

Our Bargain Table

FOR some time we have been advertising in each week's issue of the Herald of Holiness two or three books at cost prices. These "close out" offers have met with a satisfactory response. In several cases we have sold out our entire stock. We still have on hand quite a number of these odds and ends and are listing here the titles of such books, the regular retail prices and the special prices at which they are offered. This is an unusual opportunity for ministers and laymen to purchase worthwhile books at a substantial saving.

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J. B. Chapman, D. D.
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THE RIGHT MAN IN THE RIGHT PLACE

By THE EDITOR

A PREACHER who was closing a long and faithful career as a minister without ever having held what is called "a good appointment" cast about and discovered that a good many preachers who have done well in large churches failed in small ones. Some of the very men of his acquaintance served in churches that he afterward served and could not make the small church go. But later there came openings in "better opportunities" and those preachers became known as "great successes." But this aging preacher was encouraged by being able to think that he had had fair success in places where these more gifted ones failed.

Casting back for an illustration this preacher whose work was now pretty well behind him said, "It is like rolling a rock up a hill. I have been among those who rolled a big rock one-tenth of the way up the hill and this drew no one's attention. The others are like the man who rolled a small rock clear to the top of the hill and thus secured applause. But we must wait for Christ to say who really did the noblest work."

It would never do for a young and active preacher to meditate as this veteran did—such a course would become a snare and a pitfall. But for one who is in the act of taking off the harness to do it is quite consistent, if it be done in a modest and sweet spirit. But for all of us the principal lesson regards the necessity of finding the place where we can best serve. There are a few preachers who seem capable of succeeding almost anywhere. There are others who fail in some places and yet succeed in others. It is therefore unsafe to hastily dub any preacher either a success or a failure—only time can tell.

Some preachers have failed throughout most of their career because they never did find just the place where they were a fit. And they may have been somewhat victims of circumstances or of the blunderings of others in this matter. They could have served a rural or small town charge successfully, but they always "plugged in" in the city. Or perhaps it was the opposite: they would have built in the city, but they destroyed in the country, etc.

There have been other preachers who succeeded in one place and then either in their own arrogance or upon the basis of the blunderings of others undertook a task for which they were unfitted and their sun went down behind a cloud.

There are a few preachers, many of whom are limited in their capacity, whose changes seem to be of divine ordering and whose onward course leads upward also. These men are by no means capable of succeeding everywhere. They are capable of success only in certain places and they are fortunate in finding those places, and in being wise enough to stay in them.

A certain amount of seeming failure, especially in the early years of one's ministry, may be the life of the preacher. The medicine is bitter, but its results may be quite necessary. And too constant success is a test even for a seasoned field hand. Not that we would prescribe occasional failure as the only remedy, but that we would be on guard against the diseases that failure is recommended to cure. However, our principal thought in this connection is that divine guidance is an important factor in the preacher's life, and while constant profession of being led of God in the things one does is no mark of either modesty or safety, yet aside from one's own personal relationship to God there is nothing more important than finding the right place in which to serve one's day and generation, first, last, and at all times; for, say what we will, time and circumstances do enter in, and the truly successful preacher is the one who comes to the kingdom for just "such a time as this"—the right man in the right place.

There is aversion to the idea of appraising a preacher by his ability to raise money, just as there is also aversion to selecting "husband timber" on the basis of money. And yet we know that it is incumbent upon the husband to find a way to make a living for his family, and likewise it is incumbent upon the preacher to find ways to finance his church. This does not mean that he must bore the people with talks about money. But it does mean that he must organize the finances of the people and furnish inspiration and information that will make the support of the church a joy and pleasure. If the preacher cannot find ways and means and the finances of the church break up there is no way to save the preacher from the charge that he has failed. This applies not only to the local but also to the denominational program.

Learn in Christ how possible it is to be strong and mild, to blend in fullest harmony the perfection of all that is noble, lofty, generous in the soldier's ardor of heroic devotion; and of all that is calm, still, compassionate, tender in the priest's waiting before God and meditation among men.—ALEXANDER MACLAREN.

Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly and pulls continuously, with all his might.—C. H. SPURGEON.

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DEVOTIONAL

THE GLORIOUS CHURCH OF GOD

MESSAGE FIVE

By P. WISEMAN

The Holy Laity Composing the Church—The Bondservants of God

BRETHREN, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and the ministry of the Word" (Acts 6:3, 4).

These words were spoken to the laity of the early church. They show, to a large degree at least, the influence and Christian character of the early church laity, namely, "men of honest report, full of the Holy Ghost"; at the same time, the chief work of the ministry is suggested, as in verse four.

What a wonderful laity composed the early church! What "good report" concerning them, and what good religion, "full of the Holy Ghost." Note where the church placed the emphasis when they needed men for certain offices. Is this not workable today? Nothing can take the place of a Holy Ghost experience.

You dear laity, you men and women of God, have your place in this great program. Without you, without your co-operation, there could be no advancement.

During these last days, we, as a ministry, have been talking to ourselves, going down before God, seeking His mind, and that great qualification which is divine. You good laity would be disappointed if we had no word for you.

May we direct your attention, then, to some points of similarity between the Christian ministry and the laity.

THE SAME GREAT INSTITUTION

We are members of the same "general assembly and church of the firstborn, whose names are written in heaven"; members of the same divinely originated church; and as members of His body, we function, perhaps, under a denominational name.

This great missionary and military institution bespeaks the fact that her members should be missionaries and good soldiers of the cross. But are we?

THE SAME GREAT CAUSE

The cause is one. This naturally follows from what has been said. We labor in the same great cause, the glorious cause of Christ. We are all "workers together with him."

God is depending on His people. He has no hands but our hands; no feet but ours; no lips but ours. He depends on us. He works through us. We are to be vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work.

We are called to suffer with Him. This is a challenge to the laity as well as to the ministry. The promise is, "If we suffer with him, we shall reign with him." We are called to suffer with Him in the same cause, the blessed cause of Christ; suffer with Him from the same source—the world, the flesh and the devil; suffer with Him in the same spirit of meekness and gentleness; suffer with Him to the end, the spread of the glorious gospel of Christ; the extension of His kingdom in the world.

Beloved, we are one in this work. We are called to spend and be spent for Him. No person can put the responsibility on some person else, and say, "I am free."

THE SAME DEEP DEVOTION

Here is a clipping from a letter written by Rev. John Wesley to his brother Charles. It illustrates our point clearly:

"What has hindered the work? I want to consider this. And must we not first say, we are the chief. If we were more holy in heart and life, thoroughly devoted to God, would not all the preachers catch fire, and carry it with them throughout the land?"

"Is not the next hindrance the littleness of grace (rather than of gifts) in a considerable part of our preachers. They have not the whole mind that was in Christ. They do not steadily walk as He walked. And, therefore, the hand of the Lord

is stayed, though not altogether; though He does work still. But it is not in such a degree as He surely would were they holy as He that hath sent them is holy.

"Is not the third hindrance the littleness of grace in the generality of our people? Therefore, they pray little, and with little fervency for a general blessing. And, therefore, their prayer has little power with God. It does not, as once, shut and open heaven.

"Add to this, that as there is much of the spirit of the world in their hearts, so there is much conformity to the world in their lives. They ought to be bright and shining lights, but they neither burn nor shine. They are not true to the rules they profess to observe. They are not holy in all manner of conversation. Nay, many of them are salt that has lost its savor, the little savor they once had. Wherewith then shall the rest of the land be seasoned? What wonder that their neighbors are as unholy as ever?"

We are called to a life of devotion. No exception here.

THE SAME PERFECT CONSECRATION

"It is true God calls some to the active ministry, calls them to leave all, dispense with all worldly entanglements, and devote themselves wholly to His work; but it is equally true God calls all alike to the same spirit of entire consecration, the same glorious spirit of sacrifice. If we are allowed by God to continue in business, continue on the farm, it is that we "may have to give to him that needeth"; that we may have something with which we may stand by the cause and support the gospel of Christ.

The cause is most worthy of our support; for it is the cause of Jesus Christ; and "the labourer is worthy of his reward." We cannot and dare not hoard up while our brethren in the ministry are depending on us for their support. While they minister to us in spiritual things we should minister to them in carnal things. We must see that they are supported.

Our consecration must be the same. The ministry must leave all, and the laity must leave all in the same spirit, and seek divine guidance in the distribution of their money to support the work of God. I wonder if we are ready for what God has to say to us on this line. Who is willing with God's money to make possible special and aggressive efforts for the salvation of precious souls? This appears to have been the apostolic order

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when "they sold their possessions and goods, and parted them to all men as every man had need" (Ac's 2:45). Love constrained them. What do we say?

"Take my silver and my gold, not a mite would I withhold."

THE SAME HOLY PASSION

It is reported that General Booth said to King Edward VII: "Your Majesty, some men's passion is gold, and some men's passion is fame; but my passion is souls."

Passion! That is the need. As ministry and laity we need holy passion. We need a heavenly vision with all its accompanying passion. It was characteristic of the laity of the early church. We read in Acts 8:3, 4, "They that were scattered abroad went every where preaching the Word." Say, beloved, if we were called upon to face such a scattering as this, what would the record be? Would it be, "They went everywhere, and—back—slid"? Not so with those early pilgrims. They had the spirit of their Master who said, "The zeal for thine house hath eaten me up." Paul caught the same spirit. He said, "It is good to be zealously affected" (Gal. 4:18). Old Dr. Parker declared that when a church was recognized by the world to have gone clean mad, she was on the high road to conquer the world for Jesus. That is about the opinion the world had of the early church. Lord, give us a holy passion to spread Thy glory. "Thy kingdom come. Thy will be done, as in heaven, so in earth."

A PASSION FOR SOULS

Oh, for a passionate passion for souls!

Oh, for a pity that yearns!

Oh, for the love that loves unto death!

Oh, for the fire that burns!

Oh, for the pure prayer-power that prevails,

That pours itself out for the lost;

Victorious prayer in the Conqueror's Name,

Oh, for a Pentecost!

Cost what it may of self-crucifixion,

So that Thy will be done;

Cost what it may of loneliness after,

So only souls shall be won.

Teach me, oh, teach me in faith to prevail,

Let me Thy fellowship share,

Help me to fill up Thy sufferings below,

Breathing importunate prayer.

How many of you are ready to pay the price in order to be apostolic in devotion, consecration and holy zeal or passion? If you pay the price, it is yours. How many are ready? Will you come for prayer?

I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for that day.
—ABRAHAM LINCOLN.

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By BASIL W. MILLER

Chapter Three—The Source of Wesley's Doctrine

I. INDIRECT SOURCES

1. There are two possible indirect sources for Wesley's doctrine of the witness of the Spirit. His was a very rich heritage coming from the Reformers and the early church. In our discussion of the history of the doctrine of assurance we have seen that practically every type of this doctrine held to the thought of the Holy Spirit witnessing in one form or another with the soul or consciousness of the regenerated that he is a child of God. This is especially true with Luther's doctrine. He affirmed that the Spirit operates subjectively in the soul; whereby the Christian cries, "Abba, Father." The same Spirit, by illuminating the Word of God, wrought within the consciousness of the child of God that calm persuasion that he had been adopted into the family of God. Calvin likewise taught the same. He held that the Spirit witnessed or testified with the human spirit of this adoption. His comments on Romans 8:15, 16 could be no more explicit.

Wesley lived in an age when this doctrine, so definitely reaffirmed by the Reformers, was the common heritage. The Reformers, through necessity, believed that one could have the testimony of the Spirit to the fact that he had been converted. Otherwise they could never be certain that by faith they had been justified as Luther taught. The difference became this: For them this doctrine was not the pivot around which all their theological conceptions revolved, while for Wesley it became the central idea of Christian experience as well as Christian dogma.

2. The second indirect source was the influence

of the creedal statements in vogue in Wesley's time. Creeds are the crystallized thinking of the different churches and individuals. In the creeds of Wesley's age we find affirmations concerning assurance and the witness of the Holy Spirit.

(1) In the *Confession Fidei Gallicana* (French Confession of Faith), which was prepared by Calvin and his pupil De Chandieu, we find this doctrine in germ.

"XXI. We believe that we are enlightened in faith by the secret power of the Holy Spirit, that it is a gratuitous and special gift which God grants to whom He will. . . ."

(2) As we should expect there are no references to assurance or the witness of the Spirit in the *Thirty-Nine Articles* of the Church of England. But in the *Lambeth Articles* (1559), which as Schaff notes are a Calvinistic appendage to the *Thirty-Nine Articles*, we find a note with which Wesley was doubtlessly familiar.

"b. A man truly faithful, that is, such a one who is endued with a justifying faith, is certain with the full assurance of faith, of the remissions of his sins, and of his everlasting salvation."

Herein we find the doctrine of assurance and faith combined, and also the assurance of both present and future salvation. This final position Wesley denied.

(3) The *Irish Articles of Religion* (1615) are based on the *Thirty-Nine Articles* and the *Lambeth Articles*, and show the Calvinistic trend among the Irish churches. They lead up to the *Westminster Confession*.

"37. By justifying faith we understand not only the common belief of the articles of the Christian religion. . . but also a particular application of the gracious promises of the gospel to

¹Schaff, *op. cit.*, Vol. III, p. 371.

²Schaff, *op. cit.*, Vol. III, p. 524.

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the comfort of our own souls, whereby we lay hold on Christ . . . having an earnest trust and confidence in God. . . . So that a true believer may be certain, by the assurance of faith, of the forgiveness of his sins, and of his everlasting salvation by Christ."

(4) In the *Five Arminian Articles* (1610) no reference is made to the witness of the Spirit, nor to the doctrine of assurance. The reason for this may be that the doctrine of assurance was not a point of disagreement, and hence was left out.

(5) Articles IX, X, XI of the *Canons of the Synod of Dort* (1619) refer to the possibility of the assurance of salvation. Canon X mentions this not as a particular revelation, but as one coming from the faithfulness of the promise of God (which is Lutheran in effect). These are given for our consolation, "ex testimonio Spiritus Sancti testantis cum spiritu nostro nos esse Dei filios et hoeredes" (Rom. 8:16).

"Art. IX. . . . True believers for themselves may and do obtain assurance according to the measure of their faith, whereby they arrive at the certain persuasion that they ever will continue true and living members of the Church; and that they experience forgiveness of sins, and will at last inherit eternal life.

"X. This assurance, however, is not produced by any peculiar revelation contrary to, or independent of the Word of God, but springs from faith in God's promise . . . and from the testimony of the Holy Spirit witnessing with our spirit, that we are the children and heirs of God" (Rom. 8:16)."

In effect this is a combination of the Lutheran and the Calvinistic positions. But it gives the promise of Wesley's later doctrine of the witness of the Spirit.

(6) The *Westminster Confession* (1648), with which Wesley was doubtless familiar, bears the marks of the doctrine of the witness of the spirit.

This certainly is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on (a) the divine truth of the promises, (b) the inward evidence of those graces to which the promises are made, and (c) the testimony of the Holy Spirit."

"II. This certainly is . . . an infallible assurance

¹Ibid, Vol. III, 533, 4.

²Ibid, Vol. III, p. 594.

of faith, founded upon the truth of the promises of salvation, the inward evidence of those graces to which these promises are made, the testimony of the spirit of adoption witnessing with our spirits that we are the children of God (Rom. 8:15, 16). . . ."

"III. This infallible assurance doth not so belong to the essence of faith . . . yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence . . . that thereby his heart may be enlarged in peace and joy in the Holy Ghost, . . . and the proper fruits of this assurance. . . ."

(7) The later *Heidelberg Catechism* (1663), while confusing faith and assurance, teaches that we may be assured by the Holy Spirit of the remission of sins.

"Question 21. What is true faith?

"It is not a mere knowledge . . . but it is also an assured confidence kindled in my heart by the Holy Ghost through the gospel whereby I acquiesce in God, certainly knowing, that not to others only, but to me also, remission of sins, eternal righteousness and life, is given gratuitously, of mercy of God on the account of the merit of Christ alone."

Thus indirectly the current creeds of Wesley's time bore the stamp of his doctrine of the witness of the Spirit. Let us then turn from these indirect sources to the more direct ones to discover the springs from which this doctrine had its probable rise.

II. DIRECT SOURCES

1. One of the most direct sources of Wesley's doctrine is Arminius and his writings. Throughout Arminius accepts the view that one can have the witness of the Spirit as to the remission of his sins. Let us note some of these references.

"XIII. The privilege or right of the sons of God and the sending of the Spirit of adoption, with the hearts of believers, follow this liberty from the bondage of sin and the law, to which is annexed peace of conscience (Rom. 8:15; Gal. 4:5, 6). That right also consists in their being constituted heirs of God . . . which also comes

¹Ibid, Vol. III, 638-640.

²Ibid, Vol. III, p. 313.

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under the name of adoption. . . . (Rom. 8:15-23). But the spirit of adoption is sent into the heart of the son of God . . . that he may be the earnest, the seal, the firstfruit of their inheritance." Arminius is here writing on Christian liberty.

Writing on faith in Christ he says:

"III. Evangelical faith is an assent of the mind produced by the Holy Spirit, through the Gospels, in sinners, who through the law know and acknowledge their sins, and are penitent on account of them: By which they are fully persuaded within themselves that Jesus Christ . . . is their own Savior, if they have believed on him."

"V. . . . which assent is not acquired by (*discursum*) a course of reasoning from principles known in nature; but it is an assent infused above the order of nature, which is confirmed and increased by the daily exercise of prayer . . . and the practice of good works."

On Justification Arminius writes:

"X. The most excellent effects of this justification are peace with God, and tranquillity of conscience . . . and an assured expectation of life eternal.

"XI. . . . The internal seal is the Holy Spirit, testifying together with our (*corde*) spirits that we are the children of God, and crying Abba, Father."

In these quotations, brief as they are, we find Wesley's doctrine in embryo. We discover the following points of contact: (1) There is the definite witness of the Holy Spirit. (2) This testifies together with our spirits of our adoption. (3) We find assent, or assurance, which is infused from above, as Wesley felt the witness of the Spirit came. (4) This is confirmed by daily prayer and a life of good works, or the fruits of the Spirit. (5) Finally there is the testimony of a conscience void of offense. These points practically cover Wesley's doctrine in brief.

It cannot be doubted that Wesley came in direct contact with the writings of Arminius. For he called himself the Arminian, and named his magazine *The Arminian Magazine*. He was influenced in the final statement of his theory by this source.

2. Wesley read William Law's *Treatise upon*

¹Works of James Arminius, ed, by Nichols, Vol. II, pp. 263, 264.

²Ibid, Vol. III, p. 400.

³Ibid, Vol. II, p. 401.

⁴Ibid, Vol. II, p. 405.

Christian Perfection, which, while it does not have any reference to the witnessing of the Holy Spirit, contains much about the Holy Spirit in general. In Chapter IX and X Law discusses the work of the Holy Spirit in relation to the life of a Christian. He speaks of His being grieved, of the sealing of the Spirit of man, but not of His witnessing. But the Spirit produces those traits of character which Wesley would term the fruits of the Spirit.

"There is a time when our hearts are more than ordinarily raised toward God, when we feel the joys and comforts of religion, and enjoy a peace that passeth all understanding. . . . There is a time, when either through the neglect of duty, remorse of mind, worldly vexations, bodily tempers, or the absence of God's Spirit, that we sink into dejection."

While the influence from the works of Law on the life of Wesley might have been great, we cannot affirm that Wesley owed much, if any, of his doctrine of the witness of the Spirit to this source.

3. The influence of the Quakers was most direct upon the doctrine of Wesley. Before discussing Wesley's personal contact with the Quakers in London and elsewhere, let us note first the more specific development of the doctrine of the "inner light." Schaff writes, "The ruling principle of Quakerism is the universal inner light. . . . It is supernatural and divine in its origin; it is a direct illumination of the mind and heart by the Spirit of God for the purpose of salvation. . . . It opens to the senses spiritual mysteries; it convinces and converts; it gives victory over sin, and brings joy and peace." According to William Penn in the Preface to Fox's Journal, the inner light is "the fundamental principle which is as the corner-stone of their fabric . . . their characteristic or main distinguishing point or principle, viz., the light of Christ within." Barclay in his *Apology* affirms that the testimony of the Spirit alone is the source of knowledge concerning God. "Therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is and can be only revealed."

Through Barclay the Quakers stressed the possibility of an immediate revelation of the Spirit to the believer. He taught that the Spirit "in-

Wesley, *Journal*, Nov. 21, 1735.

¹Law's Works, Vol. III, 329, 30.

²Schaff, *op. cit.*, Vol. III, p. 868.

³From *Theses Theologicae*, by Barclay, quoted by Schaff, *op. cit.*, Vol. III, p. 790.

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dwells every believer to lead and instruct them in the things of righteousness. Various quotations from him will give his position in detail.

"The revelation of the Son of God is by the Spirit!" "The Spirit witnesseth with our spirit . . . but not to our outward ear. And seeing the Spirit of God is within us . . . it speaks to our spiritual and not our bodily ear. . . . But the inward and immediate revelation of God's Spirit . . . was by them believed as the ground and foundation of their hope in God, and life eternal." "The Spirit indwells, brings all things to remembrance, and guides into all truth, directly working in the soul. . . . It is through this Spirit that . . . life is obtained. It is by this Spirit that we are adopted, and 'cry Abba, Father.'" "Paul accounts those sons of God who are actuated by the Spirit of God; but . . . He will have us call God, Father, the Spirit dictating the term unto us, which can witness to our spirits that we are the sons of God." "God hath given to many of His saints and is ready to give unto all a full and certain assurance that they are his. . . . And that there is such assurance attainable in this life, the Scripture abundantly declareth. . . . We also see that some

Barclay's *Apology*, p. 37. *Ibid.*, 45. *Ibid.*, 52, 53.

. . . have attained a certain assurance . . . that they shall inherit eternal life. . . . Concerning whom the Spirit of God testified that they are saved. Wherefore we also see such a state is attainable in this life . . . for seeing the Spirit of God did so testify."

We thus see the type of doctrine which the Quakers held as fundamental to Christian belief and practice. There is evidence that Wesley met with numerous Quakers before his conversion, and afterward. The meeting house where he was converted on the east side of Aldersgate Street, in London, where assurance first came to him, breathed the atmosphere of the Quakers. Wesley could not come in contact with these people and not be influenced by their doctrines. Since Barclay, their representative thinker, affirmed that one could have the witness of the Spirit to his adoption, we infer that such teaching was common among them. Such has remained the case even until today. It would be but natural for Wesley to have known their teachings since he was in frequent contact with Quakers.

Ibid., p. 255, 256.

Wesley's Journal, p. 88. *Ibid.*, p. 102.

(To be concluded)

EXPOSITIONAL

HOSEA, THE PREACHER OF LOVE AND REPENTANCE

By OLIVE M. WINCHESTER

Sowing the Wind (chaps. 7, 8)

For they sow the wind, and they shall reap the whirlwind: he hath no standing grain; the blade shall yield no meal; if so be it yield, strangers shall swallow it up (8:7, R. V.).

With the rejection of the light-hearted repentance of Israel, the prophet continued his delineation of the nation's sins. As had been pointed out by his predecessor, Amos, despite the wealth of sacrifice which they heaped upon the altars, yet the true understanding of religion had not found its way into their hearts, and in their midst there were many evils of a social nature, violations of true brotherhood. Crime abounded in their land. Moreover instead of seeking unto Je-

hovah for refuge, they had sought help elsewhere. Furthermore they had multiplied their idols and had forgotten their Maker. To them religion meant only the fulfillment of certain ritualistic functions and entailed no other expression. By these they felt they were justified, but the prophet tore asunder their false hopes.

SOCIAL SINS (7:1-7)

In enumerating the social sins, the first to be noted is falsehood, a very ancient as well as a very modern evil. It was not the question of an occasional falsehood, but the continual habit. The tendency to lying and deceit penetrated their whole social and commercial fabric. Amos had charged them with "dealing falsely with balances of deceit" and Hosea on another occasion had proclaimed Jehovah's controversy because "there

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is no truth, nor goodness, nor knowledge of God in the land."

With the corruption arising from the existing general tendency to deceit and falsehood, there was the spread of a crime wave over the country. The thief was present entering into the homes of the citizens, then there were the highwaymen to waylay on the open roads. When a nation forgets God, then many evils lurk in the wake; thus was the case in Israel, and thus it is today. When the citizens of the country give themselves over to acts of perjury and do not act with truth one toward another, then the more desperate characters in the community become emboldened and carry on their depredations more openly.

With such expressions of evil in the land, the license to follow their trend was enhanced because the people noted that such lines of conduct were pleasing to the king and the princes. The rulers who should have been arbiters of justice and righteousness were themselves likewise guilty of wickedness and in consequence they rejoiced to see the people entering into fellowship with their own evil tendencies.

Passing from the more general social evils, the prophet proceeds to bring the charge of the special sin. "They are all adulterers," he exclaims. Moreover he continues by giving a very realistic picture of the intensity of this iniquity. "They are as an oven heated by the baker; he ceaseth to stir the fire, from the kneading of the dough, until it be leavened."

Accompanying such moral delinquency there is generally the sin of intemperance and thus it was in that day. Special holidays were the occasions for special demonstrations of excess and on the day of their king, that is, either on his birthday or celebrating his coronation day, the princes had "made themselves sick with the heat of wine"; moreover the king himself had been so overcome with his indulgences that in his drunken revelry he had joined the ranks of the scoffers and had "blasphemed the majesty of God."

Thus in the land there were evils of every kind, evils such as will break out when there is no knowledge of God. The underlying cause of all lay in the fact that they had forsaken God. The people with their kings had fallen; there was none among them that called upon the name of Jehovah.

CALLING TO OTHER HELPERS (7:8-16)

In the midst of their wickedness the people had added another sin to the catalog of their trans-

gressions in that they had mingled with foreign nations and had sought from them wisdom and help, instead of relying upon Jehovah. Being thus estranged and mixing with other peoples Ephraim had become as a "cake turned." He was like to a round flat cake baked on a stone which was thoroughly done on one side but the other uncooked. Commenting on this figure one writer has asked, "How better describe a half-fed people, a half-cultured society, a half-lived religion, a half-hearted policy, than by a half-baked scone?" While relying on other nations for help, instead of receiving succor from them, they had devoured his strength, but he knew it not. His hair had become gray with the worry and care of his sinful life, still he did not recognize the depredations his sinful career were making upon him and he did not seek to return unto the Lord his God.

In the desperation of their helpless state they had become like a dove without understanding, having no fixed purpose or definite plan they flitted to and fro calling to one nation and then to another; they would seek help from Egypt and then from Assyria. For this forsaking of God and seeking help from human sources punishment would follow; Jehovah's net would be spread upon them and as the bird of the heaven caught in its meshes, they would be brought down. As the prophets had proclaimed judgment upon them so would it come. Because they had fled from Jehovah, destruction would come upon them. Despite the fact they had been redeemed by the power of God, had been delivered by His might again and again, yet they had transgressed against Him. Although in their distress and anguish they had called upon the Lord yet not with sincerity of heart had they cried. As has been said, "The prayer from a sense of pain and want is not the prayer of a 'broken and contrite spirit,' which is acceptable to God.

"Pleads he in earnest? look upon his face:

His eyes do drop no tears, his prayers are in jest; His words come from his mouth, ours from our breast:

He prays but faintly, and would be denied:

We pray with heart and soul, and all beside."

In their crying unto Jehovah, they were seeking for material blessings, for corn and wine. Although in mercy the Lord had sent unto them an answer and granted them some measure of prosperity in a material way, even so, as it was when He sent judgment upon them, they were still

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heedless of His call and did not return unto God. They had become like a deceitful bow, that is, a bow that was expected to shoot in one direction but failed and sent the arrow another way. In consequence judgment is certain, the nation's princes shall fall and Egypt, one of the countries from whom they had sought protection, will look upon their plight with laughter and scorn.

A WARNING SOUNDED (8:1-7)

In consequence of the sins of Israel the prophet calls for the sounding of an alarm. "How often," says Hastings, "in these Hebrew Scriptures we hear that same curt, almost desperate cry, as from a panting runner with only enough breath to gasp it out. These old days were unquiet times, with danger all too often lurking in the darkness. That note of alarm recurs so continually through the whole of the Old Testament that there is hardly a prophet who does not use this metaphor. The sense of impending disaster lies heavy on their minds; they have heard God crying to them, 'Sound the alarm!' and they ring it out over the world."

While the sins of Israel previously enumerated were sufficient to bring judgment upon them, yet paramount among all of their transgressions stood their rejection of Jehovah. They had transgressed His covenant and had trespassed against His law. The neglect of religion generally lies at the foundation of all other sins. When the religious life begins to ebb, then all other evils follow in the wake. Their rejection of Jehovah had taken on two phases, one in that they had not sought His guidance in choosing their kings and princes, then on the other they made for themselves idols of silver and gold. Their calf worship was repudiated by Jehovah. Although the calves had been set up in the first place as symbols and were not intended as an apostasy from the worship of Jehovah, yet at the same time they clouded the thought of the spirituality of the God of Israel, and in time became virtual idols. Thus the prophet exhorts, "For from Israel is even this; the workman made it, and it is no God, yea, the calf of Samaria shall be broken in pieces:"

"Man, that aspires to rule the very wind,
And make the sea confess his majesty;
Whose intellect can fill a little scroll
With words that are immortal; who can build
Cities, the mighty and the beautiful:
Yet man—this glorious creature—can debase

His spirit down to worship wood and stone,
And hold the very beasts which bear his yoke,
And tremble at his eye, for sacred things."—
LAUDON.

With the sounding of a note of warning and the denouncement of their worship of idols, Hosea concludes the passage with a statement of the inevitable law of sowing and reaping. They have sown the wind, empty, vain conduct; they shall reap the whirlwind; their conduct will sweep down upon them like a storm. Then changing the figure to the springing forth of grain, he observes that there is no stalk, or if perchance the stalk should form, then the bud will not mature. Again possibly the bud may spring forth, but strangers will devour its yield, so that whatever the case, there will not be a harvest. Only doom and destruction lies in the offing for the nation and will sweep down with its destructive forces sooner or later.

JUDGMENT BEGINNING (8:8-10)

Dwelling upon the approaching judgment to come upon the nation, Hosea sees evidences of its manifestation already present. Foreigners have already made inroads into their country. The nation has lost its former prestige and glory until now she is "a vessel wherein none delighteth." This last figure is taken from the general contempt in which the coarse pottery of the country is held. Thomson relates how even the poor people cast it away or dash it to pieces on the slightest occasion. So stood Israel. The reason for this had been that she had sought refuge in Assyria. She had been stubborn in rejecting Jehovah. She was like a "wild ass alone by himself." "Wild asses ordinarily move in droves," says Eiselen, "but sometimes a single animal, resisting the gregarious instinct, will run away and thus expose himself to danger. Israel had been warned again and again, but resisting all warnings is determined to have its own way, whatever the consequence." In her determined purpose to follow her own course, the nation had hired lovers; she had sent gifts to foreign nations to relieve her distress, but all had been in vain they shall fall a prey to the judgment inflicted upon them by Jehovah, and the executor of that judgment shall be none other than "the king of princes," the king of Assyria, one of the very kings from whom they had sought protection.

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THE REASON FOR THE JUDGMENT OF GOD UPON THEM (8:11-14)

In giving the reason for the oncoming judgment, once again the prophet reverts to the underlying cause of a false religion. "Because Ephraim hath multiplied altars for sinning, altars have been unto him for sinning." Ephraim did not go into the paths of sin without opportunity to know the ways of righteousness, there had been written for him "ten thousand things of the law," but instead of listening to the admonitions contained, they were counted as "a strange thing." Accordingly all the sacrifices that they offer will be without acceptance, and on the other hand their iniquity will be remembered and their sins will be punished. The reason for all this is that they have forgotten their Maker. This was the cause for all the other evils. They had sought help from human resources and not from God. Consequently all their human defenses will be destroyed. "The sin of Judah and Israel," says Wolfendale, "is here traced to one cause—forgetfulness of God. Though He made and established them as a nation, their self-confidence and idol-

atry led them to forsake and offend God, to build temples and palaces, which He destroyed by fire."

HOMILETICAL SUGGESTIONS

In chapter 7 verse 8 might constitute a text for a theme that in itself is an important one, but more often deduced from some New Testament passage. "Ephraim, he mixeth himself among the peoples." The theme could be, "The Church in Danger." In developing the subject one might dwell on the fact how the Israelitish people had been separated and had been given a peculiar calling, so also the Church today. Divisions might be as follows; the subtle tendency to mix beyond proper bounds, the danger from such mixing, the consequent result. Another text may be found in verse 7 of chapter 8. "For they sow the wind, and they shall reap the whirlwind." As a theme one might use part of the text, "Sowing the wind." We could divide in various ways one of which might be sowing the wind in physical dissipation, sowing the wind in mental vanity and sowing the wind in spiritual neglect. Another text is the one in verse 14, "For Israel hath forgotten his Maker." Men forget God in their home life, business life and hours of leisure.

HINTS TO FISHERMEN

By C. E. CORNELL

C. E. CORNELL

By THE EDITOR

WE ARE inserting the last installment of the material left for the Preacher's Magazine by our beloved C. E. Cornell in this issue. Next month will appear the first issue of this magazine since its founding in which there is nothing from this great and good man. During his last two years, realizing that his weeks were numbered, he worked incessantly to get the enormous store of material which he had collected and developed during his active years into proper form for passing on to other preachers. And although he died January 10, 1929, all this material was in the editor's files before his decease. There are doubtless a few subscribers who have been with us from the beginning and I know that they, as well as those who have joined the family in more recent months, will join with us in sending up a note of thanksgiving to God for the benefits which have come to us through this indefatigable

servant of the Most High. Brother Cornell never performed a more unselfish labor than when he arranged to give all his preacher material (and he had more of it than the average minister) to those who were to preach the gospel after him.

Brother Cornell was never classed as a great preacher when judged by the standards of men. But he was a successful soul winner and a beloved pastor. He himself said he used to preach thirty minutes and then call mourners and exhort for an hour, and he never preached so long as to make time for the altar call an imposition. And he could keep a church united and busy and worshipful and happy. He could do what all the great preachers wish they could do.

Brother Cornell made his beginning in life as a business man and preached for a number of years as a lay preacher before he was even given a license. And all down through his ministry he impressed one rather as a dead in earnest layman than a professional preacher. Conventionalities

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did not count much with him—he labored for and expected results. He was a preacher's friend and was a fine listener. Any preacher who knew him was always glad to have him in the audience. He was sympathetic and co-operative and utterly unselfish.

Brother Cornell was such a practical man that there were few who could not be helped by him. And his material which has been given so large a place in this magazine was always of such a nature that every preacher could get good out of it. He was not theoretical, but realistic and dead in earnest.

The editor feels anew a sense of loss in the passing of this good and great man by reason of this reminder that he is gone. When the Preacher's Magazine was yet just a prospect, the editor took the matter up with Brother Cornell and secured his promise that he would furnish material in liberal quantities for the pages of the forthcoming publication. And his title, "Hints to Fishermen," we think has been well justified; for many of these hints have helped us all to catch men for Christ.

And although we shall miss the familiar section from the magazine in the months to come, I am sure that C. E. Cornell will live on in the fact that he has helped some of us to preach the good gospel of Christ better than we could have done without his help. And in the great crowning day, when the Chief Shepherd himself shall appear, all of us who have been blessed through his writing to the Preacher's Magazine will rise up with those whom he won through his personal ministry to call C. E. Cornell blessed.

The Foolhardiness of a Wicked King

A sermon suggestion.

Jeremiah and his amanuensis, Baruch. God orders Jeremiah to write a scroll. The scroll is read to king Jehoiakim.

After two or three columns have been read, the king uses his penknife.

Jehoiakim was one of the most wicked kings of Judah.

He was proud. He was filled with an egregious conceit of his own importance. He was a cultured young man; he was a connoisseur in architecture—Jeremiah tells us that he was trying to excel in fine buildings in the precious cedar.

But Jeremiah took no account of this. He dealt with him, just as with any common, uncul-

tivated unpolished sinner. And this made the king angry.

1. To reject God's Word is both wicked and foolish. It is wicked because, as it comes to us today, it comes supported by the most overwhelming evidence of its divine authority.

2. Because the Word of God is an announcement of wrath and warning, there is also in it an expression and a revelation of the tenderest love and grace.

3. Because all who hear these words have, like Jehoiakim been warned again and again against rejecting it.

4. To reject the Word of God is both foolish and wicked. For with us as with Jehoiakim, that Word will go on to fulfillment.

Isaiah

Text, Isa. 6:8.

I. ISAIAH, THE COURAGEOUS PROPHET

1. A prophet. St. Augustine says, "They were to the people the philosophers, the wise men, the divines, the prophets, and the teachers of truth and godliness."

2. Wore mean clothing. Retired—chosen from the common life.

Jonah—a private person.

Elisha—a plowman.

Zeebariah—a husbandman, a keeper of cattle.

Amos—a herdsman of Tekoa, and a gatherer of sycamore fruit.

The Apostles—fishermen, tentmakers, tax-gatherers.

II. ISAIAH, A PREACHER OF RIGHTEOUSNESS

1. Israel at a low ebb spiritually.

2. The need for a preacher of courage.

III. ISAIAH'S VISION

1. His own spiritual condition.

2. That of the people.

IV. THE EFFECT OF CARNALITY

1. Lower ambitions.

2. Insufficient courage.

3. Lack of results. *Illustration*—A French naturalist writes, "I saw the other day a tame eagle in a butcher's shop. Growing fat, he cares no longer for the plains of heaven. His eyes, no longer fixed on the sun, watch the fire on the hearth. And the golden plumes once stretched above

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the clouds are dragged in the ashes." That royal bird in the fletcher's shamble, forgetful of sky, and sea, the sun, is a close image of thousands of men who, debauched by the grosser pleasures of the lower life, have forgotten the glories of the upper universe. We content ourselves by picking fleshy morsels out of the ashes.

V. "HERE AM I, SEND ME"

1. The only true attitude of a Christian.

The War between Good and Evil

Text, Romans 12:21.

I. THE ANTAGONISM BETWEEN THESE TWO GREAT PRINCIPLES

1. It began ages ago. Garden of Eden.

2. It has continued ever since; not a moment has it ceased.

3. It has raged everywhere. Not one but has felt its force.

4. It is rampant now. The battle is getting hotter every hour.

II. THE GREAT WORLD WAR

1. Its desperate wickedness.

2. Germany introduced poisonous gas. The first in the history of the world. When the war ceased America had manufactured a gas so powerful that one bomb would destroy the entire city of Berlin.

3. The present temperance war.

4. Heathen temples multiplying in America. Nearly one hundred already dedicated.

III. EVIL IS TO BE OVERCOME

1. The evil heart.

2. It is a personal victory.

3. Humanity cannot overcome it, but God can.

No Other Name

Text, Acts 4:12.

I. NO EQUIVOCATION FROM THE STATEMENT OF THE TEXT

All substitutes are false.

When Jesus is eliminated there is no salvation.

II. GOD THE FATHER IS KNOWN ONLY THROUGH THE SON

To be without Christ is to have no personal knowledge of God.

Fatherhood implies Sonship.

III. ONLY BY THE SON DO WE UNDERSTAND THE WILL OF GOD

The will of God is for us to love Christ and one another. Fellowship.

IV. ONLY BY HIM ARE WE SAVED FROM SIN AND RECONCILED IN OUR CONSCIENCE

Consider what is meant by deliverance from sin.

V. ONLY BY HIM CAN WE BE ASSURED OF PARDON, COMMUNION WITH GOD AND IMMORTALITY

These are wrought in us by the Spirit working in conjunction with Christ.

Fighting Against God

TEXT: *Ye do always resist the Holy Ghost* (Acts 7:51).

I. THE OFFICE OF THE HOLY GHOST

1. Convincing.

2. Entreating.

3. Admonishing.

4. Threatening.

II. THE MEANS HE USES

1. The Word.

2. Examples.

3. Conscience.

4. Providential dealings.

III. THE MOOTS OF RESISTING HIM

1. Inattention.

2. Procrastination.

3. Contradiction.

Cease to fight against God. Listen to the loving, wooing, blessed voice of the Holy Spirit in your heart.

The Great Question Answered

TEXT: *What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved* (Acts 16:30, 31).

I. AN IMPORTANT INQUIRY

1. Proceeds from a conviction of sin.

2. Sense of danger.

3. Desire for deliverance.

What shall I do?

1. Give alms of my goods?

2. Endure voluntary suffering?

3. Forsake my sin and trust to future good endeavors?

4. Depend on means and ordinances?

II. AN ENCOURAGING REPLY: "Believe on the Lord Jesus Christ."

1. On the divinity of His person.

2. On the efficacy of His atonement.

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3. On the perfection of His righteousness.
4. On the willingness to pardon and save.

The Supreme Question

What must I do to be saved? (Acts 16:30).
This question implies:

1. The fact that man is lost. "What must I do to be saved?"
2. That something must be done to be saved. What must I do to be saved?"
3. That *this something to be done* is imperative. "What must I do to be saved."
4. That the penitent soul is willing to do anything to be saved. "What must I do to be saved?"
5. That salvation is a personal matter. "What must I do to be saved?"—*Expositor*.

Loving God with All the Heart, Mind, Soul and Strength

Text, Matt. 22:37.

The importance of the Scripture—Greatest Command.

Command of Jesus—Implies its fulfillment.
Incentive to Love—Human and Divine.

All sin is both *destructive* and *obstructive* to love.
Sin breeds:

1. Unbelief.
2. Doubt.
3. Pride.
4. Anger, etc.

To love God with *all the heart* means:

1. Complete devotion.
2. Taking on God's character.
3. Reflecting God's image.
4. Inspired by God's thoughts.

Love Him with *all your heart*, whether it be a big heart or a little one.

Note in this connection the following on divine and human love.

The New Testament writers used two Greek words, *agape* and *philos*, which in the authorized version are translated "love." This rendering is unfortunate, in that it loses the delicate turn of expression, the definite thought, which the inspired writers desired to impress upon us; and to none is this loss more apparent than to the holiness people.

We gather from competent Greek scholars the fact, that *agape*, with its cognate words, always refers to the divine love; while *philos*, with its cognate words, always refers to the human love.

Human love is graded as conjugal, parental, filial, brotherly, and so on. But there is no gradation in the divine love. The divine love is from God; and is God (1 John 4:7, 8). And it is given to us in His Son, Jesus Christ; for it is written, "God so loved" (John 3:16).

Human love is changeable, wavering, unstable, and limited to this life. The divine love is unchangeable, endless; for it is written, "I have loved thee with an everlasting love." In the divine love there is "no variableness, neither shadow of turning" (Jer. 31:3; James 1:17).

Agape, the divine love, may be likened unto a boundless ocean—unlimitable, unfathomable—"waters to swim in" (Ezek. 47:5). Waters so pure, so transparent, that the partaker thereof may see the visage of the Son of the living God reflected therefrom. Moreover, the partaker of this love has life, the abundant life (John 10:10).

Philos, the human love, may be likened unto a pond, whose contact with its environment or shore causes it to be a partaker of that earthy nature, and it is more or less contaminated thereby, causing distress and oftentimes death.

The Blessings of the Bible

Text, 2 Tim. 3:16, 17.

I. INTRODUCTION

Note the significant expressions of the apostle Paul in *Thessalonians* and *Timothy*.

II. THE BIBLE—"All Scripture."

"Inspiration." Dr. Adam Clarke says, "There are two principal opinions on the subject. (1) That every thought and word were inspired by God, and that the writer did nothing but write as the Spirit dictated. (2) That God gave the whole matter leaving the inspired writers to their own language; hence the great variety of style and modes of expression." This latter is generally accepted.

"Profitable for doctrine." To teach the will of God, and to point out Jesus Christ as the Savior of the world.

"For reproof." To convince men of truth, and to confound those who deny it.

"For correction." For restoring things to their proper uses and places, correcting false notions.

"Instruction in righteousness." Here the knowledge of righteousness begins—initiatory, progressive, final.

III. "THAT THE MAN OF GOD MAY BE PERFECT"

Two perfections—*heart* perfection and *practical* perfection.

Illustration: Louis B. Compton gathered a little flock together in the mountains of Tennessee. He persisted in teaching the neglected people the way of divine truth. A whole section was evangelized. Compton overcame every stubborn obstacle. The Holy Spirit in him.

A Diseased Heart

Text, Acts 8:21

I. SIN—A DISEASE

1. Spreads like a gangrene.
2. A little sin may mean awful consequences.

Illustration: A number of years ago a French naturalist came to this country and brought with him some gipsy moths for scientific purposes. A number of the moths escaped. State of Massachusetts has spent millions of dollars to get rid of gipsy moths. A small beginning but awful cost. So it may be with a little sin.

Illustration: At Cleveland years ago they were digging a great tunnel under Lake Erie as an intake for fresh water for the city. An incandescent lamp with which the tunnel was lighted, went out. A boy came along and replaced the defective lamp with a new one. There was a tiny grain of sand on the screw of the new lamp, this caused friction, and the friction caused a tiny indiscernible spark. In the immediate vicinity was gas, the spark ignited the gas, instantly there was a terrific explosion, eleven men working in the tunnel were killed and twenty-two injured. Awful consequences by a grain of sand.

II. SIN IS DECEPTIVE

1. Cannot deceive God.
2. May deceive man.
3. Secret sins—hid away.
4. God knows our thoughts.

Illustration: Mr. Edison perfected a machine for photographing thought.
Ananias and Sapphira.
Simon Magus.

III. THE CONSEQUENCES OF SIN

1. A ruined life here.
2. Bitter remorse.
3. An eternal hell.

IV. THE REMEDY FOR SIN

1. Jesus a *present* Savior.
2. Jesus a *personal* Savior.
3. Jesus a *perfect* Savior.

V. PROCRASTINATION—ITS PERIL

1. The danger of delay.
2. Act *now* to be safe.

Perfect Love in Its Relation to Sin

TEXT: St. John 17:26

I. SALVATION IN ITS BROADER SENSE

It must reach as far as sin reaches.
Grace must abound beyond the power of sin.

Christ is a complete conqueror.

II. VARIOUS TITLES GIVEN TO INBRED SIN

"Surprises into sin."
"Nervousness."
"Infirmity."
"Feeling bad."
"Something wrong."
"The carnal mind."
"The old man."
"The flesh."
"The body of sin."

III. MANIFESTATIONS OF THE "OLD MAN" OF SIN

"A cold old man."
"An easily offended old man."
"A jealous old man."
"A suspicious old man."
"A fault-finder."
"Very talkative."
"Gloomy."
"Man-fearing."
"Corrupt."

IV. HUMAN METHOD AND DIVINE METHOD OF DEALING WITH THE OLD MAN

Human method—suppression.
Divine method—eradication.
It requires the *fire* of the Holy Spirit to *electrocute* the old man.

Suggested Subjects and Texts

The Insufficiency of Good Works (Titus 3:5).
Whole Hearted Service (Col. 3:23).
Contentment (Heb. 13:5).
The Sigh of God (Deut. 5:29).
A generous Giver (Acts 17:25).
Temptation Cannot Overthrow (1 Cor. 10:13).
The Solitude of Silence (Zech. 2:13).
The Blessing of Chastening (Heb. 12:7).
Unspotted Raiment (Rev. 3:18).
Shining for Jesus (Isa. 40:1).
The Drawing Power of the Cross (John 12:32).
A Valuable Lesson Learned (Phil. 4:11).
A Time to Talk (Acts 18:9).
Blessed are the Peace Makers (Matt. 5:9).
The Beauty of Christ (Sol. Song 5:16).

HOMILETICAL

SERMON BRIEFS

By THE LATE J. T. MAYBURY—PREPARED BY B. H. M.

Christ the Only Hope

Text, Acts 4:12.

INTRODUCTION: Men lost, must be saved, but cannot save themselves. Christ only Savior. Men cannot pull sun down; dip ocean dry; cause rain in desert, so cannot save self.

I. CHRIST IS SAVIOR AND ONLY SAVIOR Proven

- A. By testimony of Peter.
 1. Who was the apostle to the Jews.
 2. Preacher at Pentecost.
 3. Honored by Roman Catholics as pope with keys.
 - B. By testimony of Christ himself (1 John 14:6).
 - C. By testimony of Bible.
 1. Old Testament teachings of One Ark; Joseph; scarlet thread; Passover; brazen serpent; tree (Exod. 15:25).
 2. New Testament teachings in its history.
 - D. History of the World.
 1. Sin is everywhere.
 2. During 6,000 years no other Savior has appeared. A. D. bears witness to His appearance.
 - E. Some views men have of God. Mars; Venus; Bacchus (1 Cor. 10:20).
 - F. Experience of men proves Christ only Savior.

N. B. Some you know.
- #### II. ALL RELIGION VAIN WHERE CHRIST HAS NOT FIRST PLACE
- A. God and Mammon.
 1. One or other first, out and out.
 - B. Some Things in Conclusion.
 1. Trust His name. *Illustration:* Wesley when dying.
 2. Add nothing to Christ.
 3. Publish Christ.

N. B. Acts 1:8; John 16:13; 1 Cor. 12:3.
 4. Do I have Christ?

N. B. 1 Cor. 1:30; Luke 2:44.
 5. Is He first with me?

N. B. Gal. 2:20.
 6. Have I concern for all out of Christ?

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7. Do I talk much of Him?
8. Have I His baptism?

N. B. John 16:13.

Consecration

Text, Romans 12:1.

INTRODUCTION: Its place among men, religion, patriotism. Its importance to Christian life and experience.

- I. WHAT IT IS NOT
 - A. Not repentance—sorrow for bad life, etc.
 - B. Not surrender—this act of rebel.
 - C. Not an act of a sinner.
- II. WHAT IT IS
 - A. Dedication.
 - B. Separation.
- III. FORMS OF
 - A. Nominal (see Lev. 14:17, 48).
 - B. Partial.
 - C. Work.
 - D. For holiness, serve as ox (Hosea 3:3; Lev. 27:32).
 - E. Witnesses (Lev. 9:24; 1 Chron. 21:26; 2 Chron. 7:1, 2; Ezekiel 43:26).

How to Get Rich Quick

Text, Rev. 3:18.

INTRODUCTION: Foreview—Christ interested in more than seven churches. Laodicea—Christ out, and they were spued out. Message to individuals here.

- I. HOW TO BUY GOLD
 - A. Beg—pray for what you want.
 - B. God does not need prayer.
 - C. We have not because we ask not.
 - D. God's acts wait for prayer.
- II. GOLD IS FAITH
 - A. Note James 1:12; 1 Peter 1:7. Though this is not of ourselves.
 - B. What faith achieves.
 1. Our justification (Romans 5:1).
 2. Our sanctification (Acts 15:9).
 3. All our needs (James 1:5-7, etc.).
- III. TRIED BY FIRE
 - A. One hundred million martyrs.
 - B. Faith given us to suffer.
 - C. Note Christ's sufferings, Job's, etc.
- IV. HOW RICH?
 - A. Joint-heirs with Christ.
 - B. Who will beg tonight?

Rebellion Against the Light

Text, Job 24:13.

INTRODUCTION: What natural light means to the world. What intellectual light means to the race. What spiritual light means to the soul.

- I. WHAT IS MEANT BY LIGHT?
 - A. God is light.
 - B. Christ, the light of the world.
 - C. Ministers in Christ's stead; light.

N. B. John the Baptist; Paul on Mar's Hill.
 - D. True Church, light set on a hill (Matt. 5).
 - E. Nature and effect of the light.
- II. WHAT IS IT TO REBEL?
 - A. To refuse, reject, separate from, disobey, etc.
 - B. Illustrate.
- III. WHY MEN REBEL?
 - A. Note John 3:19, 20.
 - B. False prophets, call light darkness. Pastor Russell, etc.
 - C. Influence of Satan (See 2 Cor. 11:14).
 - D. Fellowship of wicked.
- IV. CONSEQUENCES OF REBELLION
 - A. Wrongeth self. Health, reputation, connections (parents, wife, posterity).
 - B. Wrongeth own soul.

The Primary Objective of the Church,

Text, 1 Peter 1:17, 18.

INTRODUCTION:

1. Every institution has some specific end to gain, some special objective toward which it constantly is working.
2. Christ instituted the Church for purpose of making men holy. When she fails, is a disappointment to her Lord.
3. Most have failed.
4. Holiness fighting theologians come not from world but professing church.
5. Even yet if there were no examples or defenders in the churches, holiness is still in the Bible.

- I. MEN ARE UNHOLY
 - A. Bible so teaches.
 1. Genesis 6:5—Analysis.
 - a. Degree—"great."
 - b. Universal extent, "earth."
 - c. Intensity, "only evil."
 - d. Duration, "continually."
 - B. See this unholliness reflected in human history, government, literature, religions.
- II. GOD REQUIRES HOLINESS
 - A. Note the fact (Deut. 6:5-9).
 1. Verbally taught.
 2. Emphasized in writing.
 3. Treasured in heart.

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(See Romans 6:11; James 1:4 cf. Matt. 5:48; 1 Peter 1:17).

B. THE REASON WHY

1. His glory image stamped on coins.
2. Our happiness (Isa. 48:18).
3. Advancement of His kingdom (Matt. 5:13, 14).

III. JESUS' ATONEMENT WAS TO MAKE MEN HOLY

- A. Note 1 John 3:8; Matt. 1:21; Ephes. 5; Titus 2:14.
- B. For this present life (Luke 1:73-75; Titus 2:12).
- C. Body is not a hindrance. Sin not in body.

IV. IF MEN NOT WHAT OUGHT TO BE

- A. Either God is unable to make them so (Isa. 1:25).
- B. Or God is willing (Heb. 10; 1 Thess. 4:3).
- C. Then man must be unwilling.

Jottings from His Writings

A preacher's business is to preach. Anything that makes his preaching better is desirable.

Many original preachers say nothing. Lack of talk comes from lack of ideas—"Fill up the cask."

The best way to establish a new work is to build around some good man with a vision and stickability, who will conserve the ground gained, and add to the work established.

Creation is the work of an infinite, unlimited and unoriginated Being possessed of all perfections in their highest degrees, signifying the production of being where there was absolute non-entity. Jesus Christ is the Creator of all things—hence, Jesus Christ is God.

He is so far from being a creature that He is Himself the Creator. He made all things from nothing—the highest angel in heaven, as well as men in earth.

DIVINE LOVE

By H. J. HART

Text, 1 Cor. 13.

Introduction. THE LOVE CLASSIC OF THE BIBLE:

1. The standard of moral excellency.
 2. Not a life lived in the clouds but here.
 3. The out flow of a truly sanctified heart.
 4. It is not figurative language.
- #### I. THE NECESSITY OF DIVINE LOVE (vs. 1-3)
1. Some possible equivalents: or things that are substituted for it: Tongues, prophecy, knowledge, faith, benevolence, self-sacrifice.
 2. None of these suffice.

II. BEAUTY OF DIVINE LOVE (vs. 4-7).

1. It is beautiful in: Suffering, contentment, modesty, behavior, patience, forgetfulness, exaltation, fortitude, faith, outlook.
2. The touchstone for holiness.

III. THE ETERNITY OF DIVINE LOVE (vs. 8-13)

1. It outlasts prophecies.
2. Will continue when tongues have ceased.
3. It remains after knowledge has vanished.
4. It stands the transition of worlds.

SANCTIFIED WHOLLY

By A. M. HILLS

TEXT: 1 Thess. 5:23

"And the very God of peace *himself* sanctify you wholly: and may your *spirit and soul and body* be preserved entire, without blame at the coming of our Lord Jesus Christ" (1 Thess. 5:23, R. V.).

I. INTRODUCTION

1. Evidences that Paul was writing to Christians.

- (1) 1 Thes. 1:1, "To the church." It will be remembered that in those days it meant much to be a member of the Christian Church. There was much persecution and any member had a first class chance to lose his head at any time. So no one would join the church unless there had been some miraculous work done on the heart.
- (2) He gave "thanks to God always" for them (v. 2).
- (3) Paul remembered their "work of faith, and labor of love and patience of hope." These are the three cardinal graces of the Christian (v. 3).
- (4) Paul called them his "beloved brethren" (v. 4).
- (5) He called them the "election of God." Uncle Buddie tells us how we are elected. He says, that "God votes for us, the devil votes against us and our vote decides the election" (v. 4).
- (6) "The word came not unto you in word only, but also in power and in the Holy Ghost" (v. 5).
- (7) They had "much assurance" (v. 5).
- (8) They were followers of the Lord (v. 6).
- (9) They "received the word in much affliction with joy of the Holy Ghost" (v. 6).

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(10) They were "ensamples to all that believe" (v. 7).

(11) They were missionaries, they "sounded out the word" (v. 8).

(12) Their "faith to Godward was spread abroad" (v. 8).

(13) They had "turned from idols to serve the living and true God" (v. 9).

(14) They were waiting "for his son from heaven" (v. 10).

2. Some might say they had been saved but were backslidden. The answer is (1) 1 Thes. 3:6, 7, 10, 13; and 4:3.

I. WHAT IS SANCTIFICATION?

1. Webster: "Sanctify: To make free from sin: to cleanse from moral corruption and pollution; to purify." "Sanctification: The act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God."

2. Century Dictionary: "Sanctification: In theology—the act of God's grace by which the affections of men are purified and the soul is cleansed from sin and consecrated to God. . . . Conformity of heart and life to the will of God."

3. Standard Dictionary: "Sanctification: The gracious work of the Holy Spirit, whereby the believer is freed from sin and exalted to holiness of heart and life."

Notice (1) It is the gracious work of the spirit; not of man's growth and striving; not culture; not self-discipline; not death; not purgatory.

Notice (2) "Whereby the believer is freed from sin." This is the clearest possible statement of a *second work of grace*.

4. The tenth Article of Faith in the Methodist Protestant Discipline: "Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanses from all sin, whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled through grace to love God with all our hearts, and to walk in his holy commandments blameless."

II. CONSIDER WHO SANCTIFIES

1. In the Old Testament sense (a setting apart for a specific work).
2. In the New Testament sense (a cleansing).

3. Who.

(1) "The God of peace *himself* sanctify you."

- a. No individual can do it.
- b. No committee can do it.
- c. No institution can do it.
- d. No board of bishops can do it.
- e. "God himself." Instantaneously,
 - (a) Steele: "The aorist tense denotes singleness of action, instantaneous sanctification."
 - (b) Ellicott on Eph. 3:14-21. "The aorist tense denotes . . . instantaneous . . . perfecting in love."

III. HOW COMPLETELY? *Wholly*. (German Bible—"through and through").

1. Spirit—the faculty by which we know God and our obligation to Him.
2. Soul—what we have in common with lower animals.
3. Body—our physical being. That is all there is of you but your clothes.

IV. BE PRESERVED (Guarded as by soldiers. The same Greek word is used as is used to tell of the soldiers guarding the body of Christ in the tomb.)

1. We are in a world of temptation and sin.
2. Many go down under the test.
3. There is a keeping or preserving grace.

V. THE PROMISE: "Faithful is he that calleth you who also will do it."

1. He is able.

Illustration: George Fox says, "I knew Jesus, and He was very precious to my soul but I found something within me that would not keep sweet and patient and kind. I did what I could to keep it down but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came to my heart and took out all that would not be patient, all that would not be kind, and then He shut the door."

Illustration: A gentleman of wealth began to lose his health. He consulted his physician. He was told that he had a tumor and that his only hope was in an operation. The doctor also told him that there was only one chance in a hundred for his recovery.

"Well," said the man, "that is a dreary alternative, give me one week to think about it and come to a decision." He went to his home and reflected. One day he drew up his will, arranged his property, wrote letters of business. He bade his friends good-by. He then secured the services of three superior surgeons and appointed a day for operation. He went into his back parlor and had his last interview with his wife. Tender and solemn it was. They knelt together in prayer.

He arose and kissed her good-by, walked into the front room where he had ordered a table to be brought, stripped himself of his clothing, laid himself on the table, looked his surgeon in the eyes and said, "Proceed."

An anesthetic was administered, and the man went off, he knew not how long, into unconsciousness. It was three hours. At last with gasps he came back, and opening his eyes, he saw the smiling face of his surgeon who said, "The operation is over, and it is a perfect success."

Just so if you feel that you are not well spiritually. It is a struggle to keep up and do and be what you wish. The Bible tells you the malady of inbred sin. If you do not have it removed you will lose your soul. Employ Jesus as your surgeon, bid good-by to everything and everybody. Stretch yourself on the altar and say to your surgeon, "Proceed." You may be unconscious in the straw, but when you awake you will see the smile of your surgeon and he will tell you that the operation is over and is a perfect success.

THE SUPERNATURAL HEALING OF PHYSICAL SICKNESS

(Acts 3:16. Read Acts 3:1-16)

1. First things first. That which is fundamental in the atonement of Christ. The soul before the body.
2. All sick men are not sinners. But all sinners are morally sick.
3. Jesus can heal *with* and *without* human co-operation.
4. Jesus is a "specialist" on hard cases.

Illustrate: The lame man of the lesson. He never walked—he could walk. He believed in God—he praised God in the temple. He gave God the glory—we must do the same.
5. Salvation advantageous to healing.
6. The certainty of cures—Jesus Christ the same.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

John G. Paton's Faith

It was on the fifth of November, 1858, that the young Scotchman (John G. Paton) and his wife first landed on Tanna (in the South Sea Islands). It was a purely cannibal island in those days, and the white man found his faith in his text, "Lo, I am with you alway," severely tried. "My first impressions," he tells us, "drove me to the verge

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of utter dismay. On beholding the natives in their paint and nakedness and misery, my heart was as full of horror as of pity. Had I given up my much-beloved work, and my dear people in Glasgow, with so many delightful associations, to consecrate my life to these degraded creatures? Was it possible to teach them right and wrong, to Christianize, or even to civilize them?" But this, he goes on to say, was only a passing feeling. He soon reminded himself that he and his wife were not undertaking the work at their own charges. They were not alone. The transformation of the natives seemed impossible; but his son has already told us that the text often braced him to face the apparently impossible. It did then.

If ever a man seemed lonely, J. G. Paton seemed lonely when, three months later, he had to dig with his own hands a grave for his young wife and his baby boy. In spite of all pleas and remonstrances, Mrs. Paton had insisted on accompanying him, and now, the only white man on the island, he was compelled to lay her to rest on this savage spot. "Let those," he says, "who have ever passed through similar darkness—darkness as of midnight—feel for me; as for all others, it would be more than vain to try to paint my sorrows. I was stunned; my reason seemed almost to give way: I built a wall of coral round the grave, and covered the top with beautiful white coral, broken small as gravel; and that spot became my sacred and much-frequented shrine during all the years that, amidst difficulties, dangers and deaths, I labored for the salvation of those savage islanders. Whenever Tanna turns to the Lord and is won for Christ, men will find the memory of that spot still green. It was there that I claimed for God the land in which I had buried my dead with faith and hope."—F. W. BOREHAM, D. D.

Be Still, and Know

Speaking for himself, Thomas A. Edison said that moderate deafness is not an unmixed affliction. When an aurist called upon the famous inventor, begging an opportunity to effect a speedy cure, Edison demurred. "I am afraid you might succeed," he replied. And then, his eyes twinkling and the corners of his mouth twitching drolly, he added, "Supposing you *did* cure me? Think of the lot of stuff I'd have to listen to that I don't want to hear. To be a little deaf has its advantages." There's a tradition to the effect that Herbert Spencer equipped himself with a couple of earplugs with which he might, upon due occasion,

shut out the clatter of the table at which he ate his meals. Rather *churlish of him*, no doubt, and quite embarrassing to the other boarders. Yet the soul of a man has a few rights not to be trifled with, especially when great themes are gendering and high voices are calling. The world with its jangle of sounds is altogether "too much with us, late and soon." Not only "getting and spending," but hurrying and chattering, "we lay waste our powers." Too small space is left for what the French expressively call "making a soul." Too little honor nowadays for those "flashes of silence" out of whose clean, cool depths break both exalting dream and ennobling deed.—GEORGE CLARKE PECK, D. D.

Do Angels Have Wings?

Says Dr. Edwin E. Slosson, the eminent chemist, "The other day I stood before the modern painting of an angel, a gorgeous creature with wings that outshone the peacock. An eminent scientist came up and looked at it too; finally he said, 'How can we expect our young people to come into the church when it implies believing in such anatomical monstrosities as that!' Here is the curious case of an unknown heathen artist who lived some ten thousand years ago blocking the door to a modern American church in the twentieth century. Such a winged man is as unbiblical as it is unbiological. It is a conception foreign to both Christianity and Judaism. The angels whom Abraham and Lot entertained unaware certainly did not wear wings, nor apparently did those who sat at the sepulcher of Jesus. When the angel of the Lord—or was it the Lord himself?—appeared under the oak of Ophrah and Gideon prepared a meal for him, when Raphael hired out to guide Tobit to collect a debt and get a bride at Rages in Media, they were obviously featherless bipeds. Angels of the sort invented by the artists of the Dark Ages would have created as much commotion in Palestine as did the one the vicar shot down as told by Wells in *The Wonderful Visit*."

Not Failure but Low Aim Is Crime

"Aren't you ashamed to sing so well?" asked the great Philip of his son. Being assured that Ikenias performed brilliantly upon the flute, Antisthenes, the cynic, replied, "Then he is good for nothing else." Herbert Spencer, who prided himself upon his skill as a billiard player, was one day beaten at his favorite game. And his comment must have soured in the mouth the victor's

taste of triumph. "Sir, to play a *good* game of billiards is the mark of a gentleman; but to play *too good* a game is evidence of a misspent youth." "Well done, but not worth doing," snapped a critic upon being shown a delicate bit of carving upon a peach-pit. The question always remains, not how well you do *what* you do, but how much bigger and more important *thing* you might have achieved. With all my heart I believe in play. One must unbend his bow occasionally if it shall throw the arrow well. But to leave a bow unstrung, or to string it to amusement only, is tragedy. To make any diversion, however innocent, the main business of one's day is treachery to self and God. "Not failure but low aim is crime," cries Browning.—G. C. PECK.

Who Is on the Lord's Side?

During a crisis in the American Civil War, a timid soul sought an interview with Abraham Lincoln.

"O Mr. President," he exclaimed, "I am most anxious that the Lord shall be on our side."

"Well," replied Mr. Lincoln, "strangely enough, that gives me no anxiety at all. The thing I worry about is to make sure that *I* am on the Lord's side!"

That is the question. The divine position is a fixture; mine is plastic. Who is on the Lord's side? That man has principalities and powers banded for his eternal security. Nothing can harm him in this world or in any other. God is for him: who can be against him?—F. W. BOREHAM.

Dual Personality

"I find then a law, that, when I would do good, evil is present with me."

Experimental psychology has given a more definite and literal meaning to the words of St. Paul. We now know that it is possible to separate in an individual two or more selves which may be quite distinct in character and ability. One may be dull, the other witty; one may be peaceable, the other quarrelsome; one kind, the other mischievous. These may alternately control the speech and actions of the individual, or they may simultaneously manage different parts of the same brain. An instance of this is found in cases of periodical insanity in which a man leaves his family and friends, for months leading another life, knowing nothing of his former self until his return—as we say—to his senses, to himself. We see the same thing in the periodical drunkard who

acts and feels like another person when on a spree. He has no shame for what he does under those conditions, as he does not feel responsible for the other man. Nothing so weakens the power of the higher nature over the lower as do alcohol and morphine. Formerly when people saw these strange changes by which a sober-minded and respectable man became for a time a criminal and a lunatic, losing both his mental and his moral sanity, they said he was "possessed of a devil." I, for one, do not object to that phraseology. I think it better than the vague and sentimental phrases we have substituted for it. There is just as much convenience and propriety in personifying the forces of evil as the forces of good. But it is out of fashion now to speak of the devil in polite society—perhaps because it is not good manners to discuss a person who is present.—E. E. SLOSSON.

George Whitefield's Text

In every country, and under every condition, Whitefield is always expatiating on one tremendous theme: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

He cannot help it. When, at Oxford, he first discovered the necessity, and experienced the power, of the new birth, he could speak of nothing else. "Whenever a fellow-student entered my room," he says, "I discussed with him our Lord's words about being *born again*." For thirty years he preached night and day on the theme that had torn the shackles from his own soul. Toward the close of his *Life of George Whitefield*, Mr. J. P. Gledstone gives a list of the eminent preachers, poets and philanthropists who, together with countless thousands of less famous men, were led into the kingdom and service of Christ as a result of Mr. Whitefield's extraordinary ministry. He often said that he would like to die in the pulpit, or immediately after leaving it; and he almost had his wish. He preached the day before he died; and he remained true to his own distinctive message to the last. "I am now fifty-five years of age," he said, in one of these final addresses, "and I tell you that I am more than ever convinced that the truth of the new birth is a revelation from God himself, and that without it you can never be saved by Jesus Christ."

"Why, Mr. Whitefield," inquired a friend one day, "Why do you so often preach on *Ye must be born again?*"

"Because," replied Mr. Whitefield, solemnly, looking full into the face of his questioner, "because ye must be born again!"

That is conclusive. It leaves nothing more to be said!—F. W. BORELIAM.

Fear Hath Torment

I have a friend who, "through fear of death" by bacteria, has spent many years "subject to bondage." He is not a bacteriologist by profession, yet is a sort of specialist on the theme. He would as readily drink a ladle of hot lead as a glass of unboiled water. Not for him the luscious bivalve that opens our feasts and our throats at the same time. Milk being a famous culture-medium, he will drink no milk while the world

standeth. Lions in Africa and alligators in Florida, eruptions of Aetna and the tail in Halley's comet affright him not as do the microscopic foes in drops of water. And, as a matter of fact, we stand in jeopardy, every hour, of such pestilential incursions by infinitesimal foes. Meanwhile, it seems inexcusable to let such petty enemies destroy our peace of mind. A world in which everything were sterilized would, in my opinion, be a zestless place. Spite of all its hardships and perils, 'tis a very good world. And to let some petty annoyance, some microscopic woe, some Mordecai at the gate veil the sun for us is sad commentary upon our sense of proportion.—G. C. PECK.

PRACTICAL

EXPOSITORY PREACHING

By LEWIS T. CORLETT

II. ITS BENEFIT TO THE PREACHER

Every avenue of expression is reflexive in its results. The individual receiving the action derives some benefit or detriment from the event but the giver of the word or deed receives a far greater reaction through the occasion. Expository preaching is very beneficial in its reaction upon the preacher giving the expositions. The preparation and the giving out both serve to assist the preacher in reaching a higher and more useful plane in his ministry. A few of the benefits to the preacher are considered.

1. Enriches the Mind of the Preacher.

Sermons are not made, they grow out of a fervent heart and a rich, active mind. The preparation of an expository sermon demands more time, consideration, and thought than any other type. This causes the person to stir up his mental faculties to perceive, to consider, and to select the main thought and to group the others about it; it stimulates thought, and thinking strengthens the brain in its operation, quickens memory, and assists the will in making decisions. Expository preaching also provides a rich store of thought and expression in the memory. The power of any speaker lies in his reserve, not in what he has

said; but in what he could have said, if time and opportunity were his.

2. Develops Meditation.

A person will think upon what is in the mind. Enriching the mind in Bible knowledge naturally results in deeper thinking on the things of God. Rich, helpful and inspiring truths are not the result of shallow thinking. Rather they come from a rich, full mind that takes time to think about God. The preacher is not to be an ascetic, but he is to take time to be alone with God. Reading of God's Word in a thoughtful manner brings the preacher to the place where God and the things of righteousness are more real, and he longs to go deeper into the rich treasures that God has provided in His Word.

3. Develops a Spiritual Atmosphere in the Life of the Preacher.

A pastor controls a church and the evangelist regulates a meeting more by the unconscious influence he exerts than by the words that he gives out. Poor personal atmosphere and influence will ruin a good preacher. A preacher may be positively orthodox in his creed, but negative in his spiritual atmosphere. The successful preacher is the one who is clear and orthodox in his doctrines and with his orthodoxy possesses a strong, positive, spiritual atmosphere. Preparing and deliv-

ering expository sermons will serve as a better source of spiritual atmosphere than any other means at his command. That which a person thinks upon may not regulate his action but it will control the atmosphere about him. Expository preaching serves to co-ordinate the thoughts, words and influence of the preacher in the channel of spiritual atmosphere.

4. Assists in Proper Scriptural Interpretation.

Training and the objective in view often regulate the present interpretation of the Bible. The Word of God is used many times as a means to prove a particular hobby or theory, instead of as the revelation of God's will to man. No preacher need to fear his creed if it is biblical, and if it is not biblical he should not wrest the Scripture to prove it. The Bible is the best interpreter and commentary on itself. A study of the principles of exposition trains the preacher to view the Bible as a whole; as the complete unfolding of God's will and not to use a verse here and there to substantiate his personal beliefs and statements. As the preacher progresses in his expositions he will be delightfully surprised to discover how much more consistent he is in interpreting the portions of the Bible.

5. Makes the Preacher a Bible Preacher.

The tendency among many preachers is to see how little Bible they can use. They start with some portion of Scripture and bring every other matter possible into the sermon. The command of the apostle Paul to the young preacher, Timothy, was "Preach the Word." It is not enough to start from it, or to preach about it, the preacher must preach the Word. Expository sermons bring the preacher to this desired goal. He does not neglect or refuse other helpful material and illustrations, but lets them fall into a secondary place. The Bible, with its setting, its phraseology, its own passages, its illustrations, becomes the main body of his message. The other good material and illustrations he weaves into the biblical arrangement, rather than weaving the Bible into a rhetorical arrangement of good secular truths. The preparing of expository sermons places the Bible as the chief study Book of the preacher; it makes it the source Book of his authority; it makes the Word of God the controlling power and influence of his message to the people.

6. It Increases the Authority of the Preacher and His Message.

The Bible gives as one of the main attractive powers of Christ that He spake as one having au-

thority. He depended greatly upon the words of the law and the prophets to give Him that power and authority. One person's views are worth just about as much as any other, but when the preacher thunders forth with a "Thus saith the Lord," and with a careful exposition of a passage of the Bible, he becomes, indeed and in truth, the ambassador of Jesus Christ. His message is not one just to amuse, it is the voice of God through His inspired Word. The usefulness of the minister depends upon the recognition by the public of his divine call; his power lies in his ability to connect humanity with divinity. The searching power of his message depends upon how far that message and the Word of God agree. Expository preaching makes the preacher a Bible preacher and brings to his messages an authority and persuasiveness that no other source can give.

DALLAS, TEXAS.

HOW CAN I SUCCESSFULLY PRESENT THE NAZARENE PROGRAM TO MY COMMUNITY?

By L. A. REED

OF COURSE the main program of the Church of the Nazarene is to evangelize with the message of holiness. But we cannot evangelize unless the people come under the hearing of our gospel, and the people will not come unless they know about us and are attracted to us. It is the preacher's business to inform the public about the Church of the Nazarene and its message. We fail when our church becomes a sort of a society for our own mutual spiritual welfare, and it is sad to realize that this seems to be the aim of some of our beloved brethren. We are living in a day of changing methods and the churches today are adapting themselves to these changing methods, but are making the mistake of also changing their message. The Church of the Nazarene must adapt herself to the changing methods and use those of this modern age which are legitimate but we must keep our message and not change it. I am in serious doubt if we need to tamper even with our method of presentation, for "It pleased God through the foolishness of preaching to save them that believe," but with up to date methods and a fiery message, we should be at least able to win some.

The first endeavor of every pastor should be to let the community know that our church is a living force in the community. Normally, every

Church of the Nazarene is sufficiently alive to attract attention. If not, then a funeral service is in order, or a resurrection would possibly be preferable. There is nothing quite so attractive as a Holy Ghost filled organization, where the people of God have their liberty, and the divine leading of the Son of God is manifested in the services. *I do not mean by this that every service must be a religious orgy and a premium is placed on noisy demonstration, but I do mean where the presence of God will be so real that it will influence men and women and children to be reverent, happy and worshipful. But how can the pastor make his church a living center in the community? This is a task which is not accomplished with little effort, but it is brought about only by a persistent, patient, and "always at it" attitude on the part of the leader. The first thing that one should do on going to a new church is to get acquainted with every person and interest which he thinks would give prestige and prominence to the church which he serves. As he meets tradesmen of his community or neighborhood, he should always introduce himself at once and extend an invitation to come to the church; he should make it his business to meet professional men and let them know who he is; he should get acquainted with the important men in his community such as school authorities, judges and probation officers, newspaper men, etc.; he should offer his services to funeral directors for gratis service in needy cases; he should unite with the ministerial association and at every occasion where his influence might mean that his church would get some attention and be brought before the public he should be conspicuous for his presence. In other words, he should get acquainted with people as the pastor of the Church of the Nazarene, and then walk so circumspectly in the community that the people will respect his church, if for no other reason, because of him.*

Further, he should seek a casual acquaintance with every stranger who comes into his church. Every Sunday every visitor who enters the doors of our church is solicited for a written record of his address, church affiliation, business, etc., and these cards are handed to us at the close of each service. Previous to handing them to the pastor, our head usher checks on them for members in the adult men's and women's classes of the Sabbath school. The next day or some time during the following week, we write a letter to every visitor; a letter of appreciation of his attendance

and also enclosing a booklet, which tells him all about the Church of the Nazarene. Whenever we see an increased interest, we make a personal call. The follow up system is the only way to get in touch with people who manifest an interest in our services. We are starting a scheme for a large placard containing the names of the responsible members of the church with several spaces after each name. We have a little box nearby containing three kinds of stickers. When one of these members brings a visitor to church he pastes a fishhook after his name, which means that he has a bite; when he goes to the altar, this man then pastes a fish after the fish hook, meaning he has caught a fish; if he joins the church he then places a gold star after the name, meaning there is a star in his crown. There is no end to this record, as it may go on *ad infinitum*, but it certainly gets the people busy, creates a degree of healthy rivalry, and shows those who are really doing the work. An interested people and membership will always attract outsiders to the church. If a pastor can keep this interest at a heat, he can always be assured of a healthy growth in membership. It is the personal touch which counts most, and that is why we urge the personal touch on the pastor as well as the people.

A pastor should also indulge in every legitimate form of advertising which he can afford. In the city and even in the rural community, the newspaper is the greatest medium of advertising. In the city it is expensive and should be studied so that one would know how to get the greatest results with a minimum of expenditure. One never loses on newspaper publicity. When a little money is spent, it entitles one to free writeups. We have found that frequently the dailies will furnish the reporter for a minimum charge which goes direct to the reporter, and then they will print the story as written by him. Whenever the dailies give free space for sermonettes or writeups on moral subjects in which the ministerial association furnishes the preachers to do the writing, naturally we get our turn and it is a fine opportunity to get our teachings before the people.

Such is the case in our city in relation to the dailies. Twice we have written the Saturday night sermonettes accompanied by our picture at one time and at another by a picture of the church. We have been asked to write a thousand word editorial for one issue in February. In these efforts we put our church to the front, and it always means strange faces in the congregation.

Because of this newspaper effort during the past year we have always had at least a half a dozen people in our congregation whom we have never seen before and at one time as high as 87 in one service.

Again, whenever you have anything special on for your church, give it to the newspapers first. If it is something extraordinary, try to make at least one paper believe it is a scoop. One time we were called to a city church and refused the call for various reasons, chief among which, it was not God's will for us to go, and much to our surprise the leading newspaper featured our refusal in large black letters one inch high across the top of the front page. They repeated when we resigned to go elsewhere. This was not publicity which we personally enjoyed, but in each instance it filled our church on the following Sabbath. This type of advertising will get you before the community quicker than almost anything else. We are not satisfied unless the newsboys know where the Church of the Nazarene is located. The larger the city, the harder the task. These methods work perfectly in a short time in a city of less than 150,000 and work perfectly over a longer period of time in larger cities. Of course none of us are paragons of excellence, but we can all do our best.

Of course every pastor understands that various forms of printed matter assist in keeping his church before the community. Throw arounds, door-hangers, window cards, personal invitation cards in the form of calling cards which are available to every member, should be used at all times, especially when anything special is going on in the church. Don't be afraid to be spectacular in your advertising, only we would urge in the form of a warning, to always keep your program a little in advance of your advertising otherwise your people will be disappointed and not return. Use your own people in disseminating this information as much as possible for an enthusiastic and interested constituency is the greatest piece of advertising that can be done. If a church cannot afford the rates commonly charged by printers, then get a mimeograph or a small press and have your own men learn to do the job. Then there is the readily read painted sign and the "across the street" streamer. Some cities have legislated against the latter but wherever it is permitted this is the best piece of advertising imaginable for special occasions. Painted signs cost money, but you can go to high school and take a

night course and learn to paint fine signs yourself, Mr. Pastor, or one of your own young men can do the same. Painters' sign cloth is cheap; a frame is easily made; a permit can always be obtained and the work can be done, even if you must do it yourself.

The best modern advertising is participation in radio activity. Our people have been very slow in availing themselves of this great means of spreading the gospel, with the result that in very few places do we have any prestige in this sphere of influence. Our pastors should be continually on the watch to enter the Nazarene wedge in broadcasting circles. Money spent here is money well spent. Many times you can get on gratis. Frequently you will be offered poor hours but take whatever is handed to you. Nazarenes are great music lovers and can always put on a fine musical program. Many times I have heard of our people being offered better broadcasting time because of the superior type of program which they put on. Forget the jazz type of religious music when you go on the air. Something sound, sane and worshipful is what the people enjoy and what they will listen to. Good, straight from the shoulder messages of gospel truth, stirring and spiritual, brief and to the point are also appreciated. Never attack other denominations or become arbitrary in preaching over the air, for you will make nine enemies to every one friend you obtain, by so doing. Radio preaching and preaching from your pulpit are two quite different things. But every opportunity you have to go on the air as the pastor of the Church of the Nazarene, jump at it, for it may save a soul from death.

Another way in which the pastor can successfully present the Nazarene program to his community, is by co-operating in every moral interest, providing he does not have to compromise the conscience of the church. Many times we have done tremendous harm to ourselves by our aloofness. Sometimes we must draw the line, but when you do, unless a great principle is involved, do not take up the cudgel. Not long ago I was waited on by the moving picture people and urged to attend a new picture entitled, "The Mystery of Life," by Clarence Darrow. I flatly refused and gave three reasons, (1) Because my church would not allow me to participate in moving picture attendance. (2) I was not in harmony with, but absolutely opposed to, Clarence Darrow and his theories. (3) I was not in the

least interested in a material explanation of the mystery of life. But there are moral reforms and religious activities in the community such as Sabbath observance; weeks of prayer; pre-Easter services; cleanup periods; and community financial drives for charitable purposes, wherein public spirited people expect the ministry to be the leaders, and the Nazarene preacher should be in the forefront.

In conclusion, let us remind us that the end and object of our entire effort is to get the gospel of holiness to the people. Empty seats are never sanctified. It takes people to make a church. Our every effort should be to reach the people with our message. If we do not reach folks, then our entire effort is a failure. The only solution is to keep right at it in your community; trying various methods, until you strike that which will get the attention of the populace, and then when the opportunity affords, drive home the truth and then reap the harvest. God help every one of us preachers to do our duty.

KANSAS CITY, MO.

WRITING FOR THE LOCAL NEWSPAPER

By W. G. SCHURMAN

A NUMBER of pastors in their conversations with me have told me that they could not get the publicity of the local press as they desired, and generally blamed it on the fact that it was because they were Nazarene preachers. I do not think that is so. I rather think it is because we do not understand either how to approach them or how to write for the local newspaper. In my pastorate at Haverhill, Mass., I never had any difficulty getting into the press. The city editor was a Catholic, but we got so well acquainted with him that he would call up late Sunday night and ask us what we had for the Monday paper. In Lynn I did not know the "ropes" well enough to reach the public, but we learn through unpleasant if not bitter experience.

I recently read an article from L. Stanley Fellows in Ohio Endeavor on the subject of writing for the local paper. What he says is so to the point, that I am sure I will be excused for quoting him. He says:

"Now lend me your ears a couple of minutes while I whisper some big-little facts in newspaper work. If you would retain the confidence of your editors, get into the 'style' of the paper;

write as though you were a reporter on that paper; write always in the third person—never say 'we'; don't ramble—get to the point quick, and stay there; don't talk 'churchy'—it is not an ecclesiastical treatise but a newspaper article you are writing; don't talk about the 'blessed indwelling of the Holy Spirit' and the 'dear Lamb of God.' When you talk to the public, talk of 'Jesus Christ' and 'God.' This is not irreverence; it is common sense, and the successful publicity worker must be blessed with a good stock of that. Don't get 'mushy'; talk cold facts. Don't pitter-patter your facts in a 'gentle rain'; dash it on them all at once. And yet—do not get in a rut; make every article different, and make them readable."

A MISSIONARY'S APPRECIATION

I recently received a communication from one of our Nazarene missionaries who told me how much he enjoyed our articles for the Preacher's Magazine. We are delighted, of course, to know that people in far away Africa honor us by reading our articles, and then comment on the same, telling us how much it has helped them. For their benefit, we insert the following, which we trust will have the effect of helping them in the hour of temptation to know that they have a right to reckon with and count on God's approval of their efforts:

A Precious Pillow

"The story of Dr. Adoniram Judson's mission life and labors, says The Christian, is interesting as a romance. He spent much of his time while in the foreign field in translating the Scriptures into the language of the Burmese.

"Just as Dr. Judson had finished the translation of the New Testament into Burmese, and before it could be printed, he was cast into prison. His wife took the precious manuscript and buried it in the ground. But if left there it would soon decay, while to reveal its existence to its foes would surely lead to its destruction.

"So it was arranged that she should put it within a roll of cotton, and bring it to him in the form of a pillow, so hard and poor that even the keeper of the prison did not covet it. After seven months this pillow—so uninviting externally, so precious to him—was taken away, and then his wife redeemed it by giving a better one in exchange.

"Some time after he was hurried on to another

(26)

prison, leaving everything behind him, and his old pillow was thrown into the prison yard to be trodden under foot as worthless cotton; but after a few hours one of the native Christians discovered the roll, and took it home as a relic of the prisoner; and there long afterward the manuscript was found among the cotton, complete and uninjured, and the book was ready to perform its work of blessing among the Burmese."

ARE THE NAZARENE PREACHERS FORGETTING TO WARN AS WELL AS TEACH?

(Read Col. 1:28.)

The following recently clipped from the newspaper is the cause of this heading:

"Change of Ownership"

"While churches are ceasing to use hell as a place of future residence, the movies are finding it good ad. copy and so spread their billboards with 'Hell's Angels,' 'Hell's Harbor,' 'Hell's Heroes' and the 'Doorway to Hell.' Some clerics have abolished the devil, but the movies announce in red letters, 'The Devil to Pay!' and 'Madame Satan!'"

It is admitted that other churches have ceased preaching on these subjects of Hell and Satan. God forbid that we should be counted among the number.

IS THE WORLD GETTING BETTER OR WORSE?

The following may not prove that the world is getting better, but it will give some folks the idea that the moral standard was not so very high one hundred years ago:

What an Old Sale Bill Shows

Samuel Smith of Petersburg, Ind., has a copy of a sale bill printed in Pike County, Missouri, 78 years ago. Nothing can show the rapid change made in moral and material things more than the reading of this bill. Below is an exact copy:

"State of Missouri, County of Pike.

"To whom it may concern: The undersigned will sell at public auction for cash on the premises where Coon Creek crosses the old Missouri Road, the following chattels: Six yoke of oxen with yokes and chains, 2 wagons with beds, three nigger wenches, four buck niggers, three nigger boys, two prairie plows, 20 steel traps, one barrel pickled cabbage, one hoghead of tobacco, one lot of nigger shoes, one spinning wheel, one loom, mink and skunk skins and a lot of other articles. Am gwine to California. Free headcheese, apples and hard cider."

(27)

PREACH THE WORD

If God's smile you would retain,
Preach the Word,
In the old paths still remain,
Preach the Word.
Preachers come and preachers go,
You and I will plant and sow,
See God make the harvest grow;
Preach the Word.

We must keep within our sphere,
Preach the Word;
Get folks saved and cleansed down here,
Preach the Word.
Satan's sidetracks we'll evade,
We'll stick to our preacher trade,
That's the way to make the grade,
Preach the Word.

This world needs to hear the book,
Preach the Word;
There is still life for a look,
Preach the Word.
Some may sacred vows forget,
We'll push on with faces set,
Hold the cross of Christ erect,
Preach the Word.

Preachers of the Nazarene,
Preach the Word,
Keep your faces turned upstream,
Preach the Word.
To be conqueror in the fight
We must walk in all the light,
Thus escape eternal night,
Preach the Word.

SETTING THE DATE FOR THE SECOND ADVENT

I think it is generally understood that an organization of Bible students familiar to the reader, stated that the Lord would come back to earth in 1914. That date passing and the Master not putting in an appearance, these people had neither the grace nor the humility to back down and say, "We were wrong," but went on to tell that He did come but did not manifest Himself to the world, and that was exactly what Scripture taught though they had not noticed it before, but that His coming was very nigh in which He would appear to everyone. I never knew a people who attempted to tell the year in which the Lord would put in an appearance to acknowledge their fault. Years ago, when I was just a young

man and had just given my heart to the Lord, I was invited by a friend to a cottage prayermeeting, and in that meeting were a number of people who claimed that the coming of the Lord was nigh. These same people were members of a sect who had stated that the Lord would put in an appearance in 1833. In some sections of New Hampshire, the people sold their farms for practically nothing, as they felt sure they would have no more use for them after that date, and now, it is not just a story but actually a fact, that some of these poor souls went to the trouble of making robes and putting them on in anticipation of His coming, but the day passed by with nothing unusual occurring.

At the meeting that I attended I heard one old gray-headed man make the statement that these people had gone out fulfilling the Scripture though they did not know it at the time. He quoted the verse, "For yet a little while and he that shall come will come and will not tarry" (Heb. 10:37). They were now living in the "tarrying" time. Their going out to meet Him had been prophesied in the Scripture, but they would be disappointed for there must be this time of tarrying.

There came into my hands not very long ago a little paper called "The Antitype." If I can decipher it correctly, the editor takes issue with another time-setter who, he said, looked for something in September, 1928, but he, the editor, goes on to say that the real date was 1924. He then goes on to teach by analogy, using king David as a type. He says that God anointed David to be king over Israel, but while he was God's king, he was not recognized by the people as their king over all Israel for a number of years after. He then implies that the establishing of Christ's kingdom on the earth will be something of the way in which David succeeded in ruling all Israel. This was not accomplished by a single event, but by a series of occurrences overlapping one another, covering a period of 21 years. He then goes on to say that a period of events now taking place, which began in 1914, at the time of the World War, will culminate in 21 years from that time (1935), leading up to the restoration of the Davidic monarchy in the person of the Lord Jesus Christ, the Son of David.

He gives the date that David was anointed 1077 B. C., and 21 years later he was accepted as king over all Israel, which was in 1056 B. C. He then says that in the year 1914 a death blow was inflicted upon apostate Christendom from which

it has never recovered, and never will, and that was certainly a fitting prelude to its utter destruction at the appearing of the rightful heir to David's throne. The epochal events that have been occurring since then have simply been successive events of the ending of the time of the Gentiles, setting the stage for the complete restoration of the throne of David, or the kingdom of God on earth. Hence in 1935 we may look for Jesus Christ to occupy the throne even as David, 21 years after he was anointed ruler over all Israel.

I am not saying that this good man is not right. I think I could welcome His coming if I were living at that time, but now note, should Jesus Christ not appear to occupy the throne of David in 1935, there will still be enough manipulation of Scripture to show that he was right in his interpretation. I look upon date-setting as a form of fanaticism, and fanaticism has never, so far as I am able to learn, acknowledged it was wrong. It takes a lot of grace to back up and say "Gentlemen, I was mistaken." In my 27 years as pastor of the Church of the Nazarene, I have yet to meet the person who has taken a decided stand and committed himself to certain statements that would prove he was mistaken to ever admit it.

I remember some years ago, a woman in the church at Chicago came to my home and asked for her church letter. Now, we do not give up members readily. We like to hold on to them; even though they may not be ornaments to the church we dislike to drop them from membership. This woman was a good woman. She loved the Lord; she wanted to be all for Jesus Christ. I am satisfied of that, but when I asked her why she wanted her letter, she said that the church was not spiritual enough. When I asked her where she was going to find one more spiritual, she mentioned a prominent church on the South Side among the so-called "Tongues" people. She said that she was sure if she obeyed the Lord in the move that she was about to make, that God would save her two girls and her boy, who, though they were members of our Sunday school, did not give any evidence of saving grace, and she felt sure that her husband also would be converted. I remember saying to her, after giving her the transfer, "My dear sister, there is just one thing I want you to promise me—that in the event you are mistaken, you will have the honesty to come to me and say that you were wrong." She countered by saying, "I will do that on one

condition, and that is that if things turn out as I have stated, that you will come to me and say that you were wrong." I readily promised. At this time (January, 1932) she is separated from her husband though I do not know that she is to blame for that—he left her. Her three children do not go to any church, so far as I am able to learn, and she herself is no longer a member of that church, but has never come to my home, nor written me to acknowledge her mistake.

I merely mention this to show that one of the marks of the grace of full salvation is the spirit of humility that will admit that one is wrong. Let no reader think that I am opposing the teaching that the coming of the Lord draweth nigh. On the other hand, let no man make the mistake that I am not opposing the setting of dates. I am unalterably opposed to it because it is unscriptural, and if this dear man who is the editor of this paper, would put in half the effort in getting folks fitted for His coming, I am satisfied he would greet his Lord and Master with a great deal more joy than he will by speculating on times and seasons. Indeed, it is an alarming fact that many of the men of evangelistic type have drifted from the preaching of repentance and the filling of the Spirit, to preaching on the "Golden Age," "The time of the end," and kindred things, which while they have a place in Scripture, I am sure can never take the place of the divine admonition to "Hear the word at my mouth and give them warning from me." What this old world needs today is the old-time preaching on death and hell and judgment and eternity, and a Christ that can save to the uttermost.

MY CHURCH PAPER

I am indebted to Clark J. Cross of the Lowman Memorial Methodist Episcopal Church, Topeka, Kans., for the following. He was the winner of a \$50 award for having written the best letter on the subject, "Why I Read My Church Periodicals."

"I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors; that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine; that I may know and understand the latest developments of my trade and profession—that of being a Christian. I cannot be a real Christian and a worth-while member of my church unless I know its purposes, its aims, its plans, its needs,

and how it proposes through the co-operation of its members to join hands with God in bringing them about. My church paper, the text book of my particular denomination, tells me how."

Now read this, preacher-friend, and then remember that a recent editorial in the Herald of Holiness stated that three hundred Nazarene pastors did not take our church paper. I recently received a letter from a Nazarene pastor in a far away state, asking advice on how to deal with a certain matter. He had read my articles in the Preacher's Magazine, and said he felt bold to write and ask some advice. His difficulty was with a very excellent man and his wife, who did not seem to be Nazarenes at heart, and perhaps, I ought not to say that. What I mean to say is that they did not see the necessity of this pastor preaching from the pulpit on supporting the Nazarene Church budget but that so long as the money was sent through any source, the missionary work might go on, and that was all that was necessary. Now, no layman would talk like that if he were a reader of the Herald of Holiness. Imagine a banker making the statement that it was immaterial with what bank folks do business so long as money was kept in circulation. It is nothing against another bank that the president urges people to deposit in his savings institution. No Nazarene pastor can be at his best without perusing carefully each weekly edition of the Herald of Holiness. No layman can be as useful and as faithful a Nazarene as he would be if he were familiar with his church paper.

For this reason, we have endeavored to keep the Herald of Holiness in the hands of our membership. My difficulty is not getting subscriptions, but in following up renewals. This year we sent to the Herald of Holiness and asked for a list of all the people in Chicago that took the paper, culled out our own members, copied in a little book the month which subscriptions expired, and then made up our mind that we would follow up each one and secure them before their paper had teased coming. Thus far we are succeeding better than we hoped, and I am doing my best to get two new subscriptions every week this year, as well as the renewals. If I am still privileged to write for the Preacher's Magazine, we will tell you how we are succeeding after the first six months, and again at the close of the year.

Pastors, get after your folks. Get the Herald of Holiness into the hands of your congregation, then when you stand behind the sacred desk and

make your appeal for District and General Budgets you will have an intelligent audience who will be ready to respond to your plea because they will understand what it is all about.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

THE following is a paper read at the Mid-year Preachers' Convention of the Kansas District recently held at Hutchinson, Kans. On account of the length of the paper it is divided into two articles, the second part appearing next month.

I think that a preacher should be diversified in his reading and I have no less a person than John Wesley to support me in this theory. Wesley was an omnivorous reader and not an especially discriminating one. In other words, he read about anything and everything he could get his hands upon. Books of history, science, economics, biography, as well as religion, were read as he journeyed from one appointment to another on horseback. There seems to be a sentiment in certain quarters that our people and our preachers especially, should read nothing but books and articles that agree altogether with our doctrines and methods. It is true of course, that in the busy routine of a present-day preacher's activities he must use some discrimination in his reading. If he were to read everything turned out by the busy presses of today he could do nothing else. Again, while a preacher should be a lover of books and should surround himself with as many of them as he possibly can, he should love men better than books. In other words, his books and his reading should be considered as just part of his equipment and training to qualify him to do better service for God and lost men.

I think we might divide our list of books into six general classifications, devotional, methods, sermons, reference books, biographies and doctrinal. The preacher should be careful not to neglect his devotional reading and I would suggest that a preacher should read one good devotional book a month. I am sure that this practice would be an antidote against the grinding routine of visiting, board meetings and the executive side of a preacher's life. This will keep him from losing the romance of his high calling and save him from the pitfalls of professionalism. If

a preacher is to keep his flock in a good spiritual condition with a radiant experience that not only warms their own hearts and lives but with an influence in the world, the preacher as the shepherd must have a steady glow in his own soul. Two books which I think every preacher should read at least once a year are Murray's *WITH CHRIST IN THE SCHOOL OF PRAYER* and Bounds' *PREACHER AND PRAYER*. Another excellent book on prayer is *LORD, TEACH US TO PRAY*. I know one of our leading evangelists who carries this book in his traveling bag regularly and reads it through every so often. One of the newer books on prayer is *LIFE'S GREAT ADVENTURE—PRAYER*, by Dr. Cleaver. Another one of the more recent books which I have just discovered is *THE FLAME OF LIVING FIRE* by Clarence True Wilson whom many of you will remember as the famous prohibition preacher, a Methodist. This book is on the Holy Spirit but Dr. Wilson treats the subject in an unusually enjoyable manner. It is a book that will cause your heart to burn within you, and at the same time give you many germ-thoughts for sermons. *THE DYNAMIC OF SERVICE* by E. Padgett Wilkes should be on one of the lower shelves in the preacher's library, and a chapter read now and then will add fuel to his spiritual fires. Personally, I have always been greatly benefited by Dr. Jowett's books. They have a very deep devotional tone and many of them furnish good background-sermon material. No preacher should be without Dr. Jowett's, *THE PREACHER, HIS LIFE AND WORK*. *THE MINISTER AND HIS OWN SOUL* by Lewis is a very fine volume of introspective analysis. It will soon be out of print and I wish that as many as possible of our preachers would get this book while it is available.

Now let us jump from the devotional field to books of methods. The preacher's library should have a number of these—books on church publicity, on church evangelistic projects, religious education, stewardship, and so forth. The price of the *MINISTER'S MANUAL*, which seems to be becoming more and more popular with the years, is a bit high but for the preacher who can scrape together the \$2.50 at which the *Doran's minister's* volume is now sold, it will give him good returns for his investment. I know of no book of methods which furnishes such a lot of material from which every preacher should be able to adapt something to his needs.

A new book on stewardship, *STEWARDSHIP*

PARABLES OF JESUS, discusses six of the Master's parables which have a stewardship application. The book has just recently been put out in paper covers at a price of 50c. It is worth all of that and more. Another volume, not exactly recent but one that every preacher should have in his library, is *CONCERNING THE COLLECTION*. This volume is really a pastor's stewardship manual. It gives a Scripture reference, a brief comment, a story or anecdote, and a prayer for each week of the year, all on the subject of giving. With this book a pastor can give his people a genuinely constructive program of stewardship education that can be stretched out for a period of two years.

Under the heading of "Religious Education," I want to recommend Dr. Squire's *THE PEDAGOGY OF JESUS IN THE TWILIGHT OF TODAY*. This is not a book that you can read through in an hour or two but one that will require study and thought. With the emphasis, often extreme, that is being put upon religious education and social service at the present time you will find that Dr. Squire in his book voices the stand that our people generally are taking. The author emphasizes an ideal of religious education that is sadly needed in this hour and points out Jesus as the measure of the modern teacher. A modest appearing book on the Sunday school, which will soon be published by our own House, is *PUTTING THE SUNDAY SCHOOL ACROSS*, by B. W. Miller. This little book will touch every ramification of Sunday school activity and will be both inspirational and instructive.

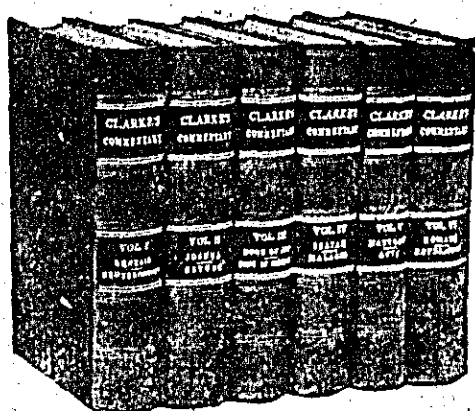
My old friend, William Stidger, has written a rather unusual book for preachers entitled, *PREACHING OUT OF THE OVERFLOW*. It is different, to say the least, and has a decidedly stimulating quality. I would not mention it were it not for the fact the publishers have just brought out a reprint edition. The book may be had for \$1.00.

Preachers, as a rule are interested in books of

sermons and I suppose it would be interesting to have an experience meeting right here; for it seems that some ministers have the faculty of taking another man's sermon, condensing and rearranging it and using it with very telling effect. Others just simply cannot get any suggestions from the sermon of another preacher. One of the best books along this line that I have read in several years is Dr. Conrad's *RADIANT RELIGION*. There are many sermon germs here for the preacher and much devotional reading that will be helpful. Dr. E. Stanley Jones' new book is in reality a book of sermons. As the title, *THE CHRIST OF THE MOUNT*, indicates, it is a series of studies of the Sermon on the Mount. Most outstanding among the very new books of sermons is Dr. George Truett's *FOLLOW THOU ME*, a book of evangelistic sermons which will be off the press just about the time this paper is read. Perhaps no author of printed sermons is more popular with our people than Dr. Chappell. (Parenthetically let me say that the accent is not on the last syllable but his name is pronounced just as though it were spelled C-H-A-P-E-L.) His brief book, *SERMONS FROM THE PSALMS*, is very noteworthy and has had a good reception. Perhaps most of our preachers are aware of the fact that the publishers have recently brought out a limited edition of his two books, *SERMONS ON OLD TESTAMENT CHARACTERS* and *SERMONS ON NEW TESTAMENT CHARACTERS*, combined in one volume, selling at \$1.00. Many of our preachers have all the volumes written by Dr. Chappell. For the solid, substantial, old school type of sermons there are no better books than the three volumes by Dr. George Morrison, the late Scotch preacher. These are *THE GATEWAY TO THE STARS*, *HIGHWAYS OF THE HEART*, and the last, *THE EVER OPEN DOOR*. We could go on, *ad infinitum*, mentioning books of sermons, but these few outstanding volumes will suffice.

(To be continued next month)

An Astounding Offer



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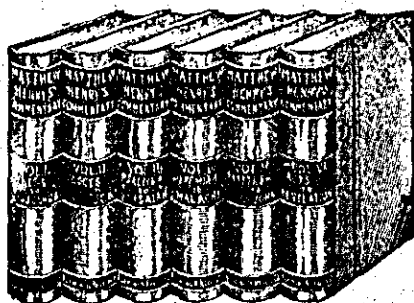
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J. B. Chapman, D. D.
Editor

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RULES FOR LEADERSHIP

By THE EDITOR

We had a question box one day at the Preacher's Convention in Hutchinson, Kansas, in February of this year. The editor had been speaking on leadership in the morning services and one of the questions given in was this: "Please give some good rules for leadership." We gave some thought to this request and finally read the following as our suggestion of the first ten rules:

1. Seek ever to be your best in body, mind and spirit.
2. Seek ever to do your work in the wisest and best manner—not neglecting the so-called "little things."
3. Be a good follower. Help others with their small tasks and they will help you with your larger ones.
4. Always have abundance of plans, but be ready to revise them for the sake of wider co-operation.
5. Think in advance.
6. Be transparently sincere and absorbingly in earnest.
7. Do not come to grips with either friends or foes on incidentals—avoid disagreements on trivialities.
8. When you don't know, have the courage to say so.
9. When you don't know what to say or which way to move, keep still and stay where you are until you do know.
10. Keep a good conscience and be satisfied with it as your reward. Make a motto of Lincoln's words: "I do the very best I can all the time and I mean to keep on doing so until the end. If the end brings me out right, what men have said against me will not matter. If the end brings me out wrong, ten angels swearing I was right will not make it so."

There may not be a great deal of merit in these rules, but in commenting upon them I told the preachers that so few are the best of which they

are capable and so few do their work in their very best way all the time that one who follows these rules will be a leader, even if his ability is no greater than that of his associates. Just take that matter of "little things": It recently occurred to me that pride, spiritual pride, is at the bottom of our disregard in such matters. Why should I think that it is not required of me to speak the best and clearest English of which I am capable? Why should I think that carelessness in dress or looseness of propriety should be overlooked in me? Why should I think that it does not devolve upon me to adopt the most approved pulpit manners? Well, the only answer I can think of is that I have an idea that I have so many special virtues that these "small things" which mar and hinder others can have practically no effect upon me.

If the preacher is really a leader he must think in advance and have definite ideas of ways and means for getting out of difficulties and advancing the work. But for the preacher to be set on incidentals and to be the father of unrevivable plans means that the scope of his co-operation will be too limited for him to do a really great work. It is easy for a preacher to allow his pet notions and a certain regard for his own extremes to restrict the bounds of his horizon until his life will count for little, even though his soul may be saved.

EDITORIAL NOTES

An English teacher of preachers was asked, "Shall we repeat an old sermon?" His answer was, "Yes, if you can recover the heat in which it was first made, but if your soul is no longer kindled by it, if the fire is gone out of it, and it is now but a poor, dead cinder, then let it be put straightway in the place of cinders. People do not care whether your sermon is old or new; the only question is, 'Is it alive?' Alas for the minister who forces the simple folks to say, 'What he says is faultless enough, but it leaves me strangely cold.' So will it be if the truth which once was a glowing conviction at which men warmed their hands becomes but a heap of ashes from which the last glint of fire has died out. That is the tragedy of more pulpits than one cares to think of."

Mother Howe of Kansas City, whose acquaintance with preachers ran back to Chaplain McKabe and Bishop Simpson, used to say, "I don't like to see a preacher read the Scripture lesson pretentiously. When he stands up there with the Book before him and looks out at the audience and 'recites,' instead of looking at the Bible and reading, I feel like he is too self-conscious, or too conscious of the people, or too ready to make a show. I wish he would read the Bible to me as naturally as possible, and I want him to look carefully at the words and pronounce them clearly and accurately and read correctly, but not overdraw." And this same "Mother in Israel" used to say, "It is a mistake for the preacher to ask, 'Shall we pray?' Rather he should call the people to prayer with an emphatic, 'Let us pray.'"

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A pastor in Oklahoma, writes that she has taken a copy of the editor's "He Giveth More Grace" to the editor of the paper in her little city and that he uses a selection quite frequently on the church page of his paper. This pastor—Sister Wilson of Alva—thinks if we would pass this word along other pastors might find it possible to do something of like nature. Sister Wilson thinks the book mentioned especially adapted because the contents were originally prepared as editorials for the *Herald of Holiness*, and their brevity and terseness commend them to the secular editor.

Garrison once said, "I will not equivocate and I will be heard." And I think that is a good motto for a modern preacher of the gospel of full salvation. To equivocate makes the message powerless, and not to be heard is to be without opportunity. But the successful preacher must preach what ought to be preached and yet secure a hearing for his message.

The last quotation above is taken from "Cyclopedia of Evangelism," which is really three volumes in one, for in this one book are "Heralds of a Passion"; "Pastor and Evangelist;" and "What Are You Worth?" all by Charles L. Goodell. And this cyclopedia is now in the dollar series and is for sale by our Publishing House. This is a book that every preacher should read.

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By BASIL W. MILLER

PART TWO

5. The influence of the Moravians was stronger than any other in the formation of Wesley's views on the witness of the Spirit. It is impossible to estimate this influence. Methodism is indebted to them not only for some of its most distinctive features, such as the doctrine of the witness of the Spirit, but for the personal conversion of the Wesleys.

(1) Wesley's first contact with the Moravians was on board ship sailing to America. During a storm his faith wavered and he asked himself, "How is it that thou hast no faith?" This was on Friday, November 23, 1735. On the following Sunday he went to the Moravians. Let his notes tell the story. "At seven I went to the Germans. I had long before observed the great seriousness of their behavior. . . . In the midst of the psalm

wherewith their service began, the sea broke over, split the main-sail in pieces, covered the ship. . . . A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterward, 'Were you not afraid?' He answered, 'I thank God, no.'"

Again on Saturday, Feb. 7, 1736, we find this note: "Mr. Oglethorpe returned from Savannah, with Mr. Spangenberg; one of the pastors of the Germans. I soon found what spirit he was of; and asked his advice with regard to my own conduct. He said, 'My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit, that you are a child of God?' I was surprised, and knew not what to answer. He observed it, and asked, 'Do you know Jesus Christ?' I paused and said, 'I know He is the Savior of the world.' 'True,' replied he; 'but do you know He has saved you?' I answered, 'I

'Wesley, *Journal*, Vol. I, p. 19, 20.

hope he has died to save me." He only added, "Do you know yourself?" I said, "I do." But I feared they were vain words.¹¹

Writing later of the event on shipboard he says, "On shipboard, however, I was again active in outward works; where it pleased God, of His free mercy, to give me twenty-six of the Moravian brethren for companions, who endeavored to show me a more excellent way."¹²

In this very early contact with the Moravians we find the doctrine of the witness of the Spirit affirmed. He was taught to expect that when he was a child of God that he would experience this divine witness.

(2) His next contact with the Moravians was with Peter Bohler. On Feb. 7, 1737, he met Peter Bohler, and while going to Oxford on the 17th of that month he and Bohler discussed doctrines. After Bohler heard Wesley preach he said, "My brother, my brother, that philosophy of yours must be purged away." On March 4th he writes, "I found my brother recovering from his pleurisy; and with him Peter Bohler: by whom (in the hand of the great God) I was, on Sunday 5th, clearly convinced of unbelief; and of want of that faith whereby alone we are saved."¹³ "Thurs. 23. I met Peter Bohler again, and who now amazed me more and more, by the account he gave of the fruits of living faith—the holiness and happiness which he affirmed to attend it. The next morning I began the Greek Testament again, resolving to abide by 'the law and the testimony,' being confident that God would hereby show me whether this doctrine was of God."¹⁴

On Saturday, April 22, 1738, Wesley and Bohler discussed the nature of faith, which doctrine as interpreted by the latter Wesley accepted. "Sat. 22. I met Peter Bohler once more. I had now no objection to what he said of the nature of faith, namely, that it is (to use the words of our church) 'a sure trust and confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favor of God.' Neither could I deny either the happiness or holiness which he described as fruits of this living faith. 'The Spirit itself beareth witness with our spirit, that we are the children of God,' and 'He that believeth hath the witness in himself,' fully convinced me of the former, as 'Whosoever is born of God doth not commit sin,'

and 'Whosoever believeth is born of God' did of the latter."¹⁵

Such were the meeting of Wesley with Bohler. Marvelous blessings attended Bohler's discourses, and a work was begun as Wesley says, "such as will never come to an end, till heaven and earth pass away."¹⁶

The record of Bohler's meetings with the Wesleys is interesting to read according to his account as written to Zinzendorf. "I traveled with two brothers, John and Charles Wesley. . . . The elder, John, is a good-natured man: he knew he did not properly believe on the Savior, and was willing to be taught. . . . Of faith in Jesus they have no other idea than the generality of people have."¹⁷

These meetings with Bohler possibly had more influence upon Wesley's life than any other. This is especially true when we consider that he was taught to expect this witness when he should be converted, and that under Bohler's teaching he was finally brought to Jesus as his personal Savior.

(3) Possibly the visit of Wesley to Harnhut sealed the work already begun by Spangenberg and Bohler. It was here he met Zinzendorf, whose theology has been described as one of the heart. "The one idea which controlled Zinzendorf's life was the thought . . . which he expressed by the words, *Herzensreligion*, 'heart religion.'"¹⁸

Under the date of Thursday, July 6, 1738, Wesley writes, "The count carried me with him to the count of Solmes . . . and here I continually met with what I sought for, viz., living proofs of the power of faith, persons saved from inward as well as outward sin, by 'the love of God shed abroad in their heart;' and from all doubt and fear by the abiding witness of 'the Holy Ghost given unto them.'"¹⁹

Again on Sunday, July 9th, he writes, "The count preached in the old castle . . . to this effect: "1. Justification is the forgiveness of sins.

"2. The moment a man flies to Christ he is justified.

¹¹Living Thought of Wesley, p. 211, 12.

¹²Quoted by Tyerman, Life of John Wesley, Vol. I, p. 181.

¹³Methodist Magazine, 1854, p. 687, quoted by Ibid., 181, 2.

¹⁴Schaff-Herzog, Encyclopedia of Religious Knowledge, Vol. XII, 516.

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¹⁵Wesley's Journal, Vol. I, pp. 21, 22.

¹⁶Ibid., Vol. I, p. 99. ¹⁷Ibid., Vol. I, 83. ¹⁸Ibid., 84.

"3. He has peace with God. . . .

"4. Not perhaps may he know he is justified, till long after.

"5. For the assurance of it is distinct from justification."

During this visit he met others who taught him about the witness of the Spirit. In his Plain Account of Christian Perfection Wesley tells of meeting with Arvid Gardin. He says, "After he had given me an account of his experience I desired him to give me in writing a definition of 'the full assurance of faith' which he did in the following words, 'Repose in the blood of Christ; a firm confidence in God, and persuasion of His favor; the highest tranquillity, serenity, and peace of mind, with a deliverance from every fleshly desire, and cessation of all, even inward sins.'"

"This was the first account I ever heard from any living man of what I had before learned for myself from the Oracles of God, and had been praying for . . . and expecting for several years."²⁰

Under the date of August 8, 1738, he writes of another whom he met in Germany, "On Wednesday and Thursday I had an opportunity of talking with Michael Linner. . . . Four times I enjoyed the blessing of hearing him preach. . . . Thrice he described the state of those who are 'weak in faith' . . . who have received the forgiveness through the blood of Jesus . . . before they are comforted by the abiding witness of the Spirit."²¹

(4) Before passing from the influence of the Moravians upon Wesley let us note the presence of the teaching of the witness of the Spirit in their creeds and liturgy. In the Easter Litany of the Moravian church (1749), which is the chief confession of that organization, we read:

"I believe in the Holy Ghost . . . that He should bear witness with our spirit that we are the children of God, and teach us to cry Abba, Father."²²

The Synod of 1809 wrote, "5. The doctrine of the Holy Ghost and the operations of His grace: that it is He who works in us the knowledge of sin, faith in Jesus, and the witness that we are the children of God." While this is a century or more later than the period of which we write,

²⁰Plain Account of Christian Perfection, 252.

²¹Schaff, op. cit., Vol. III, p. 802.

²²Ibid., Vol. III, p. 881.

still it shows the trace of the doctrine of the witness of the Spirit.

Until Wesley met the Moravians faith had meant an intellectual acceptance of the creeds. But when Spangenberg and Bohler taught him the meaning of faith in Christ as self surrender, personal trust, and having as its central object the atonement of Christ, faith became living. He began to believe that forgiveness through faith was sustained by the supernatural, and was testified to by the Holy Spirit. "Wesley confessed that Bohler's teaching was the true gospel teaching. . . . All dates from his final acceptance of Bohler's teaching." This was the pivot around which the transformation of Wesley's life and future doctrines was to center.

6. A final source of Wesley's doctrine is to be discovered in his conversion, and the attendant witness of the Spirit. Psychologically this source is of the greatest import. (1) There had been planted into his mind the idea that he was to expect this witness of the Spirit when converted. The first thing Spangenberg asked him was whether or not he had the witness of the Spirit that he was a child of God. Bohler continually referred to the necessity of knowing that one's sins are forgiven, and that the Spirit witnesseth with his spirit that he is converted. Wesley turned to his Greek Testament to find this doctrine, whether or not it was of God, and in Romans 8:15, 16 he discovered it. Zinzendorf preached to him that he should receive this witness. In the testimonies which he heard at Harnhut there was a continual reiteration of a possession of this witness. Wesley likewise expected that when he believed he should "have the witness in himself."

He lacked peace before his conversion, and longed for the peace which would come when the Spirit witnessed with his spirit that he was God's child. On May 19, 1738, a few days before his conversion (May 24) he wrote to a friend:

"I am under the same condemnation. . . . I know every thought, every temper of my soul, ought to bear God's image and superscription. But how am I fallen from the glory of God! I feel that 'I am sold under sin.' I know that I deserve nothing but wrath, being full of all abominations. . . . I am unholly. . . . I am a sinner, meet to be consumed.

²³The Contemporary Review," J. N. Riggs, "Wesley," 1876, pp. 656, 6.

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"Yet I hear a voice . . . saying, 'Believe and thou shalt be saved.' . . ."

"O let no one deceive us by vain words, as if we had already attained this faith! By its fruits we shall know. Do we already feel 'peace with God,' and 'joy in the Holy Ghost'? Does 'his Spirit bear witness with our spirit that we are the children of God'? Alas, with mine he does not."

In this we see the cry of his heart for peace which should attend the witness of the Spirit. He had been taught that his agony of soul resulted because his sins had not been forgiven, and he had not been justified, which experience he would know had taken place only when he had the witness of the Spirit that he was a child of God. It would thus be natural that when converted, and when peace should come, that he should interpret this as the witness of the Spirit. When he wrote his doctrine of conversion central to it should be this view of the witness of the Holy Spirit. This is especially true when he finds a biblical basis for his teaching and experience as he did in Romans 8:15, 16, where so plainly the Spirit is said to witness "with our spirit that we are the children of God."

(2) At the time of his conversion he found this calm assurance which he had so long sought. In seeking for this he said, "Besides I well saw, no one could (in the nature of things) have such a sense of forgiveness, and not feel it. . . . I was now thoroughly convinced, and by the grace of God, I resolved to seek it unto the end: 1. By absolutely renouncing all dependence . . . upon my own works or righteousness, on which I had grounded my hope of salvation. . . . 2. By adding to the constant use of all the other means of grace, continual prayer for this very thing, justifying, saving faith. . . . I continued to seek it till Wednesday, May 24. I think it was about five in the morning that I opened my Testament on those words, 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature' (2 Pet. 1:4). Just as I went out, I opened it again on those words: 'Thou art not far from the kingdom of God.' . . ."

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the

heart through faith in Christ, I felt my heart strangely warmed. I feel I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death. . . ."

"My soul continued in peace. . . . I walked in peace."

He had found peace through the assurance which was given him that his sins had been taken away. It was this for which he had striven, and which he had expected to crown his long search. It was from his own experience that he could then proclaim the doctrine of the joint testimony of the Holy Spirit and the human spirit that you is a child of God. His then was an experience-centered doctrine, taught in the Bible and verified by his own life. Whatever other sources may exist for his doctrine, this is the crowning one. He could not rewrite his doctrine without going back to May 24, 1738, "about a quarter to nine" when his heart was strangely warmed, and he felt the assurance, and altering that experience.

His was an "I know" dogma, taught by Paul, urged to be sought for by Bohler, held out as the hope of salvation by Spangenberg, and above all a motivating influence in his spiritual life. When he preached to others about conversion necessarily he would urge them to seek forgiveness until they possessed the witness of the Spirit that the work had been wrought. When he made the doctrinal statement for the Methodist church, there is little wonder that among these creedal sermons should be found three on this joint witness of the Holy Spirit and the human spirit or conscience.

He had found a doctrine which the Bible affirmed, and the Reformers accepted. The "inner light" of the Quakers became the inner witness of the Spirit. The calm persuasion of Calvin was transmuted into the assurance of a supernatural evidence. The subjective hope of Luther is now in Wesley a "heart strangely warmed." As he wrote, "I apprehended that the whole Christian church of the first centuries enjoyed it. . . . And I really conceive, both from the Harmonia Confessionum and whatever else I have occasionally read that all the reformed church of Europe did once believe it. . . . Every true church has the

Journal, Vol. I, pp. 101-103 *passim*.

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divine evidence of being in favor with God. . . . I know likewise that Luther, Melancthon and many other (if not all) of the reformers frequently and strongly assert that every believer is conscious of his own acceptance with God, and that by a supernatural evidence."

McClintock and Strong, *Biblical, Theological and Ecclesiastical Cyclopaedia*, Vol. I, p. 485.

It is the only way of converting the world, as soul takes fire from soul, and faith begets faith, and the spectacle of righteousness and peace and joy in the Holy Ghost awakens desire in those who see. Height answers height, deep calls to deep, the deep of your Christian experience to the deep of another's need. The only irresistible testimony is that of actual Christlike lives. Are we in any vital sense stating the case for the King?—HUGIE BLACK.

EXPOSITIONAL

HOSEA—THE PREACHER OF LOVE AND REPENTANCE

By OLIVE M. WINCHESTER

Plowing Wickedness (Chapters 9, 10)

Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men (10: 13).

WITH sorrow of heart and anguish of spirit the prophet lingers over the sin of Israel dwelling upon its various items and stressing the impending doom. As he relates in further detail the transgressions of the nation, a note of pathetic longing is expressed, a remembering of the days of yore when Israel was first chosen, how at that time Israel was a delectable people, but now they have grievously gone astray.

DEPARTING FROM GOD (9: 1-9)

With chapter nine we have the beginning of a new section and the prophet opens the message with an exhortation that as a nation they were not to rejoice. The occasion would seem to be that of some harvest festival. "Among the nations," says Eiselen, "these celebrations were noisy and wild, accompanied by all manner of excesses; but this revelry was out of harmony with the prophet's lofty and spiritual conception of the religion of Jehovah." Because of the excesses attendant upon such celebrations, the reason for the prohibition for such rejoicing is stated in the terms, "For thou hast played the harlot." While the feast ostensibly was in honor of Jehovah, yet in truth they were worshiping Baalim, and were

giving themselves over to the attendant evils. They, the people of Jehovah, were serving the gods of immorality.

In line with the trend of the sin the prophet proclaims the punishment. They have rejoiced with unbecoming conduct over abundant harvest, their fate will be that "The threshing-floor and the winepress shall not feed them, the new wine shall fail her," that is, there shall be a dearth in harvest returns. Moreover they shall "not dwell in Jehovah's land." Some of them will return to the land of their bondage, even into Egypt and others shall go away into Assyria. In these lands they will not be able to offer sacrifices unto Jehovah, the sacrifices will be unclean being offered in an unclean land. All the bread that they may eat will be for the satisfaction of natural appetite; they may not eat their portions from the sacrifices offered unto Jehovah; for there will be no sanctuary at which they may make their offerings. What then will they do on their solemn feast days? They will not be able to keep the feasts of the Sabbath or the new moon.

While they took refuge in these lands to escape destruction, yet there the trouble that they would flee from will come upon them, and in their own land where they had stored their treasures there shall grow up briars and thorns. The land of their delight shall be turned into a wilderness. This judgment that is coming upon Israel is near at hand. Already there are evidences of its working; the prophet who should know the ways of the Lord has become a fool. This has happened because of the great iniquity in the

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hearts of the people of Israel. Israel had had true prophets but now the prophet is a snare leading them on into further sin. Accordingly the people have deeply corrupted themselves. "They have deeply immersed themselves in wickedness; have gone to the greatest depth they could in it; they are sunk in it, so that they could hardly be extricated from it; and this, of their own deliberate intent; they contrived it deeply, hiding themselves, as they hoped, from God."

Such is the fate of a nation or an individual that departs from God. Further and further they go in the paths of sin. Then come the days of retribution bringing upon the people the outpouring of God's wrath.

"When haughty guilt exults with impious joy, Mistake shall blast, or accident destroy; Weak man, with erring rage, may throw the dart,

But heaven shall guide it to the guilty heart."

It was not that Israel had been without the protecting care and loving solicitude from Jehovah that they had gone astray. Israel had been like "grapes in the wilderness." Their fathers had been found as "the first-ripe in the fig tree at her first time." They had been a delight unto Jehovah, a pleasant choice, but withal they turned aside unto idolatry. They spurned the love that had chosen them and gave themselves over to vain worship to their own shame. Their sin was a sin against love.

Because of this unfaithfulness on the part of Israel in forsaking God who dwelt in the midst of the cherubim and manifested himself in glorious power, the glory in which they took delight, the glory of their own creation, the pride in their own accomplishments, in their wealth and prosperity, this should flee away from them like a bird. As Pusey states, "Ephraim had parted with God, his true glory. In turn, God would quickly take from him all created glory, all which he counted glory, or in which he gloried. When man parts with the substance, his true honor, God takes away the shadow, lest he should content himself therewith, and not see his shame, and, boasting himself to be something, abide in nothingness and poverty and shame to which he had reduced himself." Moreover although Ephraim might bring up her children, yet would she be bereaved of them, her children would be a prey to the murderer.

Viewing the fact that their children would be

given over to the murderer, the prophet ponders within himself as to what he shall pray for Israel and concludes that he will ask that no children shall be given unto them. In the Jewish home it was considered a curse if there were no children and consequently this would be one of the curses to fall on the kingdom of Israel.

Continuing the delineation of the judgments that were to fall upon the nation and the cause thereof, Hosea exclaims, "All their wickedness is in Gilgal." In days gone by Gilgal had been the center of the manifestation of God's power. This was the place where the people first encamped after they had crossed Jordan, and this city served as their headquarters throughout the conquest of Canaan. Again in the days of the judges it was from Gilgal that the angel came with a rebuke to the people for their transgression. Moreover in the days of Samuel Gilgal constituted the chief center and here they made Saul king, and it was the capital of the kingdom during his reign. Now Gilgal was the center of idol sacrifices, and the words of Jehovah are announced, "For there I hated them." Commenting on these words Pusey notes, "He saith not, there was I angry, or displeased with them, but in a word betokening the greatest indignation, 'I hate them!' Great must needs be that wickedness which provoked the Father of mercies to so great displeasure as to say, that He hated them; and severe must needs be those judgments which are as effects of hatred and utter aversion of them, in Him." Continuing the manifestation of the divine displeasure, the word comes that they as a people shall be driven out of the house of Jehovah and no longer shall his love for them be given. Already he is under the smiting hand of God; they shall be cast away and shall be "wanderers among the nations."

ISRAEL'S GUILT AND PUNISHMENT

The mind of the prophet still lingers over the guilt of the people. The figure of the vine so frequent in Scripture now is used to describe the nation. They are like a luxuriant vine that abounds in fruit, but alas it is fruit for themselves; moreover in accordance with their prosperity have they increased the number of their altars for idolatrous sacrifices, and as their wealth has multiplied they have multiplied their images. Instead of their prosperity causing them to give thanks unto God for added blessings their increased wealth had tended to lead them away farther into idolatry. Consequently their wor-

ship of Jehovah had not been sincere, but had been divided in its allegiance with idol service. Accordingly their altar shall be broken down and their images spoiled.

Among the woes that shall come upon the people will be that of despair. In their desperation, they will cry out, "We have no king." In the days gone by they had sought for themselves a king contrary to the will of Jehovah; they sought for a king because they would not have Jehovah rule over them. Now in that they have lost their fear of the Lord, and God was angry with them, they were as impotent as if they had no king, they asked, "What then should a king do to us?"

Turning from the religious degeneration of the times, the prophet speaks of the moral deflections. They have spoken falsely; they have entered into covenants, not the covenants of ordinary life, but covenants with foreign nations such as Assyria and Egypt. On these they have relied instead of upon Jehovah. In consequence the judgment that shall fall upon them shall be like the bitterness of the hemlock.

With this brief notice of the moral apostasy, again the thought turns to the religious conditions of the land. This time the reference is to the calves of Bethel, where the king's sanctuary was located. This the chief of all the sanctuaries shall become a source of mourning to the people and to the priests. George Adam Smith entitles this chapter as "Puppet-Kings and Puppet-Gods," and denominates these as the twin targets of Hosea's scorn. He also suggests that as for these calves at Bethel that it may have been in those days of heavy tribute paid to a foreign king, they may have been despoiled of their gold to furnish this tribute. However this may be the time was to come when this golden calf would be carried to Assyria as a present to the king. Then will Ephraim bow down her head in shame and Israel will look with chagrin on the counsel of her own conception.

In these days of dissolution Samaria will be destroyed and her king will be like the foam of the waves. Then also shall the high places be destroyed and they shall become a desolation where thorns and thistles shall spring up. When these calamities shall come upon them they will cry to the mountains, "Cover us, and to the hills, Fall on us."

From the present circumstances the prophet turns to survey the history of Israel, and finds

that it is one continuous sequence of crime. From the days of Gibeah in the time of the judges when there was an outbreak of moral corruption down to the present time, they have transgressed. Because of these sins now it is the purpose of Jehovah to chastise them. As for Ephraim although she dwells in prosperity and peace, yet the time is coming when the judgment of God will fall upon her; the word of Jehovah is, "Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck. I will make Ephraim to ride; Judah shall plow, and Jacob shall break the clods."

With this long continued denouncement of the sins of Israel Hosea gives a call to repentance. "It is Hosea's greatness," says G. A. Smith, "that, while he felt the vices of his day with all needed thoroughness and realism, he yet never allowed them to be inevitable or ultimate, but preached repentance and pardon, with the possibility of holiness even for his depraved generation." Changing to a word of exhortation the prophet commands, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

With the brief note of hope and mercy again the thought turns back and we hear the admonition, "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." And again also comes the warning of the impending judgment. "Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled." All this shall come to pass, "Because of your great wickedness: in a morning shall the king of Israel utterly be cut off." Concluding this chapter G. A. Smith observes, "The political decay of Israel, then, so deeply figured in all these chapters, must end in utter collapse. Let us sum up the gradual features of this decay: the substance of the people scattered abroad; the national spirit dissipated; the national prestige humbled; the kings mere puppets; the prophets corrupted; the national vigor sapped by impurity; the idolatry conscious of its impotence."

HOMILETICAL SUGGESTIONS

These chapters are not replete with texts but one or two suggestive ones may be found. First in chapter 9, verse 11, the portion stating, "As for Ephraim, their glory shall fly away like a

bird," might make a good text. A theme might be, "Wordly glory is but for a moment." For divisions one might discuss different phases of worldly glory. Then in chapter 10 verse 12 another good text is found. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."

The theme might be, the call of repentance to a sinful people. Then the elements in this repentance might serve as divisions, first a turning to righteousness, which will bring its reward in the bestowal of mercy, then second they are to break up the very depths of their nature, and third they are to continue their seeking until the Lord shall "rain righteousness" upon them.

HOMILETICAL

CHRIST'S DESCRIPTION OF HELL

By CLARENCE S. MOORE

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matt. 23: 33).

I. HELL IS SOMEWHAT DEFINED BY THE WORDS USED IN THE HEBREW AND GREEK—*Sheol, hades, tartarus, gehenna.*

II. ILLUSTRATIONS OF HELL

1. Gehenna was the city dump—so hell is the place for taking all that would defile the city—heaven.
2. Outer darkness (Matt. 8: 12, 22: 13). Outside the king's palace it was night and dark while the wedding supper was in progress within.
3. A furnace of fire (Matt. 13: 40-42)—a place where the tares were burned.
4. A place of devoured corpses (Mark 9: 44).

III. HELL IS A STATE OF EXISTENCE

Eyes, hands, soul and body.
(Matt. 5: 29, 30; 10: 28; 13: 42; 22: 13.)

IV. A PLACE OF EVERLASTING DAMNATION (Matt. 25: 46).

V. AN INESCAPABLE PLACE FOR THE WICKED (Matt. 23: 33).

The only hope of escape is through our Lord Jesus Christ (John 3: 16).

Conclusion: The following are false notions about hell: (1) That we receive all the hell there is while we live; (2) That there is no future hell; (3) That hell will burn up all who go there and that it will thus not be everlasting; (4) That we shall have an opportunity to repent between death and the judgment; (5) That someone can be baptized for us after we die and that by this means we can escape. But the teaching of the Bible is that hell is a place of burning fire where lost men shall spend eternity in conscious sorrow. And as is ever the case, the truth

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is the safe way; for if any of those ways which we have listed as false should turn out to be true, then it would still be better to take what God's Word says about it and make the preparation implied and live the life demanded.

THE RIGHT KIND OF PRAYER

By E. M. VAUGHT

And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants; and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned (Neh. 1: 5, 6).

INTRODUCTION

Nehemiah, unlike the rich man, made the right kind of prayer.

I. IT WAS PENITENT

He prayed that God would hear him as he "confessed the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned." We find the same spirit of confession running through that beautiful penitential Psalm of David which has been used by thousands of praying people in the world.

II. IT WAS UNSELFISH

The first, as well as a large part of the prayer was well absorbed with thoughts about God. Then he prayed for Israel, God's people, and then for himself in the work that he undertook for God.

III. IT WAS IMPORTUNATE

"Hear the prayer of thy servant, which I pray before thee now, day and night." He

did not grow weary in prayer, but persevered "day and night" until the answer came.

IV. IT WAS DEFINITE

The prayer, while broad in scope, was definite in purpose. It was for God's glory, His nation, and that His servant might minister to those people in a definite way.

V. IT WAS CONFIDENT

There was nothing wavering in his petition. He had faith in God and expected an answer to his prayer.

VI. IT WAS MADE TO GOD

"I beseech thee, O Lord God of heaven, the great and terrible God."

THE POWER OF THE WORD TO KEEP US FROM SIN

(Psalm 119:11)

I. A BRIEF EXEGESIS OF THE TEXT

A pleasant and comprehensive view of the text is this: The best thing in the world, the Word of God, in the best place in the world, a heart made clean by the blood of Jesus, for the best purpose in the world—that I might not sin against Thee.

THREE BIG WORDS: Heart, Sin, Word.

II. THE WICKEDNESS OF THE NATURAL HUMAN HEART AND THE DECEITFULNESS OF SIN

1. Where is sin located?
2. Its heinousness.
3. The cause of crime.

Illustration: James Clark Ridpath asked the cause of crime.

Preacher—Original sin.

Doctor—Bad health—sin is a disease.

Lawyer—Violation, law.

Banker—The silver agitation.

Teacher—Ignorance of the masses.

Astronomer—Spots on the sun.

Politician—The badness of the law.

Busy man—Idleness is the mother of all vice.

Nurseryman—Lack of fruit.

Man with phonetic alphabet—The abomination of the English orthography.

SIN, the wickedness of the human heart, is the cause of crime.

III. "THY WORD." "THEE."

A pleasant variety of meaning obtained. He speaks to God, he loves the Word because it is God's Word, and he hates sin because it is sin against God himself.

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The psalmist sought God *with his whole heart.*

To be saved from sinning, we must be saved from sin.

Illustrations: John Baptist said but little about Jesus, but he *did* say, "Behold the Lamb of God," etc.

Someone asked Father Withy, "Do you think anyone can live without sinning?" He answered, "Very comfortably, very comfortably."

Phæbe Palmer said, "Put on my tombstone 'The blood of Jesus Christ cleanseth me from all sin.'"

THE CLOUD OF WITNESSES

By H. J. HART

Text: Heb. 12:1, 2.

Introduction: CONSIDER WHAT GOES BEFORE

1. A most august assembly.
2. The apostle endeavors to inspire greater effort.
3. Things about text.

I. THE CLOUD OF WITNESSES

1. A multitude in number.
2. They are sympathetic in their interest.
3. They are glorious in character.

II. THE BESETTING SIN

1. Becomes a mighty weight impeding the soul's progress.
2. The popular sins.
3. Inbred sin.

III. THE SUFFICIENT SAVIOR

1. Climaxes with a perfect example.
2. Sufficient in his endurance.
3. Sufficient in His office.

IMMIGRATION LAWS OF GOD'S KINGDOM

By CLARENCE S. MOORE

They which do such things shall not inherit the kingdom of God (Gal. 5: 21).

Introduction: Nations have immigration laws. It is their privilege to make such laws, ours, if we would enter, to obey them. And God's kingdom has such laws.

I. THINGS WHICH WE MUST LEAVE IF WE ENTER GOD'S KINGDOM

1. Things which are wicked (1 Cor. 6: 9, 10; Gal. 5: 19, 20).
2. Things that are either wicked or doubtful (Eph. 5: 3-14).

II. SOME THINGS WE MUST HAVE IF WE ENTER

1. The new birth (John 3: 3).
2. Holiness of heart and life (Heb. 12: 14).

ENTIRE SANCTIFICATION

By U. T. HOLLENBACK

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).

Proposition: Entire Sanctification is receivable by true Christians.

Introduction: The text is in the form of an inspired prayer.

I. SANCTIFICATION IS PROVISIONAL FOR ALL.

Suggested by the prayer for it.

Procured by the atonement of Christ (Heb. 13:12).

Possible through the omnipotence of God.

II. THEY WERE TRUE CHRISTIANS ALREADY

1. They were in a good degree of regenerating grace.

a. Actively and passively consecrated to God.

"Works of faith, labor of love"—actively.

"Patience of hope"—passively.

b. Numbered with God's elect.

c. Negatively and positively righteous in conduct. Negative—turned from idols. Positive—turned to serve God.

d. Examples of saving grace (Ch. 1:7).

III. ENTIRE SANCTIFICATION MAY BE EFFECTED

1. It is by "the God of peace himself."

a. Omnipotence, who can wash the earth from sin and sinners by the flood can wash one Christian's heart.

He who can create a world and millions more can "create in you a clean heart."

b. Faithfulness pledged to it (5:24).

c. Knows us thoroughly. The workman who made us can surely repair and "restore a right spirit within us."

IV. ENTIRE IN ITS PROMISED PERMANENCE

1. Proposes to preserve until His coming. Preserves by the elimination of spots and the permeation through body, soul and spirit.

2. No other "epoch" of grace needed as this will preserve until.

3. Tremendous lasting qualities.

Every phase of the second blessing thus expressed.

Do you think of it as:

a. Sanctification? Then you have the text.

b. Perfection? "For by one offering he hath perfected forever them that are sanctified" (Heb. 10:14).

c. Standing grace? "By whom also we have access by faith into this grace wherein we stand" (Rom. 5:2).

d. Baptism with the Holy Ghost? "That he may abide with you forever" (John 14:16).

Makes religion easy. Probability but not the possibility of apostasy is thus removed. The theories of some seem to imply: "Sanctification is tremendously hard to get, and awfully, tremendously, mighty, perilously easy to lose." The opposite to that is the truth, thereby giving a strong incentive to invest in it.

"SEEKING GOD"

By CECIL B. ARMSTRONG

(Isa. 55:6, 7)

INTRODUCTION

I. AN EARNEST EXHORTATION

"Seek ye the Lord."

1. Given by inspiration. More than the exhortation of the earnest prophet. God speaks through him.

2. Given in view of man's needs. To be happy man must have God.

II. A SPECIFIED TIME

"While he may be found, call ye upon him while he is near." These words suggest:

1. A time when God may be found (Psa. 145:18; 2 Cor. 6:1, 2).

2. A time when God may not be found.

Compare text with Rom. 1:18-32.

Procrastination until:

Gospel hardened (Prov. 29:1).

Death overtakes you unprepared (Matt. 25:1-13; Jeremiah 8:20).

III. CONDITIONS STATED

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah."

1. All sin must be forsaken.

(a) Wicked ways.

(b) Unrighteous thoughts.

2. Return unto God. Not enough to forsake sin. Must, like the prodigal, return unto the Father. This means:

(a) A complete surrender to God's commandments.

(b) Where possible, restitution is to be made.

(c) Life of faithful service.

IV. ENCOURAGEMENT RENDERED

"And he will have mercy upon him; and to our God, for he will abundantly pardon."

Man a wanderer from God. Bible based on this fact. Many exhortations to seek God. The text presents an impressive one.

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1. God will accept the seeking sinner (Luke 15:11-32; and text).

2. Note the beauty of this parallelism.

V. CONCLUSION

Blessed state of those who seek God. They always find him.

MARK THE PERFECT MAN

By C. E. CORNELL

I. INTRODUCTION

The setting of the text.

The moral worth of such an utterance (Compare 2 Chron. Ch. 30) Hezekiah.

II. RIGHTEOUSNESS COMPARED WITH WICKEDNESS

"The Perfect man."

Mark—His strength of character.

His careful walk.

His freedom from worldly entanglements.

"Behold the Upright."

Right conduct.

Right conversation.

Right motive.

III. PERFECTION

What it is not:

Not perfection as Adam.

Not perfection as an angel.

Not infallibility.

What it is:

Christian Perfection or Perfect Love.

Describe the natural man, his milk of human kindness.

Illustrate: "The Value of a Sparrow" (see below).

IV. THE VICTORIOUS LIFE

The present environments of life.

An "inward" environment and an "outward" environment.

V. TRIUMPHANT END

"The end of that man is peace."

Illustration: Frances Willard when she died whispered and said, "I am creeping in with mother."

ELEVEN MEN IN A BOAT

By CLARENCE S. MOORE

TEXT: Matt. 14: 26-28; Mark 6: 45-52.

Introduction: The praying Christ knew where the helpless disciples were on the storm-swept sea, though they knew not where He was.

I. PETER IS THE MAN WHO TRIED.

We may condemn him for doubting, yet he was the only one who had faith enough to try. It is difficult to walk on the water, and it is difficult to live above sin, but there is something commendable in the one who even tries.

II. THE ELEVEN DID NOT EVEN TRY.

They claimed to have seen a ghost and seemed to have been apt in telling Peter where he failed, but they did not even try.

III. JESUS APPRAISED THOSE WHO DO NOT TRY.

1. They demand of others what they will not touch themselves (Matt. 23: 4; Luke 11: 46).

2. They are mote hunters (Matt. 7: 3-5).

3. They strain out gnats and swallow camels (Matt. 23: 23, 24).

4. They will be judged by the standards they have held up for others (Matt. 7: 2).

SERMON THEME: The Tragedy of the Ages (CLARENCE S. MOORE).

TEXT: Rev. 6: 17.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Occupy Till I Come

When Mr. Whitefield was last in America, Mr. Tennant paid him a visit, as he was passing through New Jersey; and one day dined, with other ministers, at a gentleman's house. After dinner Mr. Whitefield adverted to the difficulties attending the gospel ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared his great consolation that in a short time his work would be done, when he should depart and be with Christ. He then appealed to the ministers if it was not their great comfort that they should go to rest. They generally assented, except Mr. Tennant, who sat next to Mr. Whitefield in silence, and by his countenance discovered but little pleasure in the conversation. On which Mr. Whitefield, tapping him on the knee, said, "Well, Brother Tennant; you are the oldest man among us, do you not rejoice to think that your time is so near at hand, when you will be called home?" Mr. Tennant bluntly answered, "I have no wish about it." Mr. Whitefield pressed him again; Mr. Tennant again answered, "No, sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death, my business is to live as long as I can—as well as I can—and serve my Master as faithfully as I can, until He shall think proper to call me home." Mr. Whitefield still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennant replied, "I have no choice about it; I am God's servant,

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and have engaged to do His business as long as He pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man into the field to plow; and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master, the sun is very hot, and the plowing hard, I am weary of the work you have appointed me, and am overdone with the heat and burden of the day. Do, master, let me return home, and be discharged from this hard service?' What would I say? why, that he was a lazy fellow, that it was his business to do the work that I had appointed him, until I should think fit to call him home."—Selected.

Henry Clay at Family Prayers

Henry Clay, the great American statesman and orator, once lodged overnight at a humble cabin in his native state of Kentucky. The family was in the habit of holding worship morning and evening, but the father trembled at the thought of doing so in the presence of a guest so distinguished. The children were becoming sleepy, and the wife, by significant gestures, suggested that the time for prayer had come. The man hinted to his guest that perhaps he would like to go to bed. But Mr. Clay with great politeness said that he did not feel at all sleepy, and that, unless it was intrusive, would be happy to enjoy the society of his host longer. Of course the man could not object. Still the matter of prayer could not be postponed without sending the children to bed contrary to their settled custom. At last, with considerable trepidation, the father told his guest that he could stay and unite in their devotions or retire at his option. Mr. Clay promptly replied that he would remain. When the wonted exercises, gone through with much fear and trembling, were over, Mr. Clay, with no little feeling, approached the man and said, "My dear sir, never again feel the least hesitation in the discharge of your duty to God on account of the presence of man. I saw your embarrassment, and remained on purpose that you might never feel it again. Remember that every man of sense will respect the individual who is not ashamed to acknowledge his dependence upon his Maker; and he deserves only contempt who can cherish any other feeling than reverence for the consecrated hour of man in audience with the deity." I would rather know that the prayers of a pious man, no matter how humble his po-

sition in life, were ascending in my behalf than to have the wildest applause of listening senators." Mr. Clay then retired for the night. The man remarked that it was the best lesson of his life.—Selected.

The Wrath to Come

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come?" An irreligious young man went to hear Mr. Whitefield, who took the above passage for his text: "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me, —I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts: This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, 'Oh, my hearers! the wrath to come! the wrath to come!' These words sank deep into my heart, like lead in the waters. I wept, and, when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went, 'The wrath to come! the wrath to come!'" The result was that the young man soon after made a public profession of religion, and in a short time became a very eminent preacher.—Selected.

On Returning Good for Evil

The Maori of New Zealand, when converted, are said to make good Salvation Army soldiers. The Army officer out there tells of "Warrior Brown," an old Maori woman who had won her name by her fighting qualities when in drink or enraged. Coming under Army influence, she was converted, and gave her testimony at an open-air meeting, whereupon some foolish person hit her with a potato, a nasty blow. A week hence, the cowardly insulter would have needed to make himself scarce for his trouble; but what a change! "Warrior" picked up the potato without a word and put it in her pocket. No more was heard of the incident until the harvest festival came round, and then "Warrior" brought a little sack of potatoes and explained that she had cut up and planted the insulting potato, and was now presenting to the Lord its increase.—Sunday at Home.

Speak Evil of No Man

The late Dr. Waugh of London had a marked dislike of everything bordering on slander or defamation. The following is an illustration of his character in this point. One of his people had traveled all the way from Newtown to his father's, where he usually resided, to communicate to him an unfavorable report concerning another member of his congregation. Some friends being with him, this person was requested to stay and dine with him. After dinner he took occasion, in a jocular manner, to ask each person, in his turn, how far he had ever known a man to travel to tell an evil report of his neighbor: when some gave one reply and some another; he at last came to this individual, but without waiting for his self-condemning reply, or necessarily exposing him, Dr. Waugh stated that he had lately met with a Christian professor, apparently so zealous for the honor of the church, as to walk fourteen miles with no other object than that of making known to his minister the failings of a brother member. He then in a warm and impressive manner enlarged on the praise of that "charity which covers a multitude of sins; which rejoiceth not in iniquity, but rejoiceth in the truth."—Selected.

The Modesty of Humility

Reginald De Koven told at a musicale in Chicago a pretty story in praise of modesty.

A group of tourists were visiting Beethoven's house in Bonn. One of the tourists, a girl of twenty or so, sat down at Beethoven's piano and played the "Moonlight Sonata" none too well,—Beethoven's own work, in his own room, on his own piano!

When the girl had finished, she arose and said to the old caretaker:

"I suppose lots of famous musicians have been here and played on this instrument?"

"Well, miss," the caretaker answered gravely, "Paderewski was here last year, and his friends urged him to play, but he shook his head and said: 'No, I am not worthy.'"—G. B. F. HALLOCK.

Crucifying Christ Afresh

Bridaine, a celebrated French preacher, discoursing on the passion of Christ, expressed himself thus: "A man, accused of a crime of which he was innocent, was condemned to death by the iniquity of his judges. He was led to punishment, but no gibbet was prepared, nor was there any

executioner to perform the sentence. The people, moved with compassion, hoped that this sufferer would escape. But one man raised his voice and said, 'I am going to prepare a gibbet, and I will be the executioner.' You groan with indignation! Well, my brethren, in each of you I behold this cruel man. There are no Jews here today to crucify Jesus Christ; but you dare to rise up and say, 'I will crucify him.'" These words pronounced by the preacher, though very young, with all the dignity of an apostle, and with the most powerful emotion, produced such effect, that nothing was heard but the sobs of the auditory.—Selected.

An Evil Heart

While walking down the street one day I passed a place where a man was washing a large plate-glass show-window. There was one soiled spot which defied all efforts to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to someone in the store.

Many are striving to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamois of morality, but still the consciousness of it is not removed. The trouble is, "It's on the inside." It is the heart that is bad. If the fountain is bitter, the stream will not be sweet. Nothing but the blood of Jesus applied by the mighty hand of the Holy Spirit can cleanse the inside, for God's Spirit alone can reach the fountain head.—Rom's Horn.

Judgment

The 19th of May, 1790, was remarkably dark in Connecticut. Candles were lighted in many houses; the birds were silent and disappeared; and domestic fowls retired to roost. The people were impressed by the idea that the day of judgment was at hand. This opinion was entertained by the legislature, at that time sitting at Hartford. The house of representatives adjourned; the council proposed to follow the example. Colonel Davenport objected: "The day of judgment," said he, "is either approaching, or it is not. If it is not, there is no cause for adjourning; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."—Selected.

PRACTICAL

THE RUGGED ASPECTS OF GOSPEL PREACHING

By J. GLENN GOULD

I AM impressed, as I read the letters of St. Paul to Timothy, with the repeated emphasis which he places upon what might be called the rugged aspects of the work of the ministry and of the preaching of the gospel. Timothy stands in a very close and intimate relation to the apostle, a relation indeed which Paul chooses to describe as that of father and son in the gospel. Timothy had doubtless been converted under Paul's own ministry, for he refers to him as "my own son in the faith." There is nothing which more clearly reveals the tender love and esteem with which Timothy is regarded than the noble address of the second letter: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved son: Grace, mercy, and peace from God the Father and Christ Jesus our Lord."

It is not difficult, therefore, to account for the tender and godly jealousy with which he writes to Timothy these gracious pastoral letters. They are filled with such warning and counsel, such reproof and earnest exhortation, as make one feel that here the great shepherd heart of St. Paul is laid bare to its bleeding, palpitating quick. His very soul is spread on the sacred page. There is reason enough for the fact that the ordination charge of every man who has laid on him the consecrating hands of the presbytery comes out of one, or the other, or both of the Epistles to Timothy.

But St. Paul seems to have been even more deeply moved by the conviction that Timothy was his own successor in the gospel ministry. How else can we interpret his words in the second letter? "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered and the time of my departure is at hand." Paul the aged felt that the hour had come when he must pass the torch to younger and more virile hands. Who but Timothy was

qualified to carry on the glorious Pauline traditions of the ministry?

It would appear that as Paul analyzed the eminent qualifications which Timothy possessed for such a task, he had misgivings concerning only one point. There was a weak and vulnerable spot in the young man regarding which he must be warned. Timothy was of mixed ancestry. His mother was a Jewess, and of an exceedingly devout lineage. But his father was a Greek, and quite evidently not even a proselyte to the Jewish faith. It might seem that such a mingling of racial strains might offer the youth a rich heritage, as indeed it did. On the one hand, he no doubt possessed from his mother the penchant for religion which is so marked a characteristic of the Jewish race, and this was faithfully developed by constant nurture. On the other hand, it is apparent that he inherited from his Greek father many of the rich traits of culture—a love of delicate beauty and of formal truth—which have made the contribution of ancient Greece to our civilization so very precious. It might seem, at first thought, that this would be all to the good; and doubtless St. Paul felt that the young man's personality was greatly enriched by this heritage of culture. Nevertheless he recognized that this Greek cultural background could also become a snare to Timothy in his ministry. It would be easy for a man with such a mind to suffer the Christian message in his hands to lose that rugged, arousing, fearless grip which made men's knees to smite together and their guilty countenances to grow pale at its proclamation. How easily could the gospel message be reduced to a thing of merely academic interest in the hands of such a man! How foreign to everything Greek were the conflict, sorrow and bloody sweat of Jesus' passion! How subtly could the whole message of the manger, the cross and the tomb be denatured and robbed of its redemptive significance!

In the presence of such a danger St. Paul could not hold his peace. For him the gospel was a thing of transforming power; an energy which was simply uprooting in its might. His

conception of gospel preaching had in it nothing that savored of the purely theoretical, but was a thing of tumult, tears and triumph. Not the parlor, but the battlefield was his analogy. Seeing Timothy's danger, therefore, Paul exhorts him to heroism: "Fight the good fight of faith," he cries; "lay hold on eternal life, whereunto thou art called and hast professed a good profession before many witnesses." "O Timothy,"—and his whole heart's yearning is in his words—"keep that which is committed to thy trust." "Be not thou ashamed of the testimony of our Lord." "Be strong in the grace that is in Christ Jesus." "Thou therefore endure hardness as a good soldier of Jesus Christ." "Remember the judgment day just ahead," counsels St. Paul; "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the Word."

The conflict between these two conceptions of the Christian gospel did not end with Timothy. In every age the Christian minister has been forced to choose the one or the other as the ideal of his ministry. The Pauline message of atoning grace, redeeming mercy and bleeding sacrifice has become the historic and orthodox gospel of the truly Christian church. But the constant and subtle antagonist of that gospel has been the temptation to make it merely a thing of formal creeds and splendid ideals, remote from the sighing, sorrow and sin of a godless world. We must, therefore, constantly reaffirm the rugged and challenging might of the Christian message.

The gospel rests upon a rugged historical basis, and one calculated to commend itself only to the man who feels deeply the enormity of the world's sin. There is nothing attractive about the physical cross of Christ. His death in the manner of crucifixion was a horrible and shocking death. The cross possessed about the same social standing as the headsman's block, the gibbet with its dangling noose, or the modern electric chair. If Christianity ever hoped to move in the upper circles of that ancient world it might well be advised, as a counsel of expediency, to suppress its story of the cross. Here was something which could not fail to shock the delicate Grecian temperament. Paul himself asserted that to the Greek it was "foolishness."

But for the great apostle the cross was the central feature of the message. To the Corinthians he says, "I determined not to know any-

thing among you save Jesus Christ and him crucified." To the Galatians he cries, "God forbid, that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." It was a thing of torture and tears, of heart-break and bloodshed; but withal it was surrounded with an effulgence of glory which had transfigured it into a thing sublime.

Furthermore, the gospel was a rugged thing by reason of the enormity of the task committed to it. It was not to any slight healing of the world's hurt that the apostle went forth with the message of a crucified Christ. They assayed the radical task of completely transforming the hearts of men by that message. Here was a world dying in its iniquity—so did those first-century preachers conceive it. Hell bent and hell bound, cursed by the devil and powerless to change itself into something better, such were men then, and such, I venture, are men today. But the gospel came and comes to such a world with a challenge to the power of sin and a promise of deliverance from it. There was claimed for this gospel power to save unto the uttermost. It gave a new promise of the life that now is and of that which is to come. And the joy of it all was that it worked. After years of experiment with the mighty, mystic forces which streamed from the person of the crucified Lord, Paul was constrained to make this tremendous claim: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

The ideal of New Testament preaching, I would conclude therefore, is characterized, by both a deep and gloomy pessimism and a radiant optimism. Sin has done its worst for men, and that worst is terrible beyond description. Wounds, bruises, putrefying sores—this tells not a tithe of the moral pollution and spiritual degradation which follow in its train. One may well be deeply pessimistic about the race of men, if there be no help. But thank God, there is help. For a salvation is provided, gloriously adequate, able to do for us beyond our fondest dreams, transforming us into children of light and of the day. Here, blessed be God, is hope—O write it large against the sky. General William Booth declared that the best preaching is damnation with the cross standing in the midst. And here it is—a world with damnation spread all over its face, like a ghastly battlefield strewn with the

slain. But upstanding in the midst is the symbol of eternal hope—the cross of Jesus Christ. It is a rugged task—one of human salvage; and it can never be made palatable and pleasant to the dilettante or the aesthete. But it gives an immeasurable joy to the soul that has come to the knowledge of Christ.

This is our gospel, unchanged with the passing of centuries. It still flings a challenge into the teeth and eyes of sin and Satan, and gives an assurance of deliverance to every contrite soul. It may be well to inquire what demands such a message makes upon the preacher.

It is apparent instantly that no man can carry such a message to the world unless he feel in his soul the compulsion of a divine commission. The preaching of the gospel and the salvage of men from the wreckage of sin is not simply a task for a pleasant summer's afternoon. It will try your soul betimes like a sword entering into your flesh. It will burden your spirit with a strange oppression above which you can scarcely rise. It will move your heart until you feel yourself frequently literally drained dry of your resources of compassion, and unable to proceed without fresh accessions of grace and power. Such being the case, only one thing is calculated to hold your soul steady and true—the voice deep within you which cries, "Woe is me if I preach not the gospel!"

May I suggest that the threat which Paul must have felt existed in Timothy's Greek background is not for us so remote a thing as might at first thought appear. There is a place in the gospel ministry for culture, and an uplifting of the cultural level of our own ministry, provided that culture be of the proper kind, is altogether desirable. The existence of this institution of learning is a monument to the fact that this is an opinion generally accepted among us.

However, I hope I shall not be misunderstood if I issue a warning against the menace of culture. Education for the task of the ministry, education designed to give precision, poise and power to one's thought, is all to the good. But a cultural accession which tends to make unpalatable the rugged redemptive truths of our gospel is a positively deadly thing. It is impossible, you say, that such a change of thought should overtake one trained in this environment. No, it is not so impossible as one might think. Education vastly increases the breadth of one's knowledge, the scope of one's thought, and one's

appreciation for the treasures of historical, literary and philosophical thought. There is a stimulation, almost an intoxication, which comes to one who drinks deeply at these fountains. Thus exhilarated, the temptation to find in these springs the satisfying cordial for the heart is vastly increased. It becomes easy for one to accept as his measure of truth and standard of excellence the ideals there set forth, and to apply these ideals, almost unconsciously, to the truths of the gospel. So does culture become a menace and strike a deadly blow at one's mental appreciation of Christian truth. I do not mean to suggest for one moment that the Christian gospel suffers in any respect by comparison with any branch of human knowledge. Whether as history, literature or philosophy, the gospel stands supreme. However the content of the gospel is composed of those simple yet imponderable truths which can be only spiritually discerned. They meet man at the place of his misery, his defilement, his sin, and there grapple with the forces that hold him captive from righteousness, truth and God. The Greek temperament would lead one to delight in the artificial and theoretical conditions of the laboratory. The Christian gospel demands that we plunge neck deep into the task of human salvage, snatching men as brands from the eternal burnings. And this latter demand must never be sacrificed to any culture, however commendable it otherwise may be.

There is a further danger against which we need to be warned and which is peculiar to our and other orthodox movements. In these days of irrationalism in religion, the evangelical churches alone lay emphasis upon the intellectual basis of the religious life. We insist that one must first believe, and believe strongly and devoutly if he would live righteously. We hold, with Thomas Carlyle, that "when belief waxes uncertain, practice too becomes unsound, and errors, injustices and miseries everywhere more and more prevail . . . all times a man who will do faithfully needs to believe firmly."

This major emphasis among the holiness people is strikingly evident if one turn to the early literature of our movement. The writings of those princely preachers of the nineteenth century—John A. Wood, William McDonald, Asbury Lowrey, Dougan Clark, Daniel Steele, and more recently E. F. Walker and C. J. Fowler, to name only a few, are doctrinal and theological in character. The preaching which as a child I

was privileged to hear at holiness campmeetings, and which, I must regretfully acknowledge, has somewhat gone out of fashion among us of the later generation, was all of it calculated to convince the intellect and so persuade the heart. I long for a renewed emphasis upon the theoretical bases of the experience of holiness, without less insistence upon the practical and ethical manifestations of holiness in the lives of its professors.

The danger which confronts us in such a renewed emphasis, however, is that full salvation teaching may become a merely formal dogma, lacking in passion, pressure and power. The work of holiness, and so the work of the kingdom, cannot be fostered by a mere verbal adherence to Wesleyan doctrine. All over the land today are campmeetings which once were centers of dynamic energy; but which today are holiness campmeetings in name only, their pulpits occupied by men engaged in a preaching bee, their benches filled with mere sermon tasters. The fires on their altars burn low and fewer, the Shekinah has lifted, the passion is clean gone.

One has only to look at the modern fundamentalist movement to realize how dead a thing formal orthodoxy can become. So far as the doctrinal issues which divide modernists and fundamentalists are concerned, one's sympathies must always lie with the latter group. But when it comes to the matter of spiritual life and power, there seems to me no possible choice between them—they are equally comatose and moribund. And while the conflict between them has raged on, how hell must have been convulsed with diabolical laughter!

Brethren, we must possess something beyond modernism and fundamentalism, beyond the rendering of lip-service to the Wesleyan concept of full salvation. I plead for a glowing, passionate devotion to Jesus Christ and His glorious gospel which shall inspire us to burn ourselves out for God, and thus make His great name once more a praise in the earth.

I have a profound respect and admiration for Dr. Charles L. Goodell, Methodist preacher extraordinary and at present in charge of the Department of Evangelism of the Federal Council of the Churches of Christ in America. Dr. Goodell has for years been a man with the reputation of having had a revival in every church he has served. I beg leave to quote his own words regarding a momentous period in his ministry.

"When I came to New York," he says, "I feared it would open a new chapter in my experience. I had been before that in Brooklyn for seven years at the Hanson Place church. That had been for years our largest Methodist church and had a wonderful revival history. When I went there I supposed there would be a revival—that was the expected thing. But when I went to Calvary in New York some of my friends said, 'Now there will be an end of the sort of thing you have been expecting all these years. There will doubtless be some spiritual movement but you will face difficult and harder conditions. You will find that New York and Brooklyn are two different places.' And a pulpiteer, since become a novelist, had written, 'New York is the graveyard of ministers.' In October we had a ministers' meeting at Calvary church. I was asked to give an address on the subject of 'Pastoral Evangelism.' As I walked up the aisles to speak, one of the brethren whispered to me, 'It is a new field over here. I wonder how it will be at the end of this season. Perhaps you will not hold revival meetings such as you have been holding, but will undertake some new method of doing your work which will not count so much on getting men converted.' I said what I had to say about evangelistic work, but my brother's words kept ringing in my ears—and I felt forced to add at the close of my address, 'I am under new conditions. What will happen here I do not know. But this is true. God is the same in New York as in every other city in the world. I don't know what will happen, but I wish to say this: you can keep your eyes on Calvary church, for something is going to happen. It will be a victory for God or the devil. The thing will not be done in a corner. All the community will know whether it goes well or ill with us.' And then," says Dr. Goodell, "I said something that will seem to you too strong. 'But before there shall be a failure of God's work in Calvary church there will be a funeral in Calvary's parsonage, for I simply cannot live to witness the defeat of the armies of the living God. Before God, I will die in the streets before there shall be a failure of that great work in New York City.'"

It is only in this spirit that the work of holiness can be carried on. And yet how rare a thing is such an exhibition of devotion to the task of salvaging men for God! In the early days of Methodism in this country the active

lives of preachers averaged seven years in length. Today we are classified by life insurance companies as the best risks in the world!

"Follow me," cries the impassioned Paul, "as I follow Christ." "Fight, fight, FIGHT the good fight of faith." "Endure, endure, ENDURE hardness as a good soldier of Jesus Christ."

"Look at the great apostle to the Gentiles," urges Bishop Simpson. "See him persecuted, arrested, imprisoned. See his back bared to the lash. Five times he received forty stripes, save one. I see him gathering his garments around his lacerated shoulders when he whispers, 'None of these things move me.' He is taken to the edge of yonder city, stoned, and left for dead. See him as friends gently raise him up and say, 'Better abandon the gospel; they will kill you if you preach.' Yet, as soon as breath returns, he utters, 'None of these things move me.' I see him yonder, drawn out of the water; he has been a day and night struggling in the deep; nature is overcome; he lies fainting on the beach, the water dripping from his hair; his friends say, 'Surely he will never preach again;' but as the pulse beats once more, and strength returns, again I hear him say, 'None of these things move me.' He is on his way to Jerusalem; the prophets tell him he is to be bound and imprisoned; the people weep at the thought of seeing him no more; the elders of Ephesus come down to Miletus to meet him; he tells them he is going to Jerusalem, that he knows not what shall befall him there, save that the Spirit tells him in every place that bonds and imprisonment await him; but he grandly declares: 'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' Bonds and imprisonment did await him; he stood before Nero; he was condemned to die; and out of the dungeon of his prison he sends, through Timothy, the heroic and joyous message: 'I have fought a good fight, I have finished my course; I have kept the faith.' Such a grand hero was the apostle, living and dying. One work he did, unmoved and unmovable. And to us he speaks: 'Follow me as I have followed Christ.'"

There is one outstanding characteristic of such preaching which it is important we should note. That is its prophetic character. Priest and prophet furnish us two types of Christian min-

istry which ought to be complementary, but which actually are all too often in direct opposition. It was in times of a decadent priesthood that it seems God raised up the prophets. And during that long hiatus between Malachi and Matthew, a period unbroken by an uplifted prophetic voice, even though priests were ministering at the temple altars, it was felt that God was silent toward His people. It might be asserted roughly that the priest offered men an approach to God, while the prophet afforded God an approach to men.

If this be true, it is certainly not amiss to insist that the need of our age is for a prophetic ministry. And among the characteristics of such a ministry must be noted the element of conviction. The only men who have wrought for God have been believers. Uncle Buddie Robinson has shrewdly declared that no preacher ever yet promoted a revival by asserting what he did not believe. But conviction is more than opinion—even stubborn opinion. It is more than an acknowledgment or recognition of the truth of some proposition. It is a deep, whole-hearted conviction, so intimate as to be virtually woven into the warp and woof of one's thinking and life. A conviction is so true a thing that one will gladly die rather than suffer it to be controverted.

How appalling the need for a ministry possessing convictions is indicated by these indicting words of Dr. Hugh T. Kerr, retiring moderator of the Presbyterian Church of the United States of America. Says Dr. Kerr, "We have substituted relativity for reality; psychology for prayer; an inferiority complex for sin; social control for family worship; autosuggestion for conversion; reflex action for revelation; astronomical intimidation for the fear of God; and the spirit of the wheels for the power of the Spirit." Oh, for a prophetic voice to lead the church out of such a labyrinthine maze of hopeless uncertainties!

But another element in a prophetic ministry is that of authority. It may appear that conviction and authority are identical; however it appears to me that they are related to each other as cause and effect. There is a certain meaningful verbal formula which is largely out of fashion in the modern pulpit. It is "Thus saith the Lord." Someone complained to Dr. Goodell that the decline of the church is due to the fact that people are sick of hearing "Thus saith the

Lord;" to which the doctor replied, "How can they be sick of hearing what they so seldom hear?" One can hear "Thus saith the philosophers," or "Thus saith the scientist," or "Thus saith the psycho-analyst," but who today has the temerity to say "Thus saith the Lord"? This, however, is the unique authority of apostolic preaching—an authority that is derived from the fact that *God has spoken*.

But the term prophetic as applied to the ministry is as broad and inclusive as the many varieties of human nature. The usual type of prophetic ministry is found in Elijah, with all those strange, uncouth qualities of a son of the desert. Elijah has certainly had his anti-types in the history of the church, as, for instance, in such a man as George Fox, founder of the Society of Friends. But there are numerous other types within the designation prophetic.

There is Isaiah, possessing a beauty of imagery, diction and literary style unexcelled in the long centuries which have passed since his day; and yet as mighty in fearless conviction and authoritative utterance as was Elijah. There is Jeremiah, a man of tears and acquainted with grief, who wept day and night for the slain of God's people. I am inclined to the view that perhaps God is wanting modern prophets who will yield Him the fountains of their tears, and weep over the sins of their fellowmen. Such a man was Robert Murray McCheyne. Dr. F. W. Boreham relates the following revealing incident regarding McCheyne, who, by the way, died at the age of thirty years:

"A few years ago a young minister, anxious to learn the secret of Mr. McCheyne's amazing influence, visited the church at Dundee in which he ministered. The sexton, who had served under McCheyne, was still there. The old man took the youthful inquirer into the vestry, and pointed to some of McCheyne's books still lying on the table.

"Sit down here," said the sexton, leading his visitor to the chair in which McCheyne used to sit.

"Now, put your elbows on the table!" The visitor obeyed.

"Now, put your face in your hands!" The visitor did so.

"Now let the tears flow! That was the way Mr. McCheyne used to do!"

"The sexton led his guest to the pulpit, and gave him a fresh series of instructions.

"Put your elbows down into the pulpit!" He put his elbows down.

"Now put your face in your hands!" He did so.

"Now let the tears flow! That was the way Mr. McCheyne used to do!"

Oh, for such men today!

You have come to the end of a prescribed course of study, and one designed to give you a mental fitness for the great task of the ministry. You have gotten some glimpses of the vast world of thought, of human achievement, of art and beauty; and no doubt you have developed an appetite and a moderate love for these things. That is all good. But let me urge you, while furnishing and qualifying your intellects, to not neglect your passions. May God plant deep within you that love for souls, that yearning over them, that great cry for them which will enable you to win them. The task is heroic, the burdens are heavy, and some degree of suffering is inevitable. As Paul declared, "Unto you it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." And above all, young men, be true to the rugged and prophetic aspects of this great task, "Endure hardness as a good soldier of Jesus Christ"; and when your labors are ended, you will agree with the old Scotch clergyman who declared, "Oh, 'twas a grand war!"

*An address delivered June 9, 1931, at the graduating exercises of the Theological department of Eastern Nazarene College, Wollaston, Mass.

HOW I ORDINARILY PREPARE TO PREACH

By RAYMOND BROWNING

IT WILL BE more difficult for me to speak on this subject than one like this: "How a Preacher Ought to Prepare to Preach," for as Shakespeare said, "If to do good were as easy as to know what were good to do, chapels had been churches, poor men's cottages princes' palaces." My theme compels me to desist from raming over the broad landscape of theory and stick to the plain hard path of everyday practice. The wings of imagination must remain folded, the fountain of eloquence be stopped for a season, and I must go through the humbling process of revealing the awkward and common-

place way of doing something that ought to be done so well. If, however this trip to the preacher's workshop should be too disappointing, let me remind you that you cannot always tell what kind of tune an instrument will play just by looking at the insides of the thing, nor can you tell exactly what grade of milk a cow will produce by just looking at the dairy barn or the pasture.

Since a sermon is supposed to have a definite subject around which it is built, it will be necessary for me to tell how I get my subjects, and I shall classify them under the following heads:

1. *Staple Subjects.* These are the ones that are already selected for the preacher. They are the old landmarks already set up and are to be observed at regular intervals like national holidays. In this list will be found, *The Lord's Supper*, or *Communion* themes, *Funeral sermons*, *Christmas and Thanksgiving Day messages*, *Educational, Missionary, and Baptismal addresses*. These, like the poor "you have always with you," and must be provided for by every preacher. Their regular return instead of becoming monotonous are rather refreshing because they often relieve the preacher of the painful ordeal of deciding about what to preach.

2. *Battle-Born Subjects.* Spiritual warfare brings volunteer themes. Once you join battle with the powers of darkness, certain subjects inevitably come to the front. In the heat of revival effort there will necessarily arise the discussion of *Sin, Salvation, Repentance, Regeneration, Judgment, Eternal Life, God, Heaven, Hell, Sanctification, Final Apostasy and the Second Coming of the Lord*. Any preacher who expects to do any revival preaching will find these themes as necessary as tools to a carpenter. The vigor and variety of these themes will be increased where great opposition arises. In former years the debates between certain denominations on the *Made of Baptism, Predestination, Free Will, and the like* may not have always produced the finest types of piety, but they did stimulate men to search the Scriptures and gave them a wealth of sermon material.

3. *Wayside Subjects.* In our ordinary routine of everyday duties some incident will suggest a vital and interesting subject. A man selling candy came to my door and in the course of our conversation said, "Preacher, do you know anything good that will help a fellow in these hard

times?" I told him that I couldn't assure him that times would get better, but I was sure of one thing, and that is that God will always take care of a fellow that trusts in Him. Next Sunday morning I preached on "God's Provision for His Children," or "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Another day I invited a prosperous merchant to come to our church services and he told me that he had six stores to look after and didn't have time to attend church. I said, "What will all that amount to when the hearse backs up to take you to the cemetery?" He replied, "Not a thing, sir." The following Sunday I spoke on "Profit and Loss," from the text, "What shall it profit a man if he gain the whole world and lose his soul?" Recently a woman phoned me about a neighbor who was planning suicide by an apparently accidental method so that his family could collect his life insurance. She promised to get him to listen to me on the radio the following Sunday afternoon and I preached from John 14: 1 on "Heart Trouble and the Remedy." Thus in stores and along the streets and in the homes and wherever sympathetic human contacts are made suggestions for sermons will constantly occur.

4. *Premeditated Subjects.* These are the themes that usually come to mind when one thinks and prays over the needs of his congregation. In reading the Bible or in the reading of good books, as we search for something that will meet the special needs of the flocks to which we minister, certain truths seem to rise up like hills from the plain. Our approach to these subjects is usually more careful and deliberate than to other sermon subjects. We know the needs of our people. Other things have been tried and seem to have failed. Now we earnestly endeavor to find something that will tempt the spiritual appetite. We prepare the sacred morsel with care and plan to serve it with grace and unction. This kind of subject is usually most edifying to the flock and most strengthening to the preacher. Recently while meditating and reading I was struck by this verse of Scripture, Psalm 56: 8, "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" and I preached next time on the subject, "A Bottle of Tears." My own heart was melted in holy tenderness and the blessing of the Lord came upon the congregation.

5. *Unpremeditated Subjects.* These are rare

and sometimes as precious as they are rare. They are a part of that mysterious and unaccountable element in every preacher's life. These are the spiritual tremors that come suddenly and without notice. I have occasionally gone to the pulpit with my sermon prepared, my notes written out, and my mind well-composed as to what I would say when suddenly like a breath of flame came another thought and with it the conviction that God would have me preach it there and then. When such moments do come I swing out into the current and let go. Again I say such moments seldom come but when they do the humble thornbush glows with fire, the ox-goad of Shammah flays the Philistines and the handkerchief of Paul makes the devils move out of the territory. Such occasions are not only blessed but humbling in that they reveal to us just how we often fail to discern the real soul need of the congregation and just how the Holy Ghost is ever at hand to render assistance in the critical moment. For example, one night I was preaching in North Carolina when of a sudden the lights went out. Immediately I left my sermon and began to speak of the uncertainty of life, of the unheralded approach of death, of the awfulness of being unprepared, and of an eternity for sinners to spend in the dark. After a while the lights came back and I made the invitation and saw a throng of people fill the altar and weep their way to God.

How I select my texts is the next point for discussion. The relation between the subject and the text is so intimate that it is sometimes hard to distinguish clearly between the two. They are related somewhat like the sword-point and the sword. There is a difference but it may be a little hard to tell where the point ceases and the sword begins. Briefly stated the subject is the chief thought or principle that is to be brought to the listeners and the text is the vehicle that transports it. The text frequently contains the subject so that the natural thing is to merely lift up the subject from the text at hand. Again the subject may come first to mind and then it is necessary to make it with a suitable text. Textual preaching is to my mind the simplest, the most natural, and the most satisfactory. Just as one notices the natural divisions of a territory—its rivers, lakes, mountains and plains, I like to view a text and note some of its outstanding features. For instance, if I were to preach on the "Test of Discipleship"

I would like to use Luke 9: 23, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Here I would note four principal ideas. (And by the way four chief points are usually enough for a sermon.)

1. *The Will to perform.* "If any man will come after me."
2. *Self-denial.* "Let him deny himself." This involves regeneration.
3. *Self-crucifixion.* "Take up his cross daily." This involves sanctification.
4. *Holy Walk and Conversation.* "Follow me."

May be I want to preach to the young people and I take for a subject "Joseph; the Clean Young Man." Here I select from the life of this Old Testament hero five outstanding marks of greatness:

1. *His Vision.* He was a dreamer.
2. *His Industry.* He was always employed.
3. *His Purity of Life.* Egypt could not corrupt him.
4. *His Love for His People.* Witness his tenderness toward his aged father.
5. *His Piety.* "God was with him."

At a glance one can see that the chief secret of Joseph's greatness lies in that phrase, "God was with him," and for that reason I use as a text Genesis 39: 2, "And the Lord was with Joseph; and he was in the house of his master the Egyptian." Such a text affords a wide range for preaching and yet holds the mind to the central thought.

Often I want to preach on some story or incident in the Scriptures which may be rather long and in that case I select a verse out of the story which embodies the central thought and use that as the text. May be the sermon will be from the subject, "Prevailing Prayer," and my mind goes back to one of the most beautiful stories in the New Testament. It is the story of Peter's second deliverance from prison found in Acts 12: 1-19. To be sure nineteen verses would be a rather lengthy text, so I select the 5th verse as the key, "Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him." The entire story may be woven into the sermon under the simple natural divisions of the text. 1. Prayer was made. 2. Without ceasing. 3. Of the church. 4. Unto God. 5. For him. Again I like a subject

such as the "Soldier of the Cross" described in Ephesians 6: 10-20. I believe in having plenty of text material so that if I find things a little dry in one verse I can flee to the next one and if my preaching should happen to prove a bit tedious or uninteresting the congregation can at least have the exhilaration of moving from one scriptural landscape to another.

Perhaps it would be in order for me to say that I avoid texts that are too lofty. I prefer the broad and fertile tableland of ordinary scriptural themes. For illustration note this text found in Amos 5: 8. "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Such a text I should like to use, but it is too lofty and too majestic. I view it with wonder, as I would some lofty, snow-capped mountain and then leave it for some more daring adventurer to scale.

(To be continued)

POINTS FOR PASTORS

By W. G. SCHURMAN

I RECENTLY had presented to me a desk pad, about 6 x 4 inches, with ample space for memorandums for every day of the year, and space to mark appointments from 9:00 o'clock in the morning until 5:00 in the afternoon. They are sold by the Messenger Publishing Company, 5932 Wentworth Ave., Chicago, Ill. I give the address because I believe one ought to be on the desk of every preacher, not only because it is a great convenience in keeping a memorandum of your appointments and important items that must be attended to during the day, but especially because of the little mottoes or terse sayings written in red letters at the bottom of each page. Here are some of them taken at random—"The less men talk, the more they think." A Nazarene preacher of unusual ability sat with me in a campmeeting while another brother was doing the preaching. At certain places in his message, the people would shout, sometimes standing on their feet, and giving expression to their feelings. I leaned over to him and said that it was very trying to me sometimes that people did not do much shouting during my messages, and that I was tempted to feel sometimes that I was little else but a failure. He said, "You do not want to feel that way. A

congregation cannot shout and think much at the same time." I got the drift, as of course you will. I do not know but what he may have said that to encourage me, but the truth remains, that if people get very busy thinking and following the speaker closely, providing he is giving them something about which to think, they will have less time to burn incense to their emotional nature. I am sure someone will say, "Brother Schurman is opposed to demonstration in meetings." Then you do not know me. I enjoy a noisy, hilarious, shouting congregation, and I am never more pleased than when someone will break into the message and take a few moments to praise the Lord. Of course, I know, and you know, that it is frequently overdone—no, I do not mean overdone—what I mean is that the demonstration is too often out of place. To illustrate: I once heard a preacher make the statement from the pulpit that he believed that every un sanctified person, who had come up to the light of holiness and did not seek and obtain the blessing, will spend their eternity in hell. That statement may be true—I am not taking issue with the truth of it, but I was fairly shocked out of my seat when a good sister shouted, "Glory to God!" Now that sister had a perfect right to praise the Lord, but certainly her praises were ill-timed. Of course, she did not mean to give that idea, but it prevailed nevertheless, that she was rejoicing because of the fact that some people were going to hell.

I trust the reader will understand me when I utter my protest against such an incident. It is readily seen that the woman who did the shouting was not doing much thinking. Such an expression as "Alas! Alas!" or "O God! have mercy," would have been entirely in place, if she must needs express herself aloud, but certainly to give praise to God because some soul is on the way to perdition, while it might not discount her Christian experience, certainly speaks eloquently of her lack of giving thought to what was being said from the platform.

I heard another expression from a man praying recently in our All-Day meeting, who evidently was touching heaven. That peculiar and strange pathos was in his voice, as he raised both of his hands and prayed aloud, as the tears streamed down his face. His prayer was something like this: "O God! give us a revival of religion that will stir men's hearts and set them on fire for Thee. We know it does not take

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much fire to start shavings burning, but oh! for that divine something which will start men of thought to working zealously for the cause of our Lord Jesus Christ." Now, no man can make a prayer like that in your presence without making you think, and here are some of the thoughts that flashed through my mind, and I present them for your consideration.

Shavings do, indeed, catch fire very easily but you cannot set fire to coal like you set fire to shavings. When I first came to Illinois I was surprised to see a roommate of mine, where I was in evangelistic work, crumple a newspaper, put it in the stove and then pour some coal on it, and then light the paper with a match. I said, "Why man, you will never make a fire like that in the world." He said, "Is that so—you just wait," and sure enough in ten minutes he had a blazing fire. He then put on more coal. You see I had just come from New England, and nobody burned soft coal down there for heating purposes. They used it in the factories, but everybody had anthracite coal for heating their homes, and you could not start that with a few shavings or a piece of paper. We had to have a foundation of wood before that hard coal would show any indication of being affected, but when it did get on fire it not only threw out great heat but would last all day and late into the night without replenishing.

Now, you can see that got me to thinking. You have heard of folks who are like a flash in the pan, as the saying is—all on fire today, and as cold as ice tomorrow. Then there are others who are not so easily moved, but when moved in the right direction, continue to the end. But I thought further—I remembered that every time I made a fire with anthracite coal, I not only piled wood underneath it, but generally put a few shavings underneath the wood, and the shavings indeed caught fire very easily. While the wood did not resist, it took it longer to ignite, and the wood had to get very hot before the coal was much affected. Can I now make my application? Here is a man who goes into town and pitches his tent. The chances are that the first converts he has will be very ordinary people. Now, this is not always so, but my observation leads me to believe that it is generally so. History shows us that a reformation movement never started with the upper classes, it has always begun with the submerged

tenth. It is related of Jesus that the common people heard Him gladly. We know it is the rank and file of the laboring class that heard Wesley preach and responded to his appeal, and all down through the centuries it is still true that the common people hear the message much more readily than men who cut coupons for a living. But now, if the "shavings" crowd can keep humble and low, and in their place, and just burn and be burnt for Christ, the work will spread just as surely as fire spreads. The Scriptures declare that not many mighty, not many noble, are called. Note now, it does not say not any, but "not many," but one Paul is worth one thousand men like Demas, and it was recognized by his own men that Napoleon was worth ten thousand soldiers. I believe every last one of us would be better if we would think more and talk less, and I believe that the result of more thinking would be less talking.

Here is another little saying on one of the slips of the pad—"Soft jobs make soft people." Isn't it strange that while we know that is true, we shirk hard jobs, and this, alas! creeps into the ministry also. How many times you and I have heard a brother say, "That church has too big a debt; too big a load there." "It represents too much work for me to take." The very fact of the gigantic proportions of the work should challenge us to our best endeavors. The reason David felt that he could kill the giant, according to his own testimony, is that he had previously killed both a bear and a lion, and he said he saw no reason why the God that delivered him out of the paw of the bear and out of the paw of the lion could not deliver him out of the hands of this uncircumcised Philistine. He gave God the glory, tackled the big job, and came to the District Assembly with the sword in one hand and the head of the giant in the other. I suppose in modern parlance that would mean that he came to the assembly a firm believer and preacher of the Word of God, and with the seemingly unsurmountable financial difficulty that stood in the way of his success, solved. When he saw Goliath on the hillside, he could have said, "It is none of my business; I am only a youth, and I am not a soldier anyway; it is none of my affair, I will forget it." But note, the very fact that they were all afraid to tackle him, made David feel that this man who dared to defy the armies of the living God, must be vanquished. He could have given good excuses

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for not participating in the fray, but he truly had in mind the same idea as the following saying on the desk pad, "Excuses are the pages of failure." Here is another one, "Success depends on backbone, not wishbone."

Here was an opportunity for a man of courage, and "opportunities look for you when you are worth finding." Here is another quotation—"It is thinking about the load that makes one tired," and that reminds me of a story I heard. A man observed that his friend looked very weary and tired and said to him, "You look as though you were worn to a frazzle." He said, "My friend, I am," and the man asked the occasion of his tired look, and he said, "It is my new job." He asked him what it was, and he said "carrying the hod." "How long have you been working at it," inquired the friend, and he replied, "I start tomorrow morning." Candidly, my brother preacher, is it not the job that you have never tackled that worries you most? Isn't there a law somewhere that works this way—a man becomes the stronger as he works at the seemingly impossible?

The story is told of a youth who was given a little calf all his own. He became very fond of it. He was 18 years of age, and the very first time he had ever been presented with anything he could call his own. He got into the habit of lifting it up and continued this day after day, and the story goes on to say that while the animal gained a little in weight every day, the young man never noticed it, so that when the calf got to weigh 1000 pounds he could still lift it. I do not know how true this may be but there is a message of truth in it, that he who practices lifting loads frequently accomplishes the seemingly impossible, and I believe it works just as successfully in lifting mortgages, and lifting budgets, and lifting expenses, as it does in lifting calves.

Here is a statement on the desk pad that would help many a preacher, "He who rises late, must trot all day." Adam Clarke said that he who did not have a time for everything, seldom had any time for anything, and I suspect that was why Wesley accomplished so much. He worked so methodically at his task that they called him a Methodist, and early converts of Wesley's were so methodical, that is, a time to pray and a time to sleep, and a time to be about their Master's business, that they called them Methodists, which name has clung to them

down through the centuries. Here is another saying, "The easy chair is what makes life so hard," and you will pardon me if I just add a little to this, and say, "The easy chair is what makes the pastor's life so hard." I do not think this needs any comment, and yet I recall that when I was District Superintendent, I called upon a preacher who had the large membership of something like 17 people. When I went to assist him in meetings, one of the members told me that while he had been their pastor for six months, he had not called once at that home. I found him sitting in a chair, with his feet by the stove, and he informed me that his pastorate was hard and there was not much doing in that town. He wished he might have a larger place and a larger opportunity. It has not been with any spirit of "I told you so" that I have purposely followed the record of that man. He has had larger places since that, but he has never increased them, and he is still looking for an opening and an opportunity.

This leads me to quote the next one, and that is, "The first thing to do is to fall in love with your work," and the next one asks the question, "Why not specialize in attempting the impossible?" and this would suggest the third, "Do not turn up your nose at work, turn up your sleeves." In a previous article for the Preachers' Magazine, I gave a number of quotations from the old Methodist Discipline. I looked for this statement but could not find it, but I am as certain as I am living that I read it somewhere from the pen of Methodism, that to follow the discipline of the Methodist Episcopal church as laid down for the rule of a preacher's life, will either make him a success, if God has called him, or will result in his turning away from it in utter disgust and contempt, or words to that effect.

Another little sermonette preached by this pad is that, "A lazy man is of no more use than a dead one." If you have a Sunday school of fifty, do not be contented. Go in for an increase, compare your average attendance with the average attendance of a year ago. Discontent is not a liability but an asset. "Discontent is the self-starter of progress." Every Nazarene pastor should acquaint himself with the program for the Church of the Nazarene. May I mention some things to which he should give attention, and if he fails to do so, will surely spell defeat for him up the road—first, his budget. No man

can take a lazy look at his budget and get by for many years. There might be a financial condition some place which would make it impossible for a man to meet his budget in full, but to never bring it before the congregation, and never to speak of it except in terms of the injustice of asking so much or the impossibility of raising it, will militate against him as sure as his name is what it is. I do not believe it is a big job for any pastor to get one subscription for the Herald of Holiness every week, and if the real small churches had a pastor who would get a subscription every month, it would help tremendously toward increasing the circulation to the 40,000 mark. Now, just think of it, seven whole days for the pastor of a church of 52 members to get one subscription or have a subscription list equal not only to half his membership but to the whole of his membership. Do not knock our program; lock arms and keep step with it.

Another little sermonette we got from our little desk preacher is that "Opportunity never knocks at the door of a knocker." The longer I live the more I see that it is following well known rules of seemingly little importance that lead us to success. "It is very evident that when a mule kicks, he cannot pull." Here is one—"You may delay but time will not." Immediately there came to my mind a situation which existed when I was a boy. Scholars who lived four or five miles away from school were always there ten or fifteen minutes ahead of time, while a girl who lived at the bottom of the school house hill, invariably came in late. I can see her now, pretty as a picture, but walking in sleepy-eyed five to ten minutes late and receiving her usual reprimand from the teacher, and remember in those days where I went to school, there were no street cars, and men were too busy on their farm with the horse to hitch up the wagon and bring the children to school. They walked from four to five miles, brought their lunch, and walked back through the heat of summer and the snow of winter. But now I observe that this same rule holds good with older folks. People in the city of Chicago who come to Sunday school 18 and 20 miles are there sometimes one-half hour ahead of time, while the folks who live nearby, some of them teachers, will come in five to six minutes after the first bell has rung. I do not know why they are habitually late. It may be that they do not

rise early enough, or they have some time to kill, and sit down to read a book until they think it is time to start for church. But again our little desk preacher speaks up, and says, "The best way to kill time is to work it to death." Twenty minutes before Sunday school begins could be used by a number of folks in calling on those who are inclined to be careless in attendance, and would result in a substantial increase in the Sunday school, but I must not forget that I am writing to preachers, and not to laymen, so here is one for you, my pastor. It has reference to the budget. It says, "Don't put things off, put them over." Do not wait until the first week in August to begin to raise your budget, because 999 chances out of 1000 you will come to the assembly with it unpaid. Begin the month following your assembly. Arrange some plan, then work it. No plan will work itself, but hardly anything of this nature will succeed without some plan. Keep alive and alert, and work at your job. "A preacher not fired with enthusiasm will soon be fired." "Do not hope for the best; hop for it." You say, "The more I do, the more they expect me to do." All right, remember, "The willing horse gets the heaviest load and the most oats."

Have you some difficulty in your pastorate. Listen to the desk preacher again—"The best way out of a difficulty is through it." Are you thinking of making a change this year before your work is half-done? Grass always looks more tempting on the other side of the fence. Perhaps the pastorate which you are contemplating has problems twice as hard as yours. If you do not solve the one that now confronts you, what reason have you to believe that you will solve the other. "Fortune does not change men, it only unmasks them." Make good where you are, then you will not have to seek another church; the church will seek you. If you succeed where you are, do not boast too much about it. Remember, "The whale gets into trouble when it starts to blow." If you have not had the opportunities that others have and yet have made good, do not become an idolater. "An idolater is a self-made man who worships his maker." Remember the Scripture says, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Self-service is cheap service, and generally deals in cheap goods. Stick to your job. Your pastoral job is enough to make an angel scratch gravel; it will keep you busy. "He

who pursues two hares, catches neither." No preacher has any business with an "on the side" job. Paul said, "This one thing I do." Keep on the move; think up some new scheme or work some new plan to overcome your difficulties, and meet your problems. The moment a preacher thinks he is in clover he is in danger. "He who thinks himself in clover, should beware of the bees." Keep your congregation busy doing something. No, you won't have to "boss" them. "A good boss does not have to do much bossing." If things were discouraging during the month just past, try to improve the next one. "Do not worry because the tide is out; it will come back." Do not be afraid to keep before your people not only the importance but the necessity of meeting their obligations. I remember years ago, over twenty-five years ago, I heard our beloved Senior General Superintendent, Rev. H. F. Reynolds, make the following remark, while he was asking for an offering: He said he used to work on the farm, and he observed that there was great danger of a cow going dry unless you milked her dry each day. Therefore the only way to have a liberal congregation is to keep giving, and with that the desk preacher agrees, which says, "A cow does not give milk, we have to take it from them."

Don't forget, my brother, that we are the Levites of our day, and we are to take tithes from the people. Make no apologies for taking an offering, meeting your obligations and giving the church a good name in the community. It recently came to my ears that a committee from a certain Church of the Nazarene came to Chicago to borrow some money to build a church building. When the people from whom they borrowed investigated the First Church of the Nazarene of Chicago and found their reputation and record for meeting their obligations was excellent, they loaned this other church the money they desired.

I said some time ago, "Think more, talk less." Let me add to that by quoting the little desk preacher again, "Remember you have two ears, and but one mouth," the inference being—hear a lot, say less. Listen to other folks. Do not be averse to learning from anybody. Do not make your sermons too long. Dr. C. J. Fowler is my authority for the statement that 45 minutes is long enough for any evangelistic message, and if you can make it shorter, so much the better, both for the people and the re-

sults. "A short speech maketh a glad audience." Do not be a grouch nor carry grudges. "The smallest men harbor the biggest grouches." Remember that heads may differ, but hearts can agree. Do not lay too much stress on what you heard from some person. "He hears but half who hears one party only." Give the other fellow a chance to tell his side of it. Too many of us made serious mistakes in our youth. Oh! that we might get the ear of our younger men in the ministry and that they would listen to us, but I guess everyone has to learn from experience. Remember, "He who journeys the wrong way must make his journey twice." Would to God we had known how to do some things the right way in our early ministry. Take your job seriously. Do not be melancholy, but be sober. "He went to the bad by being a good fellow," is one of the sayings of this little desk preacher.

A recent editorial culled from an American paper says something like this: "When you allow yourself to become angry you are hurting only one person, yourself. Calm expression of opinion is more convincing than angry argument. If you are right, you are right and it needs no emphasis or screaming. If a man is sure of himself and his point, he talks in a low tone of voice. Loud talking and violence gets you nowhere. They merely call attention to the weakness of your position, and then he gives this illustration: "When you get on the upper story of a large factory you will hear a great clatter because the machines are all running, but you can stop any one of these noisy shuttles with one finger. When you get down in the basement there is a great Corliss engine, you will find it running quietly and smoothly, yet if you get in its way, it will crush you like an eggshell. Noisy talk means that there is something wrong somewhere. It is not an evidence of strength but of weakness. Keep still, keep cool, if you want to get ahead."

Here is another saying culled from a daily, under the caption "Agreeableness": "It is worth money because it sells more dry goods, groceries, real estate, automobiles, typewriters, furniture and life insurance than any amount of smooth talk and convincing arguments. Just be pleasant and you can walk away with a sale right under the nose of the man who knows it all," and I have thought that if agreeableness will do that for automobiles and furniture and life in-

surance, might it not work equally well in our effort to sell to our congregations the virtues of the Christian religion.

Let me close by a quotation from the little preacher again in harmony with the scripture which said that, "He that winneth souls is wise"—here is the quotation, "Some men are wise, others just look wise."

BOOKS THAT HAVE HELPED ME

By CHARLES A. GIBSON

ANY proper consideration of books to be of benefit must carry with it a classification. I want to deal with books under the following heads:

1. Foundation
2. Inspirational
3. Style
4. Collateral

Under foundation we find, of course, The Bible. Here we should use a good authorized version. Other versions come under another head. We need also a good concordance—Cruden's being the best for beginners. Strong's or Young's can come as we can afford them.

References: Commentaries are needed, Clarke being the first choice, Matthew Henry next. The Biblical Illustrator, the Pulpit Commentary, Preacher's Homiletic Commentary, may come as one can afford them. Dean Alford's New Testament Commentaries are great. These books should not be merely read, but should be marked and studied. Especially mark any portion which is to be woven into a message. The advantages are a saving of time and a guard against repetition. In all reading where interpretation is used it is well to mark the book with the text connecting same. "Foster's Encyclopedia of Prose" is one of the best for illustration for a young preacher. Moody's book of illustrations is good but small. Spurgeon's illustrations are good, but like his sermon notes, not of much help unless connected with his sermons. We must not neglect the books on holiness—all holiness books may be read with profit: "Holiness and Power," "Perfect Love," "Inheritance Restored," etc. "Making a Sermon," by Pattison should be read and reread. "Ministry to the Congregation" by Kern is of great help in foundation work. "The Ideal Ministry" by Johnson is one of the finest in this line. We

should refer often to books of Systematic Theology. Every pastor should have and study "The Crises of the Christ" by G. Campbell Morgan; "Earth's Earliest Ages" by G. H. Pember; "Knowing the Scriptures" by A. T. Pierson; and the "Training of the Twelve" by A. R. Bruce. These four books will have to be studied to be appreciated but a review of them is not fitting here. When a foundation has been laid we will do well to continually build thereon. Nothing should ever be permitted to come into our lives to hinder our study and development. The rush of pastoral activities, social engagements, or domestic cares should never be allowed to interfere with continual study, storing of knowledge, and obtaining of sidelights on truths presented. In this day in particular many preachers will plead poverty, but really the same preachers did not buy and read books when they had funds.

I recall now my first library. It consisted of Dean Alford's Commentaries (a loan from a friend), several of Dr. Watson's books, three years copies of the Christian Witness, Adam Clarke's Theology, Watson's Institutes a work on Psychology, and Wakefield's Theology. I read every spare moment till I had read them all and then began to buy books. I could do so without much trouble, for then my salary was four dollars per week. One illustration may encourage some others to dare to buy books in trying times. I saw an advertisement for a book at thirty-five cents. I had just that amount so I addressed the envelope to the publishing house. That day my companion took suddenly ill and I was so busy I did not mail the letter. The next day she died and I was in such close straits that I opened my letter and used the thirty-five cents for needs at the house—the only time I ever backed up on the purchase of a book.

We should have a large supply of inspirational books. When all is said that can be said of theology, etc., it still remains that only as we get inspired can we preach either doctrine or practice in an acceptable way. It is not mine to write on prayer and devotion in this article, but they must have a front place in all we do. If however we prayerfully and devotedly feed our minds, God will bring to our remembrance what we need when we need it. Joseph Parker, George Mathison, and Frank Borham are a good sample of the suggestion type. Each will stir your heart as you read and turn your mind into lines

of thought and texts of special interest. To broaden your imagination read Spurgeon's sermons (not his sermon notes). Then leaving the field of religion and especially theology, I read Hugo and Dickens.

Style is an interesting and helpful study. Lewis Albert Banks is a wonderful writer in this line. He always seems to touch in every sermon each type of mind: serious, light, pathetic, mirthful and scholarly. Alexander Maclaren has a wonderful style as does also F. W. Robertson. Sam Jones and Billy Sunday are more interesting in a study of style than in theology. We can benefit by each of these. As a finished preacher Dr. Thomas Guthrie stands out and in applying illustration and imagination he has no peer. To read for oratory one can do no better than to read Newell Dwight Hillis, T. Dewitt Talmage and that great old author, Daniel March.

Collateral reading will take you into every field and help you to glean from all fence corners whether they be scientific, inspirational, political, or literary. Every preacher should read much poetry, a sales magazine or two, some literature on encouragement as Houses' "Glory of Going On," Marden's "Pushing to the Front" and "The Secret of Achievement," Ralph Parlett's "University of Hard Knocks," Russell Conwell's "Acres of Diamonds" and other works. Our evangelistic fires can be stirred if we will kindle them at the feet of Finney and learn from him two things; first, that revivals never come easily, and second, that they cannot be produced on a sandy foundation. Read Caughey till you see that by passion, perseverance, and persuasion, men can be reached for God and full salvation anywhere.

All spiritual strength for ourselves, all noble ties to one another, have their real source in that inner sanctuary where God denies his lonely audience to none. Its secrets are holy; its asylum, inviolate; its consolations, sure; and all are open to the simple heart-word, "Thou art my hiding place."—JAMES MARTINEAU.

In Christ, peace; in the world, tribulation. And if we overcome the world, it must be because Christ is more for us than an example, because in the depth of communion with him his spirit of life flows into our spirits and we in him as well as by him are conquerors.—ALEXANDER MACLAREN.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

IN the reference classification I want to mention several sets of books. The first one, *HANDFULS ON PURPOSE*, which many of our preachers are now using. Also, *THE BIBLICAL ILLUSTRATOR*, the only objection to which is the price which has placed it a bit out of the reach of many. Maclaren's *EXPOSITION OF SCRIPTURE* are books that every preacher should eventually own. I like Hastings' *GREAT TEXTS OF SCRIPTURE* very much. He does not always agree with us in his doctrine but he has some very practical, workable outlines. Many of our preachers are using Adam Clarke's Commentary but there is an increasing number of them who are getting Matthew Henry's. Personally, I think the latter is much more usable and better fitted for our preachers, although of course it is not Arminian in its theology. An inexpensive little book that the Publishing House has recently issued is *BIBLE READINGS ON HOLINESS* by B. W. Miller. In this modest book I found some excellent sermon outlines as well as a great deal of material that can be used very advantageously for prayermeeting talks or messages for young people's meetings.

Books of illustrations should really be included in the classification we are now discussing. I am always a bit dubious about too heartily recommending any book of illustrations. There is no class of material that is more in demand by most of our preachers and yet testimony is general to the effect that it is very difficult to get good illustrations with point and pith that can be used with telling effect. Now that Hallock's *4000 BEST MODERN ILLUSTRATIONS* has been put out in the dollar series, every one of our preachers should get the book before the limited edition is exhausted.

In the field of biography there is a wide choice. Fortunately a preacher who has access to a public library can do a great deal of reading along this line at no expense. Every one of our preachers, however, should own a good life of John Wesley. Perhaps many of our men do not know that the Publishing House has had printed for it a special edition of the life of John Wesley by Telford. This book is in the Course of Study. A very well written set of brief biographies is the Christian Hero series in which there are the biographies of five or six outstanding

missionaries, including Carey, Livingstone, Taylor, and Paton, also the life stories of outstanding preachers such as Moody, Spurgeon, John Wesley and others. These books are small in size and inexpensive, selling at 75 cents each, but they give one a very good idea of the salient points in the lives of the various preachers and missionaries with whom they deal. A recent biography which is attracting considerable attention is one by Georgia Harkness, *JOHN CALVIN, THE MAN AND HIS ETHICS*. This is quite an exhaustive volume of almost 300 pages giving a sketch of Calvin, as well as a summary of his doctrine. I surmise that most of our preachers have read Dr. Hills' brief sketch of the life of Dr. Bresee, which was put out by the Publishing House about a year ago. Another inexpensive booklet written by our Rev. H. D. Brown sets forth interesting events in the early ministry of Dr. Bresee.

The last classification with which we shall deal is that of doctrine. Quite naturally our minds revert to Dr. Hills' monumental work recently published, *FUNDAMENTAL CHRISTIAN THEOLOGY*, in two volumes. Another publication of our own House which perhaps many of our preachers have overlooked is the booklet entitled, *THE HOLY SPIRIT*, by Dr. Chapman. We have had some very enthusiastic comments on this book. One preacher, after reading it, was so delighted that he ordered quite a number to sell to his congregation. Another inexpensive book that every one of our preachers should read, not only for their own profit but so that they can recommend it for their membership is *FUNDAMENTALS OF CHRISTIAN BELIEFS* by Rev. B. W. Miller. This book is a summary of theology for the layman.

You will indulge me, I am sure, if in closing I urge our preachers to give more attention to reading. That is a scriptural admonition. Every preacher, be his training ever so thorough, and his background ever so extensive, needs fresh contacts with the minds of other men. This contact can be had in no better or effective manner than through the printed page. You remember that Erasmus, the great scholar of Luther's time, said, "When I get a little money, I buy books, and if any is left, I buy food and clothes." Daniel Webster once said, "If religious books are not widely circulated among the masses in this country and the people do not

become religious, I do not know what is to become of us as a nation." This has been a very matter-of-fact, straight-from-the-shoulder discussion without any frills or furbelows but in order to save my paper from the prosaic, I am quoting the following paragraph by Wallace H. Finch in the Christian Advocate: "Did I say a preacher's books are his tools? Let me change the figure. They are his daily bread; they are sustenance for his heart, his mind, his spirit. Let me change the figure again: they are the source of his divine fire. Often he will come to them spent and exhausted, his torch gone out. They will kindle him again; they will set him on fire. The smoldering spark he holds, under their contagion, will burst into flame. Let me change the figure again: they are his unfailing spring of refreshing waters. The sun of a pitiless publicity beats upon him. He is every man's servant. The streets he treads and the roads he travels are dry and hot; they consume moisture. His books are an unfailing spring of refreshing waters; they slake his thirst, rest his weariness, invigorate and inspire him. Let me change the figure of speech once more: a preacher's books are his living, breathing, blessed companions. They will talk to him with companionable intimacy when he is lonely; chide him when he lags behind his best; banter him when he is thinking too much of his precious self; laugh with him at the idiosyncrasies and oddities of the human crowd; joust with him upon the mimic field of imagination, and sit with him in the cool of the day at the door of his tent like visiting angels." A preacher and his books. There's a subject for a Rembrandt, or a Millet. No modish artist need attempt it; it will take a hand that paints from life."

PRAYER

As in poetry, so in prayer, the whole subject matter should be furnished by the heart, and the understanding should be allowed only to shape and arrange the effusions of the heart in the manner best adapted to answer the end designed. From the fullness of a heart overflowing with holy affections, as from a copious fountain, we should pour forth a torrent of pious, humble and ardently affectionate feelings; while our understandings only shape the channel and teach the gushing streams of devotion where to flow, and when to stop.—EDWARD PAYSON.