of the stature of Christ?

1. Speak of his rank, power and majesty.
2. Man warped in his moral nature.
3. Is that not lifting the standard too high?
4. John Wesley said, "Lift the standard too high and you will drive men to despair, hold it too low and drive them to hell fire."
5. A standard bearer once was carrying his banner into the very teeth of the enemies' guns, and was about to perish, and would have done

(18)

A Time to Think

TEXT: Phil. 4:8

Dr. Mayo the famous surgeon has said that if the component parts of the body were segregated and each part of the body weighed, the total value would be about 98 cents.

THE MIND AND THE BODY

Any disease that can be caused by the mind can be cured by the mind. And if a disease has been caused by the mind, that is the way it must be cured.

Three illustrations:

1. A young lady was suffering who wanted morphine. They gave it to her, i. e., they gave her something that looked like morphine; her suffering ceased and she went to sleep.
2. A man thought that he was paralyzed. The surgeon thought it was imagination. He showed the man a clinical thermometer. He had never seen one before. He was to hold it in his mouth for a time and his paralysis would be cured. He did so and promptly recovered.
3. A workman got a figment of steel in his eye. The doctor drew it out with a magnet, but the workman declared it was still there. He had "hysterical blindness," a figment of his imagination.

THE MIND AND CHARACTER

1. What we take into the mind affects us. We must avoid mind pollution.
2. Mind cultivation. Think right.
3. The Christ-mind, to help us. "Let this mind be in you which was also in Christ Jesus."

so, the soldiers thought, if he continued on. So they cried, "Bring back the colors." The standard bearer turned indignantly upon them and replied, "Bring your men up to the colors."

6. I am forced to confess, such a standard to be an impossibility, until our moral nature has been straightened by grace.
7. There must be a new creation within, the self life must be slain and the Christ life enthroned within.

I. WHAT IS THE STATURE OF CHRIST?

1. Here is the Bible term for a Christian: Eph. 4:13.
2. The Bible speaks of men in their rela-

tion to Christ as: babes, young men, old men (of fathers).

3. How large is a child when he is six or seven years old; two-thirds as tall as his father.
4. Young men are as tall but not so solid and do not have that rotund appearance as their fathers; muscles are not so set.
5. The method of judging, characteristics of: babes, 1 Cor. 2:1-3; children, Eph. 4:14. Carnal, envious, strife, etc. Unstable, tossed to and fro. Deceitful, indecision.

II. THE MATTER OF SPIRITUAL GROWTH (Eph. 4:15).

Facts to be noticed of this growth

1. It is gradual; babes do not become men in a day; an acorn an oak in a moment; a picture is not painted at a stroke; nor a budding fabricated in one master effort, but there is growth.
2. This growth is constant.
3. It is upwards.

III. NOTE THE COHESION OF THE BODY OF CHRIST (Eph. 4:16).

1. We find here the second appearance of this "Pauline Metaphor" (Rom. 13:4-6).
2. No one member running around separately.
3. No schism here in the members (Neh. 4:21).
4. Every joint supplying effectively.

IV. NOTICE HE HAS MADE PROVISION FOR EDIFYING OF THE BODY

1. Eph. 4:11-12.
2. That the individual (the church is composed of individuals); "may grow up into him in all things."

THE WRONG KIND OF PRAYER

By E. M. VAUGHT

TEXT: Luke 16:23, 24, 27, 28

INTRODUCTION:

Prayer is a natural instinct. Carlisle said, "Prayer is and remains the native impulse of the soul." But while prayer is the essential part of the religion of every race and tribe and is a natural function of the soul, and while it was natural for the man in this story to pray, nevertheless he made the wrong kind of prayer.

I. IT WAS NOT PENITENT

And penitence is an important characteristic of genuine prayer. Daniel said, "And I prayed unto the Lord my God, and made my confession." Isaiah confessed, saying, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

And listen to the confession of the prodigal son, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

II. IT WAS SELFISH

He prayed for himself. He prayed for his family only after he was told that nothing could be done for himself. Then he said, "I pray thee, therefore, father, thou wouldst send him to my father's house, lest they also come into this place of torment."

III. IT WAS MADE TO THE WRONG PERSON

Instead of addressing his prayer to God, the hearer and answerer of our petitions, he directed it to Abraham. "And he cried and said, Father Abraham, have mercy on me."

IV. IT WAS MADE IN THE WRONG PLACE

"And in hell he lift up his eyes, being in torments." It was made in hell and should have been made on earth.

V. IT WAS MADE IN THE WRONG TIME

It was too late. The door of mercy was closed when he left this earth. "Ye shall call but I will not answer."

LIBERTY AND POWER

By C. E. CORNELL

TEXT: 2 Tim. 1:7.

I. GENERAL STATEMENT

Effective Christians.
Ineffective Christians.

II. EMANCIPATION

1. From fear (Carnal fear).
2. From fear of sin.
3. From fear of faces.
4. From fear of failure.

III. ENDOWMENT

1. Love.
2. Love to God.
3. Love for God and
4. Love as God loves. Love for souls.

Illustration: David Brainerd said, "I care not where I go, or how I live, or what I can endure, so that I may save souls. When I sleep, I dream of them; when I awake, they are first in my thoughts."

The old Scotch woman said of Robert McCheyne, "He always preached as if he would be dyin' to see yees saved." Dr. S. A. Keen said, "He let out the last link every time he preached."

IV. "POWER"

Spiritual dynamite.

V. "SOUND MIND"

Holy tact. The art of soul-winning.

The Holy Spirit is for immediate possession.

(19)

ENTIRE SANCTIFICATION

By U. T. HOLLENBACK

PROPOSITION: Entire Sanctification Desirable And obtainable.

TEXT: *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. 5:23).*

Definition of sanctification: One is "to set apart"; another is "to make free from sin, or holy." Put the two together and we have a good one: "Entire sanctification is the act of God in setting apart a human personality, by a work or process of complete moral purification, for holy living here and fitness for heaven hereafter."

- I. SANCTIFICATION IS A DIVINE WORK. The God of peace sanctify you. Not death, growth, purgatory, etc.
- II. A SECOND DISTINCT WORK OF GRACE
 1. These people to whom he wrote were already saved (1:1-10).
 2. Had still a lack (3:9, 10, 13).
 3. Were not established (3:13).
 4. Sanctification the will of God for them (4:3).
 5. The call of God for them (4:7).
- III. A COMPLETE WORK "Wholly."
 1. As such there is no other work needed before the "coming of the Lord." No room for a "third blessing" for this "preserves until."
- IV. PROMISED WORK (v. 24).
- V. RECEIVED BY FAITH. As a gift—it is therefore instantaneous. (Acts 15:8, 9.) Gift of the Holy Ghost—purifies the heart.

YET THERE IS ROOM

(For a Sunday night evangelistic sermon)

By C. E. CORNELL

TEXT: Luke 14:22.

- I. ROOM ON THE EARTH
 1. In territory.
 2. In profession and vocation.
 3. Room at the top.
- II. ROOM IN THE GRAVE
 1. The cemeteries are not all filled.
- III. ROOM IN HELL
 1. Hell prepared for the devil.
 2. Hell for all unrepentant sinners.
 3. Hell enlarged.
- IV. ROOM IN HEAVEN
 1. Heaven a magnificent abode.
 2. It will hold all the redeemed of earth.
 3. Those whose names are written in the Lamb's Book of Life.

THE LAST RESORT

By C. E. CORNELL

TEXT: *When the sun was setting (Luke 4:40).*

Man's extremity, God's opportunity. When a man can no longer do for himself, when his own strength and resources are gone, when the machine of self breaks down, then he will let God do for him.

I. A DAY THAT IS NIGHT. Who goes forth in his own name goes to his sure falling. "When a man thinketh himself to be something, nothing." "Without me ye can do nothing" is true in home, afield, in business, religion, everywhere.

II. A NIGHT THAT IS DAY. When a man finds that he can do nothing for himself, then he will let God do for him, and it is a blessed day. Sinking Peter cried, "Lord, save;" the prodigal, in want, said, "I will return"; dying in the wilderness, Hagar heard the Lord speaking to her.

III. A NIGHT THAT IS NIGHT FOREVER. We may defer coming to the Lord too long; "My Spirit shall not always strive with man." "The night cometh when no man can work."

—Unknown.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Remember Lot's Wife

Dr. Clovis G. Chappell, speaking of the judgment which overtook Lot's wife, says, "Her doom was not physical but spiritual. Her physical death was a mere incident. The tragedy of that backward looking bit of salt consists in the fact that it tells a story of a backward looking soul. The physical disaster that overwhelmed her did not make her turn back. It only preserved for us her photograph. It only took the picture for us of a human soul that, though wooed by the heights, could never get her consent to break from the sin and wickedness of the lowlands.

"For instance. There were two figures found in Pompeii when it was unearthed years ago. One of them was a Roman sentinel. He was standing erect in his place at the gate of the city. His spear was in his ashen hand, his sword was at his side. His helmet was upon his head. There the ashes had embalmed him and kept him through the long years. Now this disaster that overtook the city of Pompeii did not put this Roman soldier at the place of duty and keep him there faithful and true. It only photo-

(20)

graphed him for us. It only found him in the attitude of faithfulness and preserved him as it found him.

"And there was another body found. It was that of a woman. Her feet were turned toward the city gate. Evidently she was fleeing with her might from the heavy doom that was overwhelming the city. But though her feet were toward the gate, her body was turned backward. Her hands were outstretched toward the ground. And just beyond her finger tips was a bag of pearls. Possibly she had dropped them. Possibly they had been dropped by another and she had seen them in passing. Anyway she could not shake off their spell and she turned to pick them up, and the lava came down and embalmed her. But this disaster did not place her in that attitude of grasping greed. It only photographed her so that the future generations might see. Thus death did for Lot's wife. It did not turn her face backward to the world. It only photographed that face for our beholding."

Come and See

A Bulgarian missionary was talking with a German Jew. "I want you to consent to be a Christian for twenty-four hours; then you may see how it seems and how you like it," said the missionary. The Jew consented. "Well, then," continued the missionary, "I want you to believe that Jesus died on the cross for the sins of the world." "Impossible, impossible! I could not believe that." "But it is only for twenty-four hours." "Well, all right; I will till tomorrow." "I want you to believe that Jesus arose from the dead, and that he ascended into heaven." "Oh, oh, that I could not do." "But just for the time being." He consented. "I want you to kneel down with me and pray to Christ the Savior." And the Jew prayed, "O God! Jehovah! If Christ be the true Son of God, let Him save me!" The next day the Jew came to the missionary and said, with a smile on his face and peace in his heart, "I will take him for another twenty-four hours."—DR. MARTHA TARBELL.

Finding God

"No man hath seen God at any time." No man hath seen the magnetic pole of the earth at any time. But go aboard any one of thousands of ships in the fleets of the world and you find every needle pointing directly to that point of the heavens. Since the magnetic needle was

discovered, the whole world has trusted itself to that guidance. Can anyone doubt some power away in the north to which that needle turns? In every human soul is the magnetic needle of conscience, and every needle when set free points the same way toward the great pole of light, which surely means toward the great Moral Ruler of the universe. It is through conscience rather than through intellect that man finds God.—DR. J. PATTERSON SMYTH.

Freedom and Law

There is no freedom except in conformity to law. One day I see a magnificent engine on the Southern Railroad. I speak to that engine and tell it how I admire its strength, its magnificent powers, its fleetness. Then I add, "But there is one thing I cannot but condemn. That is your narrowness. You allow yourself to be confined to a little track less than five feet wide. A miserable little road cart can go where you dare not go. When you get out in the field why don't you assert yourself and claim your freedom?" And that engine listens. And the next day when it is going fifty miles an hour, it takes my advice and turns out into the green fields. What happens? The papers come out next day announcing a tragic wreck on the Southern.

Pacing back and forth on the deck of a great transatlantic steamer, I cannot fail to admire the grace and beauty and comfort and power of this magnificent floating palace. I speak to it of my high admiration. But I tell the great vessel I cannot understand for the life of me why, with her more than forty thousand tons displacement she allows herself to be dominated and controlled by a little compass not larger than my two fists. "Throw the little tyrant overboard," I advise, "and do as you please." And the ship hears me, and overboard goes the compass. Is the ship free? It is not. It becomes a plaything of the winds and the waves. It is no longer mistress of the seas. It is a derelict, bound for no port, destined to cast anchor in no harbor.—DR. CLOVIS G. CHAPPELL.

"Let Us Have Peace"

Writes Dr. Charles R. Brown, I am a Southern man myself—I was born in the old state of Virginia. But I always feel that General Grant was a great peacemaker. It is altogether fitting that on his tomb by the Hudson these four words from his own lips are inscribed: "Let us have

(21)

peace." When he had won his victory at Vicksburg he was called East to take supreme command of the Union armies. He believed that peace could come only by conquering the forces of disunion by superior power. He therefore started in to fight it out on that line, take what time it might. He kept stubbornly at it, but the moment the Confederate soldiers laid down their arms at Appomattox he became a great peace-maker. He would not allow his men to fire any salvos of artillery over the great victory which had been won. "We are all citizens now of the same republic," he said, "let us have peace." He remarked near the close of his life:

"Though I have been trained as a soldier, and have participated in many battles, there never was a time in my judgment when some way could not have been found to prevent the drawing of the sword. I look forward confidently to the day when all questions which arise between nations will be settled by great international tribunals rather than by the appeal to arms."

In these times on which we have fallen there is sore need of men who are willing and able to make peace. Peace will not come because people admire it and desire it and send forth streams of earnest talk about it. It has to be made. It can be made only when strong men, wise men, good men, put their heads together and their hearts together and their wills together and make it for themselves and for all the nations of the earth.

Costly Giving

The captain of a troop of German cavalry called at the door of a cottage, in a lonely valley, and was met by a venerable Moravian. "Father," said the officer, "show me a field where I can set my troops aforaging." "Presently," replied he. The old man conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," said the captain. "Have patience for a few minutes," replied his guide, "you shall be satisfied." They went on, and at the distance of about a quarter of a league farther they at length reached another field of barley. The troop immediately dismounted, cut and secured the grain, and remounted. The officer, upon this, said to his conductor, "Father, you have given yourself and us unnecessary trouble: the first field was much better than this." "Very true, sir," replied the man; "but it was not mine."

We are to give not what belongs to others, but of our own, not alone what is easy to give, but what costs.—DR. G. B. F. HALLOCK.

Giving Rewarded

A veteran Sabbath school worker of the Northwest, Robert F. Sulzer, once had a unique experience in his efforts to collect funds for a Sabbath school library. The people among whom he was organizing the Sabbath school were not flushed with money, but they lived ten or more miles from the railway and were in need of more literature than they had if anybody was.

So the missionary made a strong appeal in behalf of a twenty-five dollar library. Naturally, the responses came in slowly, but at last they were nearing the fifteen-dollar mark. Then Mr. Sulzer announced that if anyone else would pledge five dollars he himself would contribute an equal amount.

There were a few moments of silence. Then a tall brother arose in the rear and, in a drawling voice, declared that he had been saving for months to buy a hive of bees. Such a hive would cost five dollars, but he now pledged that sum to the Sabbath school library and would get along somehow without the bees.

"God bless you, brother," said the missionary, "and I feel sure you'll get your honey just the same." But exactly how it was to happen he had not the slightest idea.

A few weeks later Mr. Sulzer visited the neighborhood again and came to the house of the man of the liberal heart. It was just about dinner time and the man was unhitching his horses. But he could not wait till he got to the house before telling his remarkable story. He took Mr. Sulzer at once to his cabin door and showed him a spot above the door that looked as if some clay had been attached and had fallen off. Then the pioneer told what had happened.

When he reached home that Sabbath, after he had pledged his five dollars for the library, he found a big swarm of bees hanging over that door and could not get into the house until he had hived them. It was the biggest swarm the man had ever seen.

"You may be sure of that," said Mr. Sulzer, "God never does things by halves."—DR. J. Y. EWART.

PRACTICAL

EXPOSITORY PREACHING

By LEWIS T. CORLETT

III. Benefits to the Congregation

IN A former article some of the benefits to the preacher were enumerated. The Scriptures always picture the prophet, priest and preacher as a guide to the people, as an example to the flock, as holding up a standard for the people. This is true today as in every other generation. As water cannot rise higher than its source, so the ideals, standards and motives of the majority of the congregation will not rise higher than those of the preacher. Through the avenue of expository sermons the pastor or preacher finds a way to give the people the proper standards, both by example and precept. The following are a few of the many helpful reactions upon a congregation from the use of expository sermons.

1. DEVELOPS A DESIRE FOR BIBLE STUDY.

Many church members read little in their Bibles because they have never learned how to study it. Others have become perplexed on account of passages hard to be understood. As the preacher unfolds a passage, short or long, by the expository method, many persons in the audience will see new ways, better means and finer avenues of approaching God's Word; they will see in it treasures both new and old; they will behold its beauty as unfolding in its setting and purposes; they will naturally long for a greater and deeper knowledge of the Word for themselves. As they go to their homes, they will open their Bibles to the passage the sermon dealt with and with the remembrance of the bounteous feast enjoyed from that portion, they will move out into farther fields of pasturage.

As the man of God unfolds the Bible through expository methods, some members of the congregation will see the method he uses and will attempt to apply that system of study in their own Bible reading; they will try it on other passages until many seemingly hidden passages will be opened to them and with the revelation of

new truths will come deeper desires to know more of the Word.

2. GENERATES A CONSTRUCTIVE ATTITUDE IN THE MINDS OF THE PEOPLE.

Many times church problems and divisions can be laid at the door of destructive preaching. Many passages of Scripture can be separated from their setting and be made to appear destructive in their essence and principles and in the hands of many preachers are used to give a picture of God as one who delights to send people to punishment and to hell. There are many passages of Scripture that seem to be condemnatory in their meaning, and if taken alone bring a destructive message. But after careful study of God's Word all must agree that these passages are just parts of a larger message that desires the salvation of souls and the upbuilding of believers. The foundational principles and motives of the Bible are all constructive and if these seeming destructive passages are taken in their proper setting and in their larger messages, they are found to be warnings of what will happen if God's constructive message is ignored. Sin is destructive and most of the agencies of the world are debilitating in their effects upon the Christian life. The people need a picture of God's entire plan and purpose to see His constructive ideas for all men. This can be portrayed only through the use of biblical passages in their entirety. This is best applied through the principle of expository preaching and as this method is used, it will give the people the proper conception of God, a Being of love and justice, trying to lift fallen man out of sin and degradation; it will give the members of the church the proper insight into the great building program of the church; it will bring the individual to the realization, that, if he would fit into God's plan of operation, he must study to make his life with its teaching, its influence, and its example constructive and uplifting to all men.

3. UNIFIES THE CHURCH

Biblical preaching serves to solidify and unify

the members of any congregation into a working phalanx of God's great army against sin and wickedness. The first need of any church is to have contented, satisfied people. As that number increases or decreases, the church is unified or divided. The command to the preacher is to "Feed my sheep." Also the other command overshadows and provides a method to fulfill the former, "Preach the word." There are many sermons, while delightful to listen to, are very poor in nourishing food. A little Bible is mixed with a lot of other material which pleases for the moment but produces little strength for the battles of life. The preaching of expository sermons, not only delights the soul at the time of delivery, but also gives the individual nourishment, strength in the inner man, and help for the active duties before him. As the Word is unfolded and revealed the people feast on it, grow fat in their souls, become happy and contented with the program of the Church, while the world looks on and says, "Behold how they love one another."

The giving of biblical expositions produces in the mind of the people an expectancy as they approach another service. They know that they will receive some message from God's Word that will be beneficial and helpful to any and all who come. They approach the service with a meditative mood of worship, expecting God to speak, waiting to hear the messenger of the cross exalt Christ and His life with its beautiful gospel message; they approach the church house as the sanctuary of God where they will hear, not hobbies or nonessentials, but a message dealing with the fundamental things of God's Word and their needs and development. This develops a worshipful spirit in the congregation that will be a mighty bulwark of strength to the preacher in the delivery of his message; that will produce the right atmosphere to influence men and women to seek God; that will surround the entire congregation with the realization that God will and does speak to His people.

This naturally increases faith. The writer to the Romans gives this beautiful expression, "So then faith cometh by hearing and hearing by the word of God." Expository preaching is the unfolding and explanation of the message of God through His holy Word. This deals with the character of God, His past works, His present activity, and His promises of future benefit and deliverance. As the man of God brings message

after message of this type to the people they will realize that God is able to do all things, that He has delivered His people in the past, that He is the same as in days of yore and that He is abundantly able to handle the present situation. Faith is increased and strengthened, the eye of faith sees God, the hand of faith grasps God, and the voice of faith cries out, "God is able, it can be done." Biblical expositions enable the children of God to laugh at impossibilities and cry, "It shall be done." Faith is the need of the hour. "Faith cometh by hearing and hearing by the word of God," so the clarion call to the minister is to study to expound the Word more accurately and efficiently.

4. GIVES THE CHURCH THE PROPER VISION.

D. L. Moody said that the motive of the Bible was "a lost man and a seeking Savior." Casual reading of God's Word does not reveal this. As the preacher progresses, with the expository method, he will be filled with this motive, the people will see it and feel it and it will become part of their spiritual being. In so doing they will get the proper conception of the work of the Church, the salvation of lost humanity and the upbuilding of men and women in Christian character. The church today has become in many places a house of entertainment, and when compared to the amusement the world offers, it offers very little of that. The reason for this is that both preacher and people have lost the motive power of the Bible. This will not occur in a church where the preacher is careful to present a whole Bible to his people. They are dependent upon his leadership and if he will do a lot of expository preaching, he will become filled with the passion behind the motive of the Book, the people will be stirred and endeavor to rise to God's expectations.

5. GIVES THE PEOPLE PROPER MOTIVES.

The Christian life is one of right motives manifesting themselves in daily contact with others. Salvation is the implanting of proper motives and spirit in human nature. As persons listen to the exposition of biblical truth, they will begin to realize that being is the most important thing before God; that, according to the standards of the New Testament, the individual is going to be judged according to his motives as well as his deeds. Both will come into judgment, but in comparison with the Mosaic law, more stress is laid on motives because they are

the source of the deeds. As the people listen to the unfolding of portions of the Scripture, they will soon see that God requires purity of motive, purity of affection, purity of intent, and will realize that purity of heart and holiness of life are inherent standards of the Bible and the requirements of God for individual life and conduct. Jesus said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." As the people listen to the message from God's Word, their hearts hunger and thirst after the best that God has and they long to have the mind of Christ as their mind; to pray, "Not my will, but thine be done;" to reach out for the same motives which control the heart of God.

Also the preaching of expository sermons brings the individual face to face with his responsibility to do something for God. Motives demand action or they will die. The more a person rightly divides the Word of Truth, the more he longs to assist in God's great plan of salvation. The more biblical preaching a person listens to, the more he realizes that God is depending upon him to reach the person next to him. Biblical preaching brings personal activity and arouses the person to do his best in service to and for God.

Christ said, "If I be lifted up, I will draw all men unto me." The task of the preacher is to lift up the Christ, exalt Him, talk of His message, His power as a Redeemer and Savior, and His ability to keep in the midst of all surroundings. As this is done the church will desire more and more of His message as revealed in the Bible; they will unite to carry out His great plan and purpose; and they will realize, more acutely, their personal responsibility to do so.

A LETTER ABOUT SERIES OF SERMONS

The following letter from Pastor Lloyd Byron of Livermore Falls, Maine, contains some splendid suggestions. And I hope a number who read his communication will find it possible to respond to his request for other material of the same kind. Please respond promptly, brethren.—EDITOR.

EDITOR, PREACHER'S MAGAZINE:

Dear Brother in Christ:

I am writing this letter to call for the initiation of a department in The Preacher's Magazine to be called "The Forum," or "The Idea Exchange," or "The Letter Box," or any name you

may suggest that proves apropos. And the reason I call for such a department is to give publicity to a question I have to submit and to furnish an avenue through which I may receive my answer.

And here is the question: What sermon series have you preached during the preceding months? And what were the titles of the individual messages and the bibliography used in the preparation of them all? (This is proposed as a general question reaching all the subscribers to the paper.) And to prove that I am as willing to give as to receive, or to start the ball rolling I report the following as some of the series I have preached with some record of my source material:

"The Temptation"—There were five sermons in this series; one in introduction, one for each of Christ's temptations, and one in conclusion. My sources: "The Christ We Forget," by Wilson; "Farrar's Life of Christ;" "The Crises of the Christ," by Morgan; "The Christianity of Jesus Christ," by Pearse; "Godet's Commentary on Luke"; and the, "Neglected Theme," by Williams. Other books more incidentally.

"Tabernacle Types"—There were four sermons in this series and they treated more especially the tabernacle with its furnishings. Sources: Commentaries, "Christ in the Tabernacle," by Simpson; "Shadow and Substance," by Walker; and "Potter on the Tabernacle.

"Expositions of the Lord's Prayer"—and seven sermons in the group. Sources: Commentaries, "The Prayer that Teaches to Pray," by Dods; "The Model Prayer," by Boardman, and "The Model Prayer," by Jones.

"Studies in Prophecy"—six sermons in the series. Sources: Commentaries, Seiss, Messenger, "Lectures on the Book of Revelation" by Lincoln; Blackstone, "Prophecy and the Lord's Return," by Gray, "A Text book on Prophecy," by Gray.

"After Death—What?"—and five sermons: "What is Death, Immortality, the Day of Judgment, Heaven? For Whom Is There a Hell?" Sources: Commentaries; "Lost Forever," by Townsend, "Doctrine of Endless Punishment," by Shedd, "My Faith in Immortality," Barton, "The Christian Belief in Immortality," by Snowden.

"The Making of a Scriptural Christian"—sermons on "Conviction for Sin," "Repentance and Its Accompaniments," "The Demand for the New

Birth," "The Effects of Conversion," "Blessed Assurance," "The Supernatural in Sanctification." Sources: Theologies, Commentaries, standard works on holiness.

And these subjects are sufficient for a starter. If through the columns of The Preacher's Magazine I can get on the track of more, I shall be indebted indeed.

HINTS TO GROWING PREACHERS

By C. WARREN JONES

What is your record when it comes to the Annual Assembly and the Mid-year Preacher's Meeting? Do you arrive in time for the first service? or are you from one to two days late? It seems that a few of the brethren have the idea, that all that is necessary is to get into the assembly long enough to make their report. Some have formed the habit of leaving on Friday evening or Saturday. Surely the trend at this point is in the wrong direction. You owe it to the General Superintendent, the church entertaining the assembly and your brethren in the ministry, to arrive at the assembly on time and remain until adjournment. Surely your work at home will not suffer during the time of the assembly.

"I will wash my hands of all the finances." No, you will not, if you have any idea of succeeding in the ministry of the Church of the Nazarene. Our pastors cannot divorce themselves from the finances. If you cannot raise money and finance your church, there will soon not be any place for you. If you feel your weakness on this point, there is only one thing to do, and that is to throw yourself into the task. Study and plan and work until financing the church becomes a pleasure. It can be done.

"Our pastor is lazy," that is the remark made by a friend of a certain pastor. Why? Simply because he lounged around the house during the morning hours when he should have been in his study down on his knees or poring over his books. In the afternoon the pastor was killing time when he should have been out calling on the people, praying with the sick, encouraging the weak and making new friends.

As a pastor, make preparation for the Sabbath day. It is not all in preparing a sermon. If you

have done that and done it well, you are to be commended. It is not all in saturating your sermon with prayer. That should be done by all means. The question is, do you come up to your services on Sunday morning physically fit? Allow me to drop this word. Do not stay up until midnight Saturday, and then "sleep in" Sunday morning and then hurry to get to your pulpit and think that you can be at your best. It will be far better to retire at a reasonable hour, arise early, take a good brisk walk of several blocks and possibly go through some exercises, eat breakfast and have time for your morning devotions. In this way, you will come up to your morning service wide awake. Your mind will be active and you will be able to put your soul into your day's work.

GEORGE WHITEFIELD AND SOME BIBLE VERSES

By E. WAYNE STAHL

IN THE career of the marvelous evangelist, George Whitefield, we find certain Scripture passages figuring at times in a way that makes such verses of unusual interest. Let us consider some of them.

Whitefield gloriously obeyed the Bible mandate, "Preach the word." His chief theme was the necessity of regeneration. One day someone said to him, "Why do you preach so often from the text, 'Ye must be born again?'" With great earnestness he replied, "Because you *must* be born again." The revivalist was a close friend of Benjamin Franklin. Writing one day to the statesman-scientist he penned these words: "I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity I would now honestly recommend to your diligent, unprejudiced pursuit and study of the mysteries of the new birth. It is a most important and interesting study, and, when mastered, will richly repay you for all your pains. One at whose bar we are shortly to appear hath solemnly declared that without it we cannot enter the kingdom of heaven."

Concluding a sermon one day on the subject of the "New Birth" he used these words of Scripture, "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits" (Song of

Sol. 4:16). What a beautiful and appropriate ending for a message emphasizing the renewal and usefulness of a life that has been "born from above."

Whitefield believed in the "exceeding sinfulness of sin" and insisted on the necessity of repentance as a preliminary to the new birth. As Whittier in his great poem on Whitefield expresses it:

"Up and down the world he went,
A John the Baptist crying, 'Repent!'"

Once when preaching in London he had in his audience a celebrated comedian named Shuter, who at that time was winning fame for himself on the stage by acting in a play in which he played the part of a character "Ramble." In the course of his sermon the preacher noticed the actor opposite him and in tones of tenderness cried out to him: "And thou, poor Ramble, who hast long rambled from Him, come thou also. Oh, end thy ramblings by coming to Jesus." The effect on the audience and on the actor himself was tremendous. Must not the evangelist have been thinking of the words Isaiah when he made the touching appeal, "All we like sheep have gone astray. We have turned every one to his own way?"

Whitefield startled England by being the beginner of preaching in the open air. His first sermon out of doors was spoken from a hill called Hanham Mount, at Kingswood, where he preached to the poor, barbarous coal miners. Very fittingly he had for his text on this occasion part of Jesus' Sermon on the Mount, "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: and he opened his mouth and taught them, saying, Blessed are the poor in spirit, for their is the kingdom of heaven" (Matt. 5:1, 2, 3).

On more than one occasion Whitefield's texts had a peculiar (almost comical) appropriateness to the situation. One day a minister who bitterly opposed him preached a sermon directly against him, having for the text these words from Acts 17:6, "Those that have turned the world upside down have come hither also." But at the very same time Whitefield in the same city was delivering a discourse against his ministerial opponent (whose name was Alexander Garden) and was using for his text the words of Paul, "Alexander the coppersmith did me much evil" (2 Tim. 4:14).

Whitefield was one day preaching at a place

near Bristol, England, but (tremendous power that he was in the pulpit) at this time he was unable to proceed with his message because of the antics of a professional clown, who distracted the attention of the hearers. Despairing of making any progress he asked his friend, Howell Harris, a mighty preacher, to see what he could do. Harris took his place on the platform and in a voice of thunder announced his text, "The great day of his wrath is come, and who shall be able to stand?" (Rev. 6:17).

The clown brazenly shouted out, "I am able." Then Harris in awful tones roared, "What! such a poor contemptible worm as thou art!" As soon as these words were spoken the poor buffoon fell to the ground helpless. He had been overcome by a peculiar trembling, from which he never was cured.

It was said of the apostle Paul that he was always running into a revival or a row. Revivals and rows were the order of the day for Whitefield. Disturbed repeatedly in his preaching by mobs he once decided to appeal to the courts against certain of his riotous opposers. The case came off at the Gloucester Assizes and the five accused ringleaders of the mob were found guilty. Rejoicing in the triumph of right Whitefield preached on the evening of the day of trial from the words, "By this I know that thou favourest me, because mine enemy doth not triumph over me" (Psa. 41:11).

In all his tribulations the great preacher was able to say, "Thanks be to God that giveth us the victory through our Lord, Jesus Christ." His little baby son had died; the father's heart was broken; friends urged that he desist from preaching until the little boy was buried; but he recalled a saying of good old Matthew Henry, "Weeping must not hinder sowing," and in the interval between the death and funeral preached from the text, "All things work together for good to them that love God" (Rom. 8:28).

I have not learned the text of the sermon that day he was preaching before some sailors in New York City. But I wonder if the Scripture might not have been Acts 27:13, 14, "And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence they sailed close by Crete. But not long afterward there arose against it a tempestuous wind." For this is the way Whitefield preached to those mariners, "Well, boys, we have a clear sky, and are making fine headway over a smooth sea, be-

fore a light breeze, and we shall soon lose sight of land. But what means this sudden lowering of the heavens, and that dark cloud rising from beneath the western horizon? Hark! Don't you hear the distant thunder? Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves arise and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam ends. Then what next? The seamen were so carried away by the vividness of this appeal that they sprang to their feet and shouted, "Take to the long boat!"

Thirteen times the Great Awakener crossed the Atlantic Ocean. Truly he was "in perils in the sea." Many of his nautical references were due, doubtless, to his extensive marine voyaging. He had started on his last trip to America. Before his ship finally left the English port he had time to write a line to one of his preachers. In this letter occur these words: "Just now we have taken up the anchor; and I trust my anchor is within the veil." Of what scripture was he thinking when he penned that sentence? Certainly of the words in Hebrews 6:19, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."

Whitefield was preaching one day in Plymouth, England. A young man of twenty-six, working in a shipyard, heard at a great distance the wonderful voice of the evangelist. The youth said, "The preacher is mad. But let us go and hear him." He persuaded half-a-dozen of his friends to accompany him. They filled their pockets with stones to throw at the evangelist. His text was, "May we know what this new teaching is?" (Acts 17:19, R. V.). The young man was amazed by the coincidence of the text with his own curiosity. As a result he went to hear him again the next evening and at the third hearing was converted and became one of the most useful preachers of the great Methodist movement in England—Henry Tanner.

Somewhat similar to this story of Tanner's salvation is the account of another young man who was listening to Whitefield preaching to a large crowd, and who, to gain a better view, had climbed a tree. The speaker saw him, and referring to tree-ascending Zacchæus exhorted him to "Come down and be the Lord's." The one addressed obeyed, was converted, and became a minister.

Though Whitefield was very tender in his preaching, seldom speaking without weeping over the lostness of sinners in his audience, he spared not to declare the terrors of the gospel, as well as its comforts. Preaching out of doors one day he opened his Bible and read his text, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Proceeding with the message he heard a shriek of fear from the midst of his vast auditory. The pastor of the place went to the spot where the disturbance was taking place, and soon cried out, "Brother Whitefield, you stand amongst the dead and the dying; an immortal soul has been called into eternity." One of the people in the crowd had fallen dead! Again the sermon was begun. A second time a shriek was heard among the listeners. What unspeakable awe swept over the thousands assembled to hear the great orator when they learned that another soul had passed from the seen to the unseen, from the temporal to the eternal! But Whitefield finished that sermon calmly "in a strain of tremendous eloquence."

A secret of his immense success was his having the spirit of the lines:

"I preached as never sure to preach again,
And as a dying man to dying men."

Another factor in his triumphant career was his compassion for souls "without God and without hope in the world." Having turned many of these to righteousness he shines as the stars forever and ever (Dan. 12:3).

In a Congregational church in Rodborough, England, is a favorite chair of George Whitefield. On it are seen these lines,

"If love of souls should e'er be wanting here
Remember me for I am Whitefield's chair;
I bore his weight, am witness to his fears,
His earnest prayers, his interceding tears.
This holy man was filled with love divine.
Art thou the same? Sit down and call me
thine."

Never try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old gravestone said of the dead man: "What I spent I had, what I saved I lost, what I gave I had."—C. H. SPURGEON.

THE OLD METHODIST DISCIPLINE

By W. G. SCHURMAN

I WAS recently very much interested in reading the Methodist Discipline of 1904. I do not know how much it may differ from the one of more recent print. My conscience was not only stirred, but plowed, by the perusal of said Discipline, particularly the rules for the preachers' conduct. It begins by saying, "Be diligent, never be triflingly employed; never trifle away time, neither spend any more time at a place than is strictly necessary. Be punctual; be ashamed of nothing but sin. A preacher of the gospel is the servant of all. Speak evil of no one because your words especially would eat as doth a canker; keep your thoughts within your own breast until you come to the person concerned. You have nothing to do but save souls. Therefore, spend and be spent in this work." These are a few of perhaps a dozen rules laid down for the preachers' conduct.

What a blessing it would be if all of us Nazarene teachers would follow those rules.

Under the heading of "Spiritual Qualifications," it says that the means of grace are either instituted or prudential. The instituted are prayer—private, family and public; searching the Scriptures, reading constantly some part of every day regularly all the Bible in order, meditating at said times. Under the heading of "Fasting" it asks the question "Do you use as much abstinence and fasting every week as your health and labor will permit?" It then goes on to say that prudential means we may use either as Christians, Methodists or as preachers.

As Christians, "what particular rules have you to grow in grace? what arts of holy living? As Methodists, do you ever miss your class? as preachers, have you thoroughly considered your duty, and do you make a conscience of executing every part of it?" "Do you steadfastly watch against the world? Do you deny yourself every useless pleasure of sense, imagination, honor? Are you temperate in all things—for instance, do you use only that kind and that degree of food which is best both for body and soul? do you eat no more at each meal than is necessary? Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature as a gift of God and labor to profit thereby." Then commenting on the above, it

says, "Never can you use these means but a blessing will ensue, and the more you use them, the more you will grow in grace."

Under the heading of "The Profitable Use of Time," it states, "As a general method of employing your time, we advise you, first, as often as possible to rise at 4:00; from 4:00 to 5:00 in the morning, and from 5:00 to 6:00 in the evening, meditate, pray and read the Scriptures. From 6:00 in the morning until 12:00, wherever it is practicable, let the time be spent in appropriate reading, study and private devotion." Under the heading "Union Among Ourselves," it states that "If we are united what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people. In order to a closer union with each other, First: let us be deeply convinced of the absolute necessity of it; Second: Pray earnestly for, and speak freely to each other; Third: When we meet, let us never part without prayer; Fourth: Take great care not to dispute each other's gifts; Fifth: Never speak lightly of each other; Sixth: Let us defend each other's character in everything so far as is consistent with truth."

Man! Man! but if our ministry could live up to these rules; what holy fires would break out in our congregations, and how the children of God would take on new strength!

Under the heading of "Pastoral Fidelity" is quoted these words: "I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at His appearing to preach the Word; be instant in season and out of season, reprove, rebuke, exhort with all long-suffering." It then goes on to say that "this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day, and how can you walk and talk and be merry with such people when you know their case. When you look them in the face you should break forth into tears as the prophet did when he looked upon Hazeal and then set upon them with the most vehement exhortations. Oh! for God's sake! and for the sake of poor souls, bestir yourself and spare no pains that may conduce to their salvation. What cause have we to mourn before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ, and why might we not have done it sooner. There were many hindrances, and so there always will be, but the greatest hindrance is in ourselves in our lit-

tleness of faith and love." The discipline goes on to say, "But it is objected that this will take so much time that we shall not have leisure to follow our studies. We answer First: Gaining knowledge is a good thing, but saving souls is better; Second: By this very thing you will gain the most excellent knowledge—that of God and eternity; Third: You will have time for gaining other knowledge too, only sleep no more than you need and never be idle or triflingly employed, but, Fourth: If you can do but one, let your studies alone. You ought to throw by all the libraries in the world rather than be guilty of the loss of one soul."

Brethren, this is pretty strong language. If I were to say it, it would be dubbed "the senseless mutterings of an uneducated man," but these are the reflections of the best blood in the old M. E. church; the exhortations of her ablest bishops. Under this same heading it goes on to say, "Why are we not more holy? Chiefly because we are enthusiasts" (and in Wesley's day an enthusiast was the name given to a "fanatic"). "Looking for the end without using the means. To touch only two or three instances—who of us rise at 4:00 or even 5:00 when we do not preach. Do we know the obligation and benefit of fasting or abstinence? How often do we press it: *The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habit of neglect of a plain duty.*"

Brethren in the Nazarene ministry, is this true? Do we believe that the neglect of fasting or abstinence, and the failure to arise in time to find the hour for prayer, is enough to explain the feebleness of so many of our churches? Now it may be said by the readers of this article that we are living in a different age, and we do not go to bed as early as Mr. Wesley did, but candidly now brethren, do we make time to pray? Recently the question came up in our home of purchasing an oil heater. This style of heater can be automatically arranged to let the temperature down any time during the night, and then by a clocklike system automatically start it off perhaps an hour before you arise, putting the temperature at 72 degrees before you get out of bed. Mrs. Schurman and I discussed it. I think I am able to buy it. I have always received a pretty good salary, and it is not a question of money, but the tendency would be we said to lie abed and not get up until the house was warm.

Therefore, we continued at least for another year the coal system of heating, and while we are down in the basement getting the fire started, we take some time in prayer. This gets us out early, and we have made time whether we wanted to or not. We confess to lying in bed later in the summer, but we found out this during the years of our ministry, we can make time to pray if we will.

On the question of abstinence or fasting—our dear Brother Morrison has been hammering away, and continually keeping before us in the columns of both the *Herald of Holiness* and *The Other Sheep*, that this one practice alone, of giving up one meal a week and devoting the time consumed in eating that meal in prayer for foreign missions, and the giving of the price of that meal to the foreign missionary work if participated in by every Nazarene, according to the last census of our church membership, would give \$1,300,000 a year to spread the gospel to the ends of the earth. But we will suppose that one-half the folks only took part in this plan. That would give us \$650,000 a year—estimating the membership at 100,000, which would be practically twice as much as we now raise by wringing our hands and pleading and crying, urging and pressing the claims of Missions upon the people.

I am beginning to think, brethren, that it is not some new system we need, but the working out of some old system that has been tried and found effective. Brother Chalfant appointed a committee recently to arrange a few simple rules for developing and deepening the spiritual life of the pastors and people of the Chicago Central District. After prayer and considerable thought the three following simple rules were placed on a vest-pocket size card, with proper space for people to sign their names. Here is the gist of the card:

By God's help I will, as regularly as possible, do the following:

- (1) Read my Bible for devotional purposes each day.
- (2) Spend some time in secret prayer each day.
- (3) Try to speak to one or more persons about their souls each day.

I am telling you now, folks, that if 100,000 Nazarenes would scrupulously follow those three simple rules, something within the range of possibility of every member of our church; some-

thing which we not only ought to do but should do in order to keep our own soul alive and on fire, the result would be so far-reaching as to make heaven rejoice and shake the very gates of damnation. Let's go in for making 1932 the greatest year of our life, and develop a passion for souls such as we have never known. I beg of you, brethren, do not think I am crotchety and grouchy, but as I read my Bible I find that the danger to which Israel so easily succumbed was becoming like the nations round about them, and if we do not watch and fight and pray, and determine to be different from the average preacher, and cry to God for His help, we will awake to the fact that we have the name that we live but are dead. God help us to be willing to pay the price, so that we may give an account of our ministry with joy in that day when we shall stand before our Maker.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

In every walk of life today there is a hue and cry after the unusual and unique. George Ripley enjoys a good income catering to this trend. Business men, letter writers, advertisers are in a frenzy to escape the trite and the ordinary. So much so that often the selling argument is lost sight of in the novelty of its presentation. Dr. James I. Vance, a minister of Nashville, Tenn., has undertaken a delicate piece of work with singularly commendable results in preparing a series of sermons containing much of the vernacular and breezy phraseology of the street. And Dr. Vance is a Presbyterian! The book, *SERMONS IN ARGOT* (Richard Smith, \$1.50), according to the author's Foreword, "is an effort to climb down from sermonic stilts and to get rid of starch in order to hand to hungry souls the bread of life."

There are twenty sermons all told, each one properly based on a text of Scripture. As one might expect there is an abundance of pointed illustrative matter; sentences are terse; points of contact are attention compelling. Here are a few of the subjects: Go Getters, Down and Out, Does It Pay to Pray? Capitalize Your Slack,

The Creed of a Gimper, A Rich Crook, Tertius the Stenographer, A Young Thoroughbred, etc. Doc Vance, our hats are off to you, you have put this one over with a bang!

PRESENTING THE GLORIOUS GOSPEL is a series of discussions with preachers on the principles and practices of evangelism by Oscar L. Joseph (R. Smith—\$1.50). Perhaps many of our readers will remember the author's former volume, "The Dynamic Ministry," a book that every preacher should beg, borrow or buy. In the first chapter, *Spiritual Morale*, Dr. Joseph says, "The spirit of any age affects all its institutions and activities" and from here on the trend of the discourse is obvious. Other chapters are *The Wonderful Assurance*, *The Divine Energy*, *The Empowering Practice*, *The Creative Passion*, *The Personal Equation*, *From House to House*, *The Book of Life*, *Education and Evangelism*, *Preacher and Pastor*. This is not essentially a book of methods and technique but one that deals with principles, causes and effects, cognizance of changing conditions and modern points of view into which we must impenetrate the unchanging and glorious gospel. The twelve chapters are replete with sermonic suggestions.

HOW TO PREPARE AN EXPOSITORY SERMON by Harold E. Knott (Standard \$1.00) is brief, practical, thorough—a book that every preacher should read and if possible own for rereading and reference. It is a text book on expository preaching, conceded to be the most difficult of all types of pulpit presentation. An opening chapter briefly states the case for *The Value of Expository Preaching*. Then, *The Sermon Outline*, with general suggestions and an example of just how to do it. Following: *The Scripture*, *The Theme*, *The Introduction*, *The Main Divisions*, *The Development* and several further chapters each one holding strictly to the subject. There's a tremendous amount of information within the covers of this book and I commend the publishers for bringing it out at the popular price of one dollar.