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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## IN THE GIANT'S CORNER

By THE EDITOR

I HAVE spent some hours in Westminster Abbey, England's cemetery of the great, and in St. Paul's where lie both Nelson and Wellington. I have seen the bones of Pizarro, the "conquistador," in the cathedral at Lima, and the tombs of scholars in Sleepy Hollow at Concord. But no place has impressed me like that little corner of Olivet Cemetery in Baltimore where Robert Strawbridge and Francis Asbury and Bishop Emory and a host of the founders and early promoters of American Methodism are buried. Some of these were moved here from their former place of burial in the city and others were buried here immediately following their decease. And altogether they constitute the largest city of the dead for preachers of full salvation that I have ever seen. In fact I think there is not another plot of the size anywhere which contains the bodies of so many preachers who believed and preached that men are sanctified after they are justified and that men must be holy in order to enter heaven.

Brother J. Glenn Gould, pastor of the Church of the Nazarene in Baltimore, and I prayed by the tomb of Bishop Asbury, read the wonderful testimonies which are inscribed upon the tombstones of the preachers, and mused upon the lives of these preachers of a past generation. I named the place "The Giants' Corner." Brother Gould looked up from an epitaph and said, "These men spoke our language." And we both were reminded that such a place was made possible only by the fact that so many true prophets remained true until the day and hour of their promotion. The boastings which appear on the tombs of these faithful preachers of the full gospel are the boastings of those who have taken off the armor at the close of the battle.

But our attention was called to the fact that the very large majority of these men died young—before they were fifty. Only a few reached the age at which they might be considered venerable. And why was this? Brother Gould explained that they "burned out." The zeal for the Lord's house ate them up. On a number of stones the man whose name was mentioned was said to have been a "pathetic" preacher. We understood this to mean that he felt for the people to whom he ministered.

Dr. Bonar is quoted as saying to one who preached with considerable gusto, "You love to preach, don't you?" "Yes, indeed, I do." "But," said Bonar, "do you love the men to whom you preach?"

Preachers who read the ritual and carry on their work without feeling, like turtles and other cold-blooded creatures, are inclined to live a long time. But those who weep with them that weep and rejoice with them that rejoice and pray over their people with the solicitude of a father are likely to burn out their nerve energy and come to their day of rewards much sooner. But the true preacher of the gospel prays rather to live well than to live long. He is like the old local preacher who said he preferred "to wear out rather than to rust out."

But I do not think of that Giant's Corner as a melancholy place. Rather I think of it as a place made radiant by the bones of the triumphant. It made me pray that grace may be given me to finish my course with joy. I joined with Balaam in praying, "Let me die the death of the righteous. Let my last end be like his." Only I said, "Let me live the life of the faithful prophet of God and come to the close as he came—in the swing of apostolic triumph. Let me so live and so preach that when I come to the end of my day in the field I can go with confidence to the house of the Goodman of the vineyard to receive my penny."

## DOCTRINAL

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

By BASIL W. MILLER

#### Chapter Two. The History of the Doctrine of Assurance

##### I. THE DOCTRINE OF ASSURANCE AND WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

THERE are two types of the doctrine of assurance which are oftentimes confused. Some theologians write of the doctrine of assurance and refer to the theory of Christian certainty whereby they defend the authority of the Bible, the finality of the Christian religion, and the grounds of belief in the assurity that Christianity is the true religion. Others assume that when they write of assurance they mean that definiteness of knowledge, possessed by the re-

generate individual, that he is a child of God. Still others, as Robbins in *The Doctrine of Assurance in Recent Protestant Theology*, go back and forth from the assurance of salvation to the certainty of the Christian religion with no breaks in their arguments.

As noted in the Introduction, we understand the doctrine of assurance to have reference to the assurance of salvation, and in no manner to be connected with the problem of the defense of the Christian faith, or a statement of the metaphysical theory of religious authority. However, we must note that the evidence of Christian experience stands as one of the highest apologetic arguments for the veracity of the claims of Christianity. We then define assurance of salvation as the knowledge which the regenerated possess concerning their adoption as sons of God.

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It is at this point that Wesley's doctrine of the witness of the Spirit is in accord with the doctrine of the assurance of salvation. To Wesley the goal for every Christian was to possess the assurance that he was a child of God. He often speaks of one being regenerated "and knowing it." In his theology it would be impossible for one to be converted "and not know it," unless it was during some abnormal experience of ill health or other highly terrifying strain. Wesley appealed to experience for the assurance of salvation. He said that "I know I am a Christian because I have the witness of the Spirit."

With this distinction in mind let us lay the background for Wesley's doctrine by a brief outline of the history of the assurance of salvation.

#### II. TYPES OF THE DOCTRINE OF ASSURANCE

Six various doctrines of assurance have been held by the Christian Church, and each is distinct in its broad outlines from the others. Let us note these doctrines in detail.

1. *The Doctrine of the Catholic Church.* Generally the doctrine of assurance previous to the Reformation was denied by Catholic theologians. The system of penance, and father confessors and indulgences, which had been developed through the centuries, was contrary to the idea of a personal, direct contact with God, whereby one knew that he was regenerated. Workman says, "This doctrine of assurance was altogether contradictory to the whole scheme of indulgence, penance, purgatory and sacerdotalism in general."<sup>1</sup>

In answer to a query of a sick woman seeking to know that her sins were forgiven, Gregory the Great wrote, "Thou oughtest not to become secure about thy sins, except when, in the last day of life, thou shalt be able no longer to bewail them. But until that day comes, thou oughtest ever suspicious and fearful to be afraid of faults, and wash them with daily tears."<sup>2</sup>

We are forced to hold with Fisher that the scholastic conception of justification had no foundation for assurance. "Under the scholastic conception of justification and of the nature of faith, no foundation for assurance, for a sure and established confidence in one's Christian standing, could exist. According to Aquinas, the only means open for attaining an assured hope are certain signs or indications which, however, afford no

certainty, and an immediate revelation from God which is sometimes given to individuals as a special privilege."<sup>3</sup> While Aquinas held that God might give a special revelation of one's standing, this is but rarely found to exist. So in reality this one hope of finding assurance of personal salvation in the pre-Reformation period vanished.<sup>4</sup>

It would be expected that the "morning star of the Reformation," Wyclif, would hold this doctrine. But in fact he denies it. He writes, "No one can know, not even the Pope, wots whether he be of the Church or whether he be a limb of the fiend."<sup>5</sup>

The Roman view can be summarized thus, "The Roman Catholic church remained by the position that assurance of being in a state of grace is an exceptional gift, the great majority of believers being obliged to be satisfied with a probability on this subject."<sup>6</sup>

When we come to the post-Reformation period, even the possibility of this assurance which Aquinas would permit disappears. We find the Council of Trent most positive in denying that one may know of a certainty that he is in a state of divine grace. ". . . Yet it is not to be said, that sins are forgiven or have been forgiven to anyone who boasts of his confidence and certainty of the remission of his sins; seeing that it may exist, yea does in our day exist, amongst heretics and schismatics; and with great vehemence is this vain confidence, and one alien from all godliness, preached up in opposition to the Catholic church . . . even so each one, when he regards himself, and his own weakness and indisposition, may have fear and apprehension touching his own grace; seeing that no one can know with a certainty of faith, which cannot be subject to error, that he has obtained the grace of God."<sup>7</sup>

More specifically we read, "Except by special revelation no one can know whom God hath elected . . . No one, moreover . . . ought to be so as to

<sup>1</sup> Fisher, *Hist. of Ch. Doctrine*, p. 250.

<sup>2</sup> Aquinas, *Summa Theologiae*, Part II, I, Quest. 112.

<sup>3</sup> Workman, *Dawn of the Reformation*, I, p. 176, Art. 5.

<sup>4</sup> Sheldon, *History of Christian Doctrine*, Vol. II, pp. 178-9.

<sup>5</sup> *Canones et Decreta Dogmatica Concilii Tridentine*, Sixth Session, Chapter IX, in Schaff, *Op. cit.* Vol. II, 98, 99.

<sup>1</sup> Workman, *Op. cit.* Vol. I, p. 35.

<sup>2</sup> Gregory the Great, *Epistles*, VI, p. 25.

presume as regards the secret mystery of divine predestination, as to determine for certain that he is assuredly in the number of the predestinate . . . for except by special revelation, it cannot be known whom God hath chosen unto himself."<sup>1</sup> This again is the old position of Aquinas reaffirmed, with the underlying thought of the impossibility of such a revelation.

Robert Bellarmin brings out the current discussion between the Catholics and the Protestants thus, "The question in debate between Romanists and the Reformed was, Whether anyone should or could without a special revelation, be certain with the certainty of a divine faith, to which error in no way pertains, that his sins are remitted?" To which the Romanists said "No."<sup>2</sup>

Moehler in his *Symbolik* shows the position of the Romanists with reference to assurance of salvation. "Catholics have no criterion by which to distinguish the operations of grace from the achievements of man, and assurance is impossible . . . Without false security (the Catholic) awaits the day on which God shall produce his final reward."<sup>3</sup>

After the Reformation one divergent Catholic opinion is found. The Catholic scholar Katharinus did not believe that the authority of the scholastics was binding, and affirmed that the *certitudo gratia*, or certitude of grace, was in accordance with the doctrine of Rome.<sup>4</sup> His opinion did not receive the sanction of universal Catholic belief and can be accepted as a divergent view from the standard.

However, in modern Roman theology Alphonso Leguori has made a place for assurance. It is not the assurance of one's conscience, or of the "inner light," or of the witness of the Spirit. It is a certainty of grace resting upon the authority of the father confessor. The father confessor, he affirms, because of his sacerdotal position can avow to the penitent that his sins are forgiven.<sup>5</sup>

But still the great dividing line between Romanists and Protestants remains as the doctrine of assurance, Romanists denying it, except by special

revelation, and Protestants affirming it. Schaff sums up the position of the two groups thus, "Assurance of justification and salvation: denied (except on the ground of a special revelation) by Roman Catholics; asserted by Protestants (though in different degrees)"<sup>1</sup>

2. *The Lutheran Doctrine of Subjective and Objective Assurance.* Two positions have been held by the Lutherans with reference to assurance. Luther himself affirmed his belief in the possibility of a subjective assurance that one was in a state of grace. With this he laid the foundation whereby his followers could affirm that assurance was also objective in that God through the instrumentality of the Bible assures the believer that he is in favor with Him.

(1) Luther firmly denounced the position of the Romanists with reference to salvation and assurance in no uncertain tones. In his commentary on Galatians, he writes, "The pope by this infamous dogma (concerning assurance) by which he had commanded men to doubt respecting the favor of God toward themselves, had banished God and all the promises from the church, overthrown the benefits of Christ and abolished the entire gospel. Such unwholesome results necessarily follow, because men depend not upon the promising God, but upon their own works and merits."<sup>2</sup>

(2) Luther believed in the possibility of subjective assurance of salvation for the believer. As Dorner happily says he had tasted the assurance of reconciliation through Christ and wrote it into his doctrine. "There is therefore such a thing as personal assurance; we may feel the crying of the Spirit in the heart<sup>3</sup>; for it is at the same time the cry of the heart itself, the Spirit cried with all power, i. e., with the whole and a full heart, so that the whole lives and moves in confidence (Rom. 8:16, 26). Thus this crying of the Spirit is nothing else than a mighty, strong, unwavering, trustful looking with the whole heart to God as a beloved Father . . . The witness of the Holy Spirit is just this, that by His operation our heart is possessed of consolation, confidence, and childlike prayer."<sup>3</sup> Thus we see that there is a

<sup>1</sup> Schaff, *Op. cit.*, Vol. I, p. 925.

<sup>2</sup> Luther, *Commentary on the Epistle to the Galatians*, Chapter 4.

<sup>3</sup> *Luther's Werke von Walch*, Vol. VII, 1030-33, quoted by Dorner, *History of Protestant Theology*, Vol. I, pp. 237, 8.

(4)

subjective assurance, a calm persuasion, of the certainty of grace, but not an immediate, direct witness of the Spirit as Wesley would have us believe.

(3) Again this subjective persuasion is avowed to exist along with the objective assurance of the Word: "That we are God's children and may certainly regard ourselves such, we have not of ourselves or of the law; but it is the testimony of the Holy Ghost who, against the law and the feeling of our unworthiness gives us, in our weakness, such testimony and assures us of it. The testimony is of such a nature that we also feel and experience the power of the Holy Ghost which He works in us through the Word, and our experience agrees with the Word or preaching. For when in need and sorrow you receive consolation from the gospel, you can feel this in you and thereby you overcome such doubt and terror, so that your heart firmly concludes that you have a gracious God, and that you no more flee from Him, but, in such faith, can joyfully call upon Him and expect aid from Him . . . Such is the true inner witness whereby you learn that the Holy Ghost is working in you. Besides you have also external signs and marks, that He gives you especial gifts, a spiritual understanding, grace and success in your calling, etc., that you have pleasure and love for His Word, and confess the same, even with danger of body and life."<sup>1</sup>

It is thus through the illumination of the Word by the Holy Spirit that the soul is persuaded of acceptance with God. This subjective assurance coming from the Spirit and objective assurance coming from the Word unite to form the constant persuasion that one is a child of God.

On this score again Luther says, "Faith is not acceptance of a list of doctrines, assensus, it is the certainty of the forgiveness of sins."<sup>2</sup> "Faith arises from reception of the Word, is the gift of the Holy Spirit, with which inner witness are external signs."<sup>3</sup> Here Luther is speaking of saving faith carrying with it the certainty of the forgiveness of sins. This position Wesley would deny. To Wesley assurance of salvation is not a part of saving faith, but comes by a direct witness of the Spirit.

(4) Luther denounces the position of Catholicism that the believer remains in uncertainty as to

<sup>1</sup> Quoted by the *Lutheran Commentary on Romans*, from Luther's Commentary, p. 158.

<sup>2</sup> *Works*, Vol. 14, p. 12.

<sup>3</sup> *Ibid*, Vol. I, p. 126.

his state of grace. There may be a fluctuation in the definiteness of this subjective and objective assurance, nevertheless every believer may possess this certainty.<sup>1</sup>

(5) The great Reformer likewise in no uncertain tones disavows his belief in the idea that assurance comes through the church. Rome had taught him to say that through indulgences, confessions, penance and submission to the dictates of the Catholic church he could be saved, and that he should rest his certainty by living in accordance with her commands. But to him certainty of salvation, after his great spiritual reformation through faith, became a matter of the living definiteness of grace working through his being.<sup>2</sup>

(6) Luther's doctrine declared his belief in the fact that we could be certain that our assurance was of the Spirit and not of the flesh. Sheldon says that he believed evidence of our sonship was given in such a way as to effect in us "the consciousness that what our heart testifies is, the result of the testimony of the Spirit and not the imagination of the flesh."<sup>3</sup> By this means Luther at once stilled the clamoring of his critics who said that this supposed testimony is the result of the imagination, and not of the Holy Spirit speaking to the consciousness and illuminating the Word.

3. *Calvin's Doctrine of Present and Future Assurance.* Calvin affirmed his belief in the assurance of salvation as existing in the present, but to him the greater thought was the certainty of final salvation. To be assured of present grace is to know that one is predestined to final salvation. A definite doctrine of immediate assurance of one's standing in the sight of God is impossible. "With Calvin a logical doctrine of assurance is impossible, for inasmuch as the source of salvation is external, in the immutable decrees, the certitude of salvation must take the form of a special revelation."<sup>4</sup>

(1) Calvin stated the fact that one could be assured of the witness of the Spirit. On this point he did not waver. He wrote, "He does not simply state that the Spirit of God is witnessing to our spirit, but he uses a compound verb signifying to

<sup>1</sup> See his *Commentary on Galatians*, Chapter 4:6.

<sup>2</sup> *Works*, Vol. XX, p. 185.

<sup>3</sup> Sheldon, *Op. Cit.*, Vol. II, p. 179.

<sup>4</sup> *Workman, Op. Cit.*, Vol. I, p. 23.

(5)

<sup>1</sup> *Ibid*, Sixth Session, Chapter XII, Schaff, *Op. cit.* 103.

<sup>2</sup> Bellarmin, *Justification*, Liber III, cap. 3.

<sup>3</sup> Moehler, *Symbolik*, pp. 154-6.

<sup>4</sup> See Herzog-Hauck, *Protestant-Realencyclopädie*, XVIII; also Hastings, *Encyclopedia of Religion and Ethics*, Vol. III, p. 326.

<sup>5</sup> Harnack, *History of Dogma*, Vol. VII, p. 108.

bear witness together with another. Paul means, the Spirit of God affords such a testimony that our spirit can determine the adoption of God to be firm and unshaken. . . . For while the Spirit testifies that we are the children of God he at the same time infuses this confidence into our minds."<sup>1</sup> He is here commenting on Romans 8:15, 16. This testimony is not merely a matter of conjecture respecting salvation, but it is from God. "This certainly proceedeth not from man's brain but is the testimony of the Spirit of God." This is from the same passage.<sup>2</sup>

(2) The main emphasis in Calvin's system is on the certainty of future more than of immediate salvation. Hence the result was that the Reformed churches placed more stress on the certainty of future salvation than on the fact of the forgiveness of sins and of adoption. On this point Calvin says, "Therefore, as God regenerates forever the elect alone with incorruptible seed, so that the seed of life planted in their hearts never perishes; so he firmly seals within them the grace of his adoption; that it may be confirmed and ratified to their minds. . . . The Spirit properly seals remission of sins in the elect alone, and they apply it by a special faith to their own benefit. . . . He vouchsafes to the elect alone, the living root of faith, that they may persevere even to the end."<sup>3</sup>

The Reformed churches claimed to have risen above the certainty of mere human subjective conviction to an immediate and final apprehension of objective certainty of salvation as ultimately founded upon the eternal divine purpose.<sup>4</sup> Hastie believes that the principle of absolute predestination logically took shape as the ultimate expression of Protestant reformers in their search for a certain and infallible ground upon which to base the personal assurance of salvation.<sup>5</sup>

(3) This doctrine of present and future certainty of salvation is expressed by a modern reformed theologian as follows, "It is God's present forgiveness and acceptance of which we have experimental knowledge and which is the ground of

our confidence. . . . It is true. . . . our thought reaches out inevitably to the future, and the consciousness of present salvation, acceptance, and forgiveness passes imperceptibly into the hope of final salvation."<sup>1</sup> This is a refinement of the doctrine of the Reformers. Wesley's reaction to this phase of the doctrine is that today one may possess the assurance of adoption, but through sin this assurance can be lost. To him there is no relationship existent between immediate and final salvation. This, of course, is due to his position with reference to apostasy, whereby he affirms that the truly regenerate may fall from grace and finally apostatize.

(4) It is necessary to note the distinction which later Calvinistic theologians made between faith and assurance. It is to be remembered that Luther did not hold to such a distinction. Turretin, Calvin's later representative, clearly defined faith and assurance, so much so that the distinction could be said to be accepted by Wesley. He writes, "The diversity which occurs between the orthodox has arisen from a different usage of the word *fiducia* (confidence) which may be taken in three senses: (1) For confident assent, or persuasion. . . . (2) For the act of fleeing to and receiving Christ. (3) For confidence, satisfaction, and tranquillity of mind, which arises from the refuge of the mind to Christ and reception of Him. In the first and second sense confidence (*fiducia*) is of the essence of faith, is rightly said by theologians to be its form; because. . . it is confidence in the gospel. But in the third sense it is by others rightly said not to be the form, but the fruit, of faith; because it is born from it, but does not constitute it."<sup>2</sup> Hence as Wesley would avow assurance is the fruit of faith, and not an inseparable part of faith.

The earlier theologians of the Reformation in their desire to make justifying faith the final ideal regarded assurance as a necessary implication of it. As Cunningham says, "The Reformers in general maintained its necessity and in order, as it were to secure it in the speediest and most effectual way, usually represented it as necessarily involved in the very nature of the first completed act of saving faith."<sup>3</sup>

But the Westminster Confession, following the

<sup>1</sup> Brown, *Christian Theology in Outline*, 387.

<sup>2</sup> Turretin, *Op. cit.* Les. 15; Quæst. 10.

<sup>3</sup> Cunningham, *Historical Theology*, Vol. II, 70, quoted by Sheldon, *op. cit.*, Vol. II, p. 179.

(6)

lead of Turretin, broke away from this and maintained that believers may attain unto "an infallible assurance of faith, founded upon the divine truth of the promised salvation, the inward evidences of those graces unto which these promises are made, the testimony of the Spirit witnessing with our spirits that we are the children of God. . . . This infallible assurance doth not so belong to the essence of faith but that a true believer may wait long, and conflict with many difficulties before he be a partaker of it."<sup>1</sup> Bishop Joseph Hall expresses this sentiment when he writes, "It is not for every man to mount up this steep hill of assurance; every soul must breathe and pant toward it as he may, even as we would and must to perfection: he is as rare as happy that attains it."<sup>2</sup>

It was this distinction which finally prepared the way for Wesley's doctrine of the direct witness of the Spirit to the believer's adoption. For if saving faith and assurance were the same, there could be no separate witness of the Spirit.

Wesley through the line of the Moravians elevated this distinction, and completely separated assurance from the doctrine of faith as the ground of salvation. He made assurance not an integral part of saving faith, but the result of the Spirit's witness that through faith one had been regenerated. The modern Anglican church accepts this distinction, and makes assurance subjective and individual. Strong writes, "It is certainly subjective; that is it comes not only to the church as a whole, but to each individual soul. . . . The peace which comes to those who receive the Holy Ghost inspires them with certainty."<sup>3</sup>

4. *The Inwardness of Religious Certainty—the "Inner Light" of the Quakers.* The test of certainty with the Quakers was not whether the church affirmed that one would be saved by following its régime as the Romanists avowed, or whether the Spirit spoke through the Bible as the Lutherans believed, or whether with the Calvinists one had attained unto the hope of eternal election, resting upon the divine decrees, but it was the inwardness of divine assurance coming through "the inner light." The test of this became the test of certainty, and this experience was "the inner light." George Fox wrote, "I was commanded to turn people to that inward light

by which all might know their salvation."<sup>4</sup> "The light is that which teachest thus of God in yourself."<sup>5</sup> Every man according to Fox has in him a portion of this "inner light," which is of the Spirit. In regeneration this Light is strengthened, and is the source of the certainty of salvation. This becomes a separate revelation, distinct from the Bible, though it can be tested by the same.

The Quakers insisted upon the trustworthiness of this religious consciousness in the matters of assurance, and thus restated the doctrine of Paul. This "light" was tested by the unity of Christian consciousness as the final authority, that is, by the united church of believers possessing the "light." It would thus seem that authority rests primarily in the individual consciousness, as tested and affirmed by the church and not in the Bible.

Rufus M. Jones, a modern exponent of early Quaker doctrines, states this theory thus, "That I am I, is the clearest of all facts, but nobody could prove it to me if I lacked the testimony of consciousness. I know that I have found freedom from the sense of sin. . . . peace through the forgiveness, only because I know it, because it is witnessed within, not because some man in sacred past has announced it, or because I have read it in some book, that such an experience is mine."<sup>6</sup>

5. *Wesley's Doctrine of the Joint Witness.* Wesley's doctrine consists of the joint witness of the divine and the human spirits. (1) It is not to be understood, as we shall point out in the next chapter, that this doctrine was not new to Wesley, for he quoted from Homilies of the Church of England, and from Hooker.<sup>7</sup> But with him it became a working creed. Wesley's father said to him while dying, "The inner witness, son, the inner witness—this is the proof, the strongest proof of Christianity."<sup>8</sup> As his father died in 1735, some years before the formation of his doctrine, we see that the theory was current at that time.

(2) When Wesley learned that the Herdnhuters combined the witness of the Spirit with the taking of the Communion, which was the extreme view of the Moravians, he could not accept the doctrine in this form; but stated his theory as a

<sup>1</sup> *Journal*, Vol. I, p. 36.

<sup>2</sup> *Ibid.*, Vol. I, 342.

<sup>3</sup> Jones, *Social Law in the Spiritual World*, p. 171.

<sup>4</sup> Hooker, *Works*, III, p. 673.

<sup>5</sup> Quoted by Workman, *op. cit.*, I, p. 168.

<sup>1</sup> Westminster Confession, Ch. 18.

<sup>2</sup> Hall, *Works*, Vol. VI, p. 356.

<sup>3</sup> Strong, *Manual of Theology*, p. 336.

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<sup>1</sup> Calvin's *Commentary on the Epistle to Romans*, in loco.

<sup>2</sup> See also, Turretin, *Institutio Theologiae Elenc-ticæ*, Locus 4, Quæst. 14.

<sup>3</sup> Calvin, *Institutes*, Book III, p. 24.

<sup>4</sup> See, Hastings, *Op. cit.*, Vol. III, p. 328.

<sup>5</sup> Hastie, *Theology of the Reformed Church*, pp. 231 ff.

twofold witness coming directly from the Spirit and the human spirit. In Wesley's revival he reaffirmed the doctrine of the witness of the Spirit which had been latent all the while, as Luther had reaffirmed the nature of justification by faith.<sup>1</sup> The distinctive addition which he made emphasized this joint testimony and affirmed that (a) assurance is possible to all believers; (b) assurance is a direct witness of the Holy Spirit; (c) assurance is confirmed by the indirect witness of the conscience.

(3) Wesley took the various types of assurance as his heritage and reinterpreted them. From the fathers of the church assurance was based on the Bible, as interpreted by tradition—hence authority came through the church, the highest voice of tradition interpreting the Bible. Luther swings from the church to the Bible, as the authority of salvation, plus the subjective testimony of the Holy Spirit. Pietism in the age of formalism in the Lutheran church placed its emphasis on the

<sup>1</sup> Hastings, *Op. cit.*, Vol. III, 329.

Holy Spirit as interpreting the Bible and illuminating the soul. The Quakers held to the doctrine of an inner illumination coming from the Spirit, and independent of the Bible, as the source of authority and assurance.

Wesley adds fire to the doctrine of the Pietists and Quakers, and with the witness of the Spirit of Luther, he combines the idea of a direct witness of the Spirit, plus the testimony of the conscience and of good works. From this he builds his doctrine of assurance of salvation. To him the church alone is not sufficient. He would not cast it off. But with the voice of the church must come the direct witness of the Spirit before one is assured of his salvation. While he accepts the Bible as the final source of Christian doctrine, it alone cannot assure one of acceptance with God. This remains for the Spirit to do. The illumination of the Spirit through an "inner light" must be vivified by an immediate testimony of the Spirit combining with a similar testimony of the conscience before one can know "that he is saved." When such testimonies exist then one is regenerated "and knows it," as Wesley would say.

## EXPOSITIONAL

### HOSEA—THE PREACHER OF LOVE AND REPENTANCE

By OLIVE M. WINCHESTER

#### Sinners Against Love, Chapters 11, 12.

"When Israel was a child, then I loved him."

IN the sin of the people there had entered various forms of wickedness, and their iniquity had taken different phases. They had been found wanting because what goodness they did have was as a morning cloud, passing soon away; then they had sown the wind, reaping the whirlwind, and finally they had plowed wickedness, reaping iniquity. But while all of this was reprehensible and heinous, yet there was not in it the depth of iniquity as in the sinning against love. Israel added this to all of her other sins that she spurned the love of God which had been manifested toward her from the beginning.

#### THE LOVE OF JEHOVAH FOR HIS PEOPLE

To depict the love of Jehovah for His people, the prophet goes back into the history of the nation, to its very beginnings when they were under the hand of the taskmasters in Egypt. From thence had Israel been called forth. Then it was that God set His love upon the children of Israel and chose them to be His own. But down through their history, what had been the result? Instead of returning the lovingkindness that had been shown them, instead of listening to the prophets that were sent unto them from time to time, they had revolted against Jehovah and sought out idols, offering sacrifice to the Baalim, and instead of worshiping at the appointed place designated by Jehovah, they had sacrificed to graven images. This had they done, even though the Lord had called them forth from Egypt, but there was added also the fact that as a parent watches over a child, teaching him

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the first steps, so had Jehovah watched over them. He had sought to win them by the tender affection he had shown unto them. Thus a special providence had watched over them.

Not only had a providence guarded them in their childhood as a nation, but it had extended to later years. "And then, as the nation grew strong and could walk," says Hastings, "and like a child now grown to manhood was set tasks and had to bend to serious burdens, like the oxen which did all the draught-work in Palestine, the figure changes from that of a loving father or mother teaching a child to that of a considerate master driving a team of oxen. A kind wagoner is thoughtful about his beasts, seems to enter sympathetically into any special difficulty of the road, goes to their head and with a word and a touch makes them feel that he is not neglectful. The yoke, in the case of the draught-oxen, is fixed over the brow near the horns, and so comes down over the jaws. The merciful driver eases the yoke where it bites the cheeks, and by his encouraging touch gets them over hard places; and when the time of rest comes, slips the yoke off their jaws that they may eat their meat easily. When Israel was grown up and had to carry heavy burdens, which is the lot of all men, God was to them as a considerate Master, never leaving them, making them feel that He was with them through it all, setting them to the tasks, and gently leading them, and strenuously upholding them, treating them with human sympathy, drawing them with cords of a man, with bands of love."

Because the children of Israel had thus spurned the love of Jehovah for them, they should not find any help or refuge in Egypt any more, Assyria would rule over them. They had refused counsel from the Lord; they had followed their own devices, consequently their cities would fall by the sword. Israel had so willfully departed from God, had so repeatedly resisted the offers of mercy and grace that it must be said of them that they were "bent on backsliding." The time had now come when even though they should call, yet none would come to their help. Thus there stands before us a nation in the sad state of being rejected by God.

"Blow, blow, thou winter wind,  
Thou art hot; so unkind  
As man's ingratitude."

Despite the fact that the sentence of judgment was hanging low over the people, yet with longing

did Jehovah still look upon them. In compassion we have the cry, "How shall I give thee up, Ephraim? how shall I cast thee off, Israel?" Moreover to think that the nation should become like Admah and Zeboim, cities of the plain which perished with Sodom and Gomorrah, brought anguish even unto God Most High. In this passage it is said that we have a struggle between love and justice. Justice demands that the nation be cut off entirely, but love would spare. Thus we reach the compromise between the two, that the fierceness of Jehovah's wrath will not be outpoured upon them. When judgment has wrought its end and worked its purpose, then will Jehovah return again unto his people. Then will the Lord call unto them with the voice of a lion and they shall come forth from the land of their captivity, and shall return again unto their own land. Thus while the prophet sees the impending judgment, he looks beyond and sees the days when Israel shall be restored again.

#### THE SINS OF THE NATION

After depicting the tender love of the Lord for the people, the word of the prophet turns again to the picture of Ephraim's sins. Falsehood and deceit were around about on every hand; this falsehood and deceit did not constitute so much faithfulness to their fellow-men, although no doubt this was prevalent, but the special reference is faithfulness to Jehovah. Instead of following on to know the Lord, they ran after that "which is unsubstantial and empty." They feed upon the wind. Not only so but what is more they sought their own destruction. The east wind or sirocco was "the most destructive wind of Palestine, blowing from the desert, accompanied by clouds of sand, and bringing suffering and anguish, and sometimes even death, to man and beast." Israel not only fed upon the wind but followed after the east wind. They were seeking their own destruction in that day by day they were increasing lies and added desolation to their doom because of this policy. A further evidence of their faithlessness to Jehovah is evidenced in their anxiety to make covenants with the nations around about. Instead of trusting in the Providence that had watched over them all their days, they sought for protection in making a covenant with Assyria and sent tribute to Egypt.

Not only did Jehovah have a controversy with

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the northern kingdom, but the southern kingdom also had somewhat to answer. There had been unfaithfulness on their part as well. Yet it is Jacob or Israel against which the special indictment is uttered at this time. Not only had the nation transgressed but their ancestor had charges preferred against him. He had sought to supplant his brother that the blessing of the firstborn might be his. But later on as a prince he prevailed with God; and with the power and blessing of God upon him he returned again to Bethel where God had first met his soul. Thus it has come to pass that the Lord is his memorial. In consequence the exhortation was given to Israel to return unto God, then in their lives they should show forth the graces of mercy and judgment; they were to have a spirit of lovingkindness toward their fellow-man, and were to exercise justice in all of their dealings one with another. With such relationship established toward their fellow-men there should be correlated with this a spirit of worship and reverence toward Jehovah, they "should wait for their God continually."

While the call had been given to the people to thus approach unto God and thus to deal with their fellow-men, yet what was the actual state of affairs? They were mercenary in their spirit; they sought gain, and that too by unjust means; "the balances of deceit were in their hands." Instead of showing mercy, they loved to oppress. Then they gloried in their riches and thought that their wealth would be a covering for their sin. But such sin would not go unpunished. Jehovah was their God in former days, and though then a God of love to them, now He would come in judgment and instead of the protection of their wealth and riches, they would find a dwelling place in tents, yea even in booths as they were wont to do temporarily at one of their solemn festivals.

It was not that they had had no ministering servants that they had gone thus astray. Jehovah had spoken over and over again to them through the prophets which He had sent unto them; He had spoken in various ways; He had given visions; He had spoken in figures. But instead of paying honor and tribute unto God, they made their centers of religious worship centers of corruption; they offered sacrifices in lavish manner, even offering bullocks upon their altars. In consequence of such transgressions the time would

come when their altars would be as heaps in the field.

After delineating the sin of the people, the prophet again turns to the providential leadings that had been vouchsafed to their ancestor Jacob, and to the nation. Jacob took refuge in a strange country, fleeing from the wrath of his brother, though unworthy yet the eye of Jehovah was ever upon him. Israel had been led by a specially appointed guide from the land of Egypt and was delivered in distress and from enemies by an inspired leader. In contrast to these special manifestations of the love of God in the past history of the nation, Ephraim had transgressed the commandments of Jehovah and had provoked the God of Israel to wrath. Because of the iniquity that was found in him, he would suffer the punishment for his sin with all the reproach and dishonor that would follow in consequence.

While sin and rebellion on all occasions are grievous, yet they stand out the more in relief when they are set over against a background of love and affection. In the past history of the nation, both as to its ancestors and also in the case of the nation itself, very distinct had been the indications of a providential agency directing and guiding, also guarding them. But spurning all such overtures of divine mercy, they had rebelled and had turned unto idols. As we look upon this picture of ingratitude, we wonder at the blindness of the people, and the insensibility of their hearts, yet how many lives brings before us the same picture! Many go into the paths of sin without the influences of a background of righteousness and special manifestations of divine grace, but still others go willfully on despite these surroundings. While condemnation will fall upon those who sin under any conditions, yet the condemnation will be the greater when the privileges have been greater.

#### HOMILETICAL SUGGESTIONS

We may find a text in verse 4 of chapter 11, "I drew them with cords of a man, with bands of love." As subdivisions, one might have first, the fact that divine love draws, not coerces man, second that it seeks to win by means adapted to the individual, "cords of a man" and finally the main force in winning man is the power of this love. Another text is found in verse 7 of this same chapter, "And my people are bent on backsliding." The plight that man reaches when he backslides could be a theme. Illustrating this text,

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Wolfendale says, "It is not one of the least miseries of a backsliding state, that every state of departure from God disposes the soul to a greater degree of alienation. As it is said of a sheep, that having once wandered from the fold, it never thinks of returning, but 'wanders on still more and more astray,' so it may be affirmed of the wanderer, that in most cases his backslidings are multiplied, until frequent disappointments and direct extremities force him to retrace his steps, or the strong hand of the Good Shepherd brings him back."

In chapter 12 verse 10 gives us an interesting text, "I have also spoken unto the prophets, and I have multiplied visions; and by the ministry of the prophets have I used similitudes." Its theme might be, "The Ministry in Its Service to the People." First, it comes through divinely inspired men; second, it is attested by special manifestations, and third, it is expressed in word and in figure.

"Tongues in trees; books in the running brooks; Sermons in stones; and good in everything."

## HOMILETICAL

### WHICH WAY?

By LEWIS T. CORLETT

TEXT: Matthew 7:13, 14.

#### I. INTRODUCTION.

A. Everybody comes to the parting of the Ways.

1. Must decide which way he will travel in life.

B. Jesus gives a description of the ways with an entreaty to start in the right way.

#### II. FOUR QUESTIONS ALL SHOULD ASK OF THE WAY OF LIFE THEY ARE TRAVELING

A. Will it lead to the destination they want?

1. Appearance of the highways at the start is not the matter to consider.

2. What do the signposts say?

B. Is It Passable—as good all the way as it seems to be at the start?

C. What type of companions will be found on it?

D. Will they regret traveling over it when they reach their destination?

#### III. APPLY THESE QUESTIONS TO THE TEXT

A. Two ways—two destinations.

1. Decide where you want to go to spend eternity. What destination you want to reach.

2. Then take the way that leads to that place.

B. Is It Passable? What are the characters of the ways mentioned?

1. One broad, one narrow; one admits any

who carelessly wander along the path of life; the other must be sought after.

2. The one selfish, the other self-surrender.

3. Scriptural reference to the ways.

a. The broad way (Prov. 16:25; 10:29; 1:31).

b. The narrow way (Prov. 4:18, 19; 3:17).

C. Companions.

1. The broad way has false prophets, infidels, murderers, hypocrites, debauchees, liars, drunkards, all manner of evil people mixed with the respectable moralist.

2. The narrow way has the saints, prophets, apostles, Christian martyrs, good characters, pure people, redeemed people, all God loving persons.

D. What will the feelings be after the destination is reached?

1. At the hour of death those traveling the broad way are filled with remorse and regret, while those traveling the narrow way have the joy and happiness of God.

2. The scene after death is portrayed in Luke 16:19-31.

#### IV. CHRIST'S ENTREATY

A. Seek, strive, endeavor to go that way.

1. Evil foes, wicked companions, bad habits all must be overcome to go that way.

2. Christ gives deliverance to all who seek until they find.

B. Narrow way is the broadest in the most noble sense.

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1. All must meet the same requirements—wealth, education, position avail nothing.
2. All provided with strength and life to make the journey.

#### V. WHICH WAY WILL YOU TAKE?

### THE UNPARDONABLE SIN

By C. E. CORNELL

Text: Mark 3:28-30.

1. The gentle Jesus uttered these words about this sin and hell.
2. Two views.
  1. The miracles wrought by Christ through the aid of the Holy Spirit, were done through the agency of the devil.
  2. The one who perseveres in a life or course of sin against his own conviction, better judgment and light, will sooner or later reach a place of *permanency* in sin. We believe the latter view.
3. The Holy Spirit.
  1. His wooing.
  2. His mercy. The highest possible expression of divine mercy. "Not willing that any should perish."
4. Light.
  1. To reject intense light is a danger.
  2. Light everywhere—Bible everywhere, religious literature everywhere.
  3. Rejecting the Spirit. The Father, like a physician, discovers a remedy for a deadly disease. The Son prepares the medicine thus discovered, and the Holy Spirit administers it to the dying. "There is life for a look at the crucified One."

### KEEPING THE HEART

Keep thy heart with all diligence; for out of it are the issues of life (Prov. 4:23).

In this important passage there are three things worthy most careful attention—the duty enjoined, the mode of performing it specified, and the motive assigned.

#### I. THE DUTY

"Keep thy heart." The whole soul.

1. Keep the *understanding* in a state of knowledge—let the truth shine upon it.
2. Keep the *will* subject to God's authority.
3. Keep the *affections* fixed on God and on spiritual things. "Thou shalt love the Lord thy God," etc. "Set your affection," etc.
4. Keep the *memory* stored with divine things. Remember God's dealings, His goodness, His Word. Keep the heart in state of watch-

fulness, of devotion, of joy and confidence, in lively activity.

#### II. THE MODE

"With all diligence." "With all keeping."

1. Under *all circumstances*. Prosperity—adversity; health—happiness.
2. In *all places*. Public—private; world, family, church, closet.
3. At *all times*.
4. With *all intensity of solicitude*.

#### III. THE MOTIVE

"For out of it are the issues of life." It is the vital part. It influences all the rest. It is the main spring of our moral actions.

1. Our *thoughts* are formed in the heart.
2. Our *purposes* are planned there.
3. Our *words* originate there.
4. Our *actions* proceed from thence.

As the heart is so all will be. It is the root of the tree—the foundation of the building—the fountain of the stream.

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### Judgment Past

A Scotch settler on a prairie farm in Manitoba had been warned against the dangers of a prairie fire. Immediately his house had been built he cleared a space around, burning up the long grass and destroying its roots. On a dry autumn evening sometime after, great clouds of smoke, followed by a glare of fire, intimated the prairie ablaze. Then came riders on horses, followed by a horde of wild animals fleeing for life before the raging flames, and some took their stand on the cleared space where the fire had already been. It was the only place of safety in that dread hour. So is the place called Calvary. The judgment has already fallen there, and all who by faith are "in Christ Jesus," trusting in His shed blood, are safe.

"Then stand where the fire has been, O soul,  
And know thou art safe and free,  
For thy spotless Savior has borne the whole,  
And there's none can come on thee."  
—Selected.

#### Now Is the Accepted Time

In 1691 Breadalbane issued a proclamation asking all Highland chiefs to take the oath of allegiance to king William before January 1, 1692, declaring that all who refused would be treated as traitors. MacIain of Glencoe held out until

December 31st. Then he went to Fort William, but no magistrate was there. Across snow-clad hills he tramped, reaching Oban on January 6th—beyond the day of grace. His pride and procrastination resulted in his death, and the massacre of his clan on February 13th. To sinners the year of grace will pass, and the day of vengeance must come (Isa. 61:2).—Selected.

#### Faith in Christ

A lady, long anxious, but without the confidence to commit herself wholly to Christ, apart from feeling and evidences, dreamed that she had fallen over the cliff, and in her fall caught at a tree, by which she was suspended over a deep chasm. A voice from beneath spoke, "I am thy Savior: trust thyself to me." Afraid to trust the unseen arms outstretched below, she clung to the frail twig in great terror, crying, "Lord, save me." "I cannot save you until you let go that twig," the voice replied. Then she relaxed her hold, and while in the act of falling awoke. That dream had its message. She let go her confidence in self, in experiences, in feelings, and trusting herself wholly to Christ—believing on Him, she was saved.—Selected.

#### Just As I Am

A Perthshire preacher tells that during a time of revival in the parish where he lives, a milkmaid from a neighboring farm called at his home in great distress of soul. Being in her working garb, she was unwilling to come in, but his wife assured her she was welcome, when she came on such an errand. Her difficulty was that she thought she was not worthy to come to Christ. "Annie," said the preacher, "you wanted to stay outside this house because you were not dressed as you thought you should be, but we made you welcome just as you are, and so will Jesus." That illustration awoke the simple girl to the truth, and she asked, "Will He take me just as I am?" "Yes, just as you are, for it was sinners He came to save." They sang together:

"Just as I am, without one plea,"  
and she returned to the farm rejoicing in salvation.—Selected.

#### Substitution

On a May day in 1779, three soldiers of the "Black Watch"—then known as "The 42nd"—were condemned to die for mutiny. Three empty coffins, behind which the men were led blindfold with pinioned hands, were slowly borne in the

presence of the regiment, assembled in front of Edinburgh Castle. The firing party raised their guns awaiting the word to "Fire." Sir Adolph Oughton stepping forward drew a paper from his breast and read aloud: "In consequence of gallantry displayed by the 42nd Regiment, it has pleased His Majesty to pardon the rebels." The men were released in virtue of the gallantry of their comrades. So sinners are freed from sin's condemnation, on account of Christ's obedience unto death.—Selected.

#### Bound in His Own Chain

A blacksmith of olden time was cast into a dungeon, bound with a chain. In the days of his liberty he had boasted that no man could break a chain made in his smithy. In his imprisonment he devised a plan to escape, and began to examine the chain to which he was bound, to discover its weakest part. To his dismay, he found it to be one he had forged himself, and it was strong in every link. He was bound with his own chain. So it is with the sinner, "He shall be holden with the cords of his sins" (Prov. 5:22).—Selected.

#### Philip Mauro's Conversion

Philip Mauro, a New York lawyer, who had become a skeptic, was walking along Broadway toward a theater, to seek pleasure. He had taken his place in the line of ticket buyers, when an irresistible power withdrew him from the crowd. The sound of singing falling on his ear, he walked in the direction from which it came, and finding a gospel meeting he entered, sat through the simple service, and heard the way of life. Conviction of sin and soul trouble followed, and on May 24, 1903, he says, "I took the sinner's place, and confessed myself in need of the grace of God." Now he lives to preach the good news to others.—Selected.

#### Going Direct to Christ

A small farmer on the estate of a Scottish marquis had fallen in arrears with his rent. The factor threatened to evict him from the farm held by his forefathers for four generations. Summoning courage, he went direct to the marquis, told his story, and received a full discharge. After being entertained hospitably, he was shown through the castle, and on leaving, his eye fell on two large pictures in the hall. "And who may these be, your Grace?" he asked. "This is the holy Virgin, and that is St. Joseph, who intercedes for us with Jesus," said the marquis. The

crofter stood in silence. Then he said in a whisper, "I hope you will not be displeased, if a simple man like me give you this advice. I went to your factor many times, but got no help, but when I came direct to you, I got a ready welcome, and a full discharge. Go direct to Jesus Himself, you'll find Him most gracious and ready to forgive."—*Selected.*

#### Too Late to Find God

A young plowman was in great distress of soul, having been awakened to see his danger and the need of God's forgiveness. But he loved the world and did not want to be saved from the pleasures of its sin just then. So he put off decision, but was ill at ease. One day, following the plow, he was unable to endure it longer. Leaving his horses, he got behind a hedge and prayed—"Lord, I want to be saved, but not yet." From that hour all anxiety left him and he returned to the world. In a short time he was laid on a dying bed, and facing the eternal world, he said—"It's too late now. *Yon prayer did it. It was then I sent God away.*" And thus he died.—*Selected.*

#### True Repentance

During the Civil War a minister had a son in the army who had been severely wounded and was not expected to live. The father was sent for, and when he reached the hospital the doctor told him his son might die any minute. With a sad heart the father went in. "O Father," said the wounded man, "the doctor says I must die, and I am not prepared for it. Tell me how I can be ready. Make it so plain that I can get hold of it." "My son," said the father, "do you remember one day, years ago, I had occasion to rebuke you for something you had done? You became angry and abused me." "Yes, Father." "Do you remember, after your anger had passed off, how you came in and threw your arms around my neck and said, 'Dear Father, I am so sorry, won't you forgive me?'" "Yes, I remember it very distinctly." "Do you remember what I said?" "O yes. You said, 'I forgive you with all my heart,' and you kissed me." "Did you believe me?" "Certainly." "And then did you feel happy again?" "Yes, perfectly happy, and since that time I have loved you better than ever before." "Well now, my son, this is the way to come to Jesus. Tell Him, 'I am sorry,' just as you told me; and He will forgive you a thousand times quicker than I did." "Father, is this the way? Why, I can get hold of this." He did get

hold of it and soon was rejoicing in his heavenly Father's love and forgiveness.—G. W. GRIFFITH.

#### The Savor of Death unto Death

When Rev. Mr. Fletcher of Madeley was once preaching on Noah as a type of Christ, and while in the midst of a most animated description of the terrible day of the Lord, he suddenly paused. Every feature of his expressive countenance was marked with painful feeling; and striking his forehead with the palm of his hand, he exclaimed, "Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does this moment, to reflect that while I have been endeavoring by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bring you to walk in the peaceable paths of righteousness, I am, with respect to many of you who reject the gospel, only tying millstones around your neck, to sink you deeper in perdition." The whole church was electrified, and it was some time before he could resume his discourse.—JOHN WHITECROSS.

#### The Business of Soul-Saving

Fishing for men is our business. When I was at Lakeside, Ohio, I saw the maneuvering of a United States Life Saving crew. The lifeboat was brought out slowly and the lifesavers in their uniforms went about their work in the most deliberate sort of way. They seemed to be very careful lest their boat might be scratched a little. I said to a friend standing by, "I would not like to have to depend on those fellows to save me from drowning, for I would be at the bottom of the lake before they reached the water."

"Last winter," he replied, "when a sky rocket went up a mile from shore, and the cry of lost men and women was heard coming through the storm, in less time than I take to tell it, that door was opened, the lifeboat was out, and they were gone to the rescue."

One scene was maneuver; the other was business. The one way play, the other was work, urged on by the cry of dying humanity. How is it with us? Is our work a sort of maneuvering? On Sunday mornings do we preachers go before the church with a kind of gospel maneuver? Do we go through song and sermon just because the time appointed for the maneuver has come? Do the people look on and say, "It is a magnificent effort"? Oh, if we could hear the cry of lost humanity amid the storms and surges of sin

about us, our maneuvering would become business, and blood earnestness would take the place of half-hearted service. Then sinners would be won to Christ by the thousand and our joy would be equaled only by that of the angels in heaven.

—DR. A. C. DIXON.

There is no incompatibility between the most intense and delicate piety and the demands of the prudential life. It is well for us to study the proverbs of Solomon as well as the epistles of St. Paul, and many Christians would be all the better and happier for habitually combining the two.—W. L. WATKINSON.

## PRACTICAL

### EXPOSITORY PREACHING

#### IV. How To Do It

Prepared by LEWIS T. CORLETT

**I**N three previous articles we have dealt with, The Definition of Expository Preaching, The Benefits to the Congregation, and The Benefits to the Preacher. In this article we desire to give some idea or plan of approach to the making of expository sermons. Almost all portions of the Scripture admit of the expository treatment but some are more difficult to discover than others. The development and delivery of expository sermons always improve with training, so while it may seem crude and awkward for the first few times, a degree of perfection or mastery will soon be found by continually practicing the use of this method of preaching.

#### I. THE ATTITUDE OF THE MIND MEANS MUCH

Any type of sermon will be enriched or impoverished according to the mental attitude of the preacher toward the Bible. Many preachers have difficulty in getting sermons to preach each week. A minister of another denomination once remarked to the writer, after being in a meeting of the pastors of the city, where discussion had been engaged in over the advantage of dispensing with the Sunday night service in favor of a special personal work campaign, "If all the preachers have as hard a time as I do in finding something to preach each Sunday, they would be glad to omit a service quite often." For good expository preaching the preacher must approach the Bible as a mine of the finest gold, or of the rarest diamonds—a storehouse of the richest treasures. The Bible is the richest, most complete, most inexhaustible book in the world and the preacher must have a profound appreciation for it in all its variety of literature and subjects.

Again, the preacher, to make good expositions should view the Bible as a complete revelation of God's will for mankind. The Bible does not give all the information that curious individuals may desire regarding details mentioned in its pages, but as far as the character of God, the state of man, and the plan of salvation are concerned, it is a complete and entire revelation. The Bible does not require any additional literature to prove its truths; it is the best and strongest proof of all that it says to man; it explains and clarifies itself until further proof or illumination is not needed. To rightly interpret any portion of the Word, the preacher must have the proper mental conception of the completeness and finality of the Bible, and growing out of this will come a feeling of expectancy as the man of God approaches the Word to prepare an expository sermon. He draws near its pages with somewhat of the same feeling the miner has when he is about to strike a rich pocket of gold, or of the driller when he is about to bring in a big oil well. He goes into the sanctuary of his study with the feeling that he is to have a fresh revelation of the Word of God, new to him, an unfolding of a passage that contains such rare treasures and such rich food that He will be able to go out to his people with a message that will be meat to their souls and strength to their lives. The preacher will come to his sermon preparation with the feeling that He is drawing nearer to God, understanding Him better, pleasing Him more, and entering into a closer fellowship and companionship than ever before. To assist in getting the proper mental attitude, it is well for the preacher to read some good expositions of the Bible. Maclaren's and Matthew Henry's are rich examples in this field.



## II. SOUL ATMOSPHERE

Expository sermons, to be rich and effective, demand a deeper spiritual atmosphere in the soul of the preacher than any other form of sermon preparation. To comprehend the proper setting, and to understand the richer phase of the Scriptures, the spiritual senses must be alive, active, and alert to God's leadings. There must be a *fergency of heart and soul* that comes alone from living in the presence of God. There must be a life of prayer that brings the heavenly atmosphere down to the soul continually. This spiritual atmosphere alone can prepare the heart of the preacher to rightly comprehend spiritual truths. Paul spoke of this when writing to the Corinthians: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth [mar. discerneth] all things, yet he himself is judged [discerned] of no man" (1 Cor. 2:14, 15). While this was not written primarily to preachers or concerning sermon preparation, yet the truth remains the same, no man can find the rich truths of God's Word unless there is an acute spiritual discernment.

## III. PREPARATION OF THE SERMON PROPER

"Select some passage to develop into an expository sermon. It is better to choose some portion that admits of exposition easily at first and as skill is developed advance to the more difficult portions. In time many of those that at first seemed difficult will lose their vagueness and become clear. The passage and the method, both, may seem a little awkward at first, but practice will eliminate the strangeness and the expositor will be struck with the great beauty of the unfolding Scripture.

Read the passage, meditate upon it until some high point protrudes itself into the mind, until some main thought rises above all other thoughts of the passage, until some particular verse, clause, phrase, or word takes the prominent place as the key word that will unlock and unfold the rest of the passage. Just as in the study of a picture the central point or thought must be found before the beauty, harmony, and the meaning of the painting can be comprehended, so it is with the Scripture. Read and study until the mountain peak of truth stands out clearly and then it will be comparatively easy to group the rest of the passage around it. As this main thought

forms itself in the mind of the preacher, not only will other portions of the passage in hand associate themselves about the central peak, but there will be other passages of Scripture also that will crowd into the mind to assist in the illumination and explanation.

At this point in the preparation of the sermon, it is helpful to consult some good, critical commentaries or to read any good matter that can be found on the passage in hand. Those who are familiar with Hebrew or Greek or have inter-linear copies of Scripture, will find great help in referring to the phases of meaning that they bring out. This reading is not for the purpose of changing the main thought or of finding what the passage means but to observe what others have to say about it and to obtain the richest expressions to portray the picture that was found in the Scripture when first studied. Too many preachers use commentaries as crutches instead of food to be put on the sinews of their own sermon outline.

At this point in the preparation, the preacher will be crowded with material to such an extent that the temptation will be to make a running commentary on the portion of Scripture at hand, dealing with each word, phrase, clause, or verse in its order. As shown in the first article of this series, that is not expository preaching. The task before the preacher now is to make a definite outline, holding strictly to the main thought found in the first study, and grouping the rest of the material into this outline in the best and clearest manner possible. In doing this, minor details will be eliminated; thoughts will be boiled down, the sermon will begin to take form and the picture of the main thought will begin to look harmonious and the truth will be brought to a proper climax. Without a good outline the preacher, invariably, will find himself drifting into the running commentary style that soon becomes monotonous to all but the preacher himself. This is in reference to the preparation and not the delivery, as some do not care to take outlines to the pulpit with them. If possible, after the preliminary study is made, the complete outline should be written out without interruption. This insures the unity and harmony that the preacher had in mind at the start. Some are not able to sustain the thought through many interruptions and find it difficult to keep the harmony and unity after stopping several times in the preparation of the outline.

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Another good practice for the beginner in this line of study is to write out the complete exposition. As in the case of the outline, this should be written, if possible, without any interruption or breaks. The writing of the sermon in full will enable the preacher to see for himself just what he is doing and also just what the other person will see when he delivers the sermon to his congregation. Also this will assist the preacher in completing the line of thought that he started in the clearest, most concise manner. It enables him to view the complete picture and then to improve or develop parts that otherwise he would have passed over without proper discussion.

The Expository method is the best means of passing the rich kernels of the Word of God to the people; it is one of the secrets of sustained interest in long pastorates; it is one of the best means at the pastor's command to deepen the spiritual appreciation and to increase the devotional atmosphere of his people.

## THOUGHTS THAT COME TO MIND

By W. G. SCHURMAN

I PRESUME every man is appreciative of the fact that people read what he writes. I know I am, and after the Preacher's Magazine appears each month I am the recipient of a number of letters from different folks thanking me for that month's article. That made me wonder if it would not be a good plan for us to remember our editor of the Herald of Holiness, and send him a word of appreciation when he writes an exceptionally good editorial. Then Dr. Chapman always writes something that is worth reading, yet I do not think I have ever written him one time in my life expressing my thanks for what has flowed from his pen. I am going to do better. So many little things in life mean so much at times. I remember reading in the Herald of Holiness about a preacher who lost his wife. I got to thinking that some day probably that would be my experience, and I wondered if the man did not feel lonely. I immediately sat down and wrote him a letter, a very short one, but expressing my sorrow in his bereavement. I not only received a nice letter in return but when he passed through Chicago he put in nearly an hour, I understand, trying to reach me on the phone to thank me for that letter.

Just think now of our editor grinding out editorials week after week, and never receiving a word from anyone, perhaps either of commendation or constructive criticism. I think criticism would help a fellow a little rather than just to be left alone. I hope the other pastors have not been as negligent as I have been. I have not failed to tell these men when I see them how much good their articles have done me, but oh! a letter or a postcard now and then—what inspiration and courage it gives a fellow who is working to help people.

Dr. Wiley is just now writing some wonderful editorials—at least I think they are—and I am writing him expressing my appreciation of same. Now, if some of you dear brethren who read this article will do this also I believe it will help him in his laborious task.

I do not know just what time the July issue of the Preacher's Magazine will appear. It is barely possible that you brethren will receive it while we are still in session at Wichita. We are looking forward to a great occasion. I am just naturally anxious as to what will take place at this General Assembly that will be looked back to as an outstanding event. I remember at one assembly where one man preached a sermon which undoubtedly made him General Superintendent. It was one of the greatest sermons on the doctrine of entire sanctification to which I think I ever listened, and there is not a doubt in my mind but that the sermon pulled votes for him to give him the highest position our church could offer. I look back at that occasion as an outstanding incident in that assembly.

At another assembly I remember a great feature of the occasion seemed to be the address made by a returned missionary. When he gave a description of the flood that carried away some of his people, sobbing was heard all over the house, and a large amount of money was pledged to carry on the work. That precious man has since gone to his reward. That, to my thinking, was one of the great outstanding events of that assembly.

At another General Assembly a man quite unknown, and whose praises we had never heard sung, was put up to preach, and I think everyone who heard him felt that he was a man of God's choosing, and that our movement would some day hear from him in a special way. He has since been made General Superintendent, and is loved and respected. I remember another General As-

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sembly where one of our chief executives stood up and pleaded for one million dollars for missions. No one for a minute thought that he would get it but he ended up by selling the clothes off his back, a suit that he had worn on one of his trips to a foreign land, and the different churches took different parts of the outfit—a hat or a pair of shoes or a coat, or something of that nature, and before he got through, one million dollars had been pledged for missions. It was a great outstanding event of that assembly, and gave the Nazarenes an opportunity of seeing what could be done, and how God not only expected great things of us but helped us to accomplish them. Oh! that the Spirit of God might be outpoured upon that great assemblage of people, who, returning to their respective homes, might be led to say, "God was at that assembly." Why not pray for it; pray that the outstanding feature of the Eighth General Assembly at Wichita, Kans., might be the manifest presence of God. If we can have Him, everything will go all right.

A pastor recently wrote asking what attitude a preacher ought to take in connection with the local political affairs of his town or community. I wrote that it was my conviction that a pastor ought to go to the polls and vote, and ought to urge his people to go, but I doubted the advisability of bringing this or that candidate, either in person or by name, into the pulpit. We urge our folks to go to the polls, but have never expressed our opinion as to the virtues of any candidate, or the desire to defeat any candidate but once in our life, and that was during the last presidential campaign. We not only stood four-square against the Democratic candidate but held a meeting, at which we talked to a full house, and that on a rainy night on "Why I cannot vote for Al Smith for President." That is the only time we ever definitely took a stand for or against a candidate, and in this attitude we think we are scriptural. I cannot conceive of the Christians at Ephesus trying to put up Timothy for alderman or governor, with the slogan "Vote for Timothy, a Wet—advised by Paul to Take a little wine for his stomach's sake," neither can I conceive of Philemon permitting his name to be used as a candidate for some local office, with the slogan—"Philemon permitted slave to go free at request of Paul. Vote for the man opposed to slavery."

Jesus Christ, when questioned, did say to "render to Caesar the things that are Caesar's" but we do not find any of the apostles having much to

do with the political affairs of the cities in which they lived in their day. Philip went down to Samaria and preached Christ unto them, and the result was a revival. Had he attacked the political situation in that city and told them who should be the next mayor of Samaria, or announced his subject as "The Graft of the Sanitary District" or "Needless Expenditures by the Government" I do not believe we would have the record read as it does. I believe many a good man is betrayed into those things. Our job is to preach Christ and Him crucified; get folks saved and sanctified. The older I grow, the more I am convinced that that is our theme. I have no doubt but that some very progressive, excellent preachers seemingly lose their evangelistic gift by dabbling in politics and so-called civic righteousness. I do not know that many of our good brethren will agree with me on this, and neither do I desire to provoke controversy. The question was asked me and I am giving my answer. If the reader does not agree with me, we will have to agree to disagree in an agreeable manner.

In perusing the Bible the other day I was interested in the effort to frame yesterday into today and figure out what the church would think of some preachers if they lived in our day. Take John the Baptist, for instance. He was put in jail for preaching on adultery when a prominent official was in his congregation. Would not the average church member say that a little more wisdom would have saved him his unfortunate experience. I say this because of the fact that I observe that our people want strangers that come to our church to speak well of their pastor, but may not the very fact that they do speak well of him be a reflection on him, when speaking well of him by some people would imply that he had not hit the mark? How in the world can a man do his duty in the pulpit by preaching in such a way that the rumseller endorses his preaching, or the man who refuses to meet his lawful obligations, but rather evades them, sits before him at ease?

I wonder what would happen to some of our evangelists if the members of the Church of the Nazarene had to spirit him out of the city the way they did years ago when they let Paul over the wall in a basket, and it would seem that Paul stirred up things everywhere he went. True he did leave a church, and I do not want some of the brethren who seem to have the ability to stir

up things wherever they go and leave things torn up to get any comfort out of what I say, but honestly, brethren, do you think a man can be God's true workman and go into town and be spoken well of by everybody?

I was preaching in a certain place on "Tithing" and it was reported to me that one man in the congregation did not like what I said, and I think as far as he is concerned I will probably not get another invitation to preach in his church. I think that is in my favor. To have some stingy old tightwad hear me preach on "God's Financial Plan" and have him endorse me would hurt me about as much as anything I know, that is, I mean endorse without a change of heart on his part, and it would certainly seem as though my preaching did not have much punch in it. I wonder sometimes if the apostle Paul would be kept busy, either as a pastor or evangelist, in our denomination, to say nothing of what they would do to him in the modern church of today. And now, I do not want some of those hot folks who are so everlastingly hot that nobody wants them, to get any comfort out of what I say, for in reading the 20th chapter of Acts, we find that Paul had the ability to draw men to him and make them love him, so that when he was separated from them it was like pulling out an eye or cutting off a right hand. Listen to this—"And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

I am simply trying to say that there is danger of becoming so insipid and so unsavory that we give offense to no one, neither do we help any.

I was reading some statistics the other day giving the location and the number of members of some of the largest Protestant churches in America, and among them was one in Englewood that is quoted as having over two thousand members. I knew the church building was not as large as the First Church of the Nazarene of Chicago, and I immediately became interested as to just what this large membership meant. The preacher would be known as a "Marrying Parson." So far as I can find out, there are no restrictions of any kind for people uniting with this church. They stand up in their pew Sunday morning and are publicly declared to be mem-

bers. I do not know what kind of form or ceremony he conducts, but one of his brother pastors told me that they looked upon his method with great disfavor. I then got their Year Book and found out that the largest amount they raised a year was about \$17,000 for all purposes, excluding the Sunday school. I ran over the total amount paid by the First Church of the Nazarene, Chicago, last year, and find that they had raised nearly \$26,000 for all purposes, excluding the Sunday school, and we had but a little over five hundred members last year—to be exact I think it was 535, yet our 535 members gave for all purposes half as much again as this large church gave in twelve months.

I heard a man make an expression once something like this—"The more I see of some folks, the more I think of my dog." I feel like saying "The more I know about other churches, the more I think of the Nazarene people." Think of it now, this large church of 2,138 members gave approximately \$8.00 a member, while the First Church of the Nazarene, Chicago, during the same time gave approximately \$50.00 a member, and everything in First church was pure benevolence, while much of their money is raised by church suppers, entertainments and such like. These are some of the things that make me love the Church of the Nazarene, and feel that there is no other people in the world like them.

In conversing with an evangelist a short time ago who had participated in a great soul-saving campaign, he told me that some of the friends in a certain town put up their automobiles for security to get enough money to launch the campaign. God came on the meetings, and literally hundreds sought God at their altar; money was raised to pay all the obligations and not one man lost his automobile. I remember dear old Brother John Short, dear to the memory of New Englanders, mortgaged his home to make possible the building of a Church of the Nazarene in Cambridge. I think though I am not sure, that this same home is now the parsonage, but be that as it may, John Short did not lose his home. The blessing of God was on the enterprise; and like the incident in the town of which I have just spoken, the faith of the people was strengthened. Then I got to thinking of the multitudes of preachers and laymen who mortgaged their homes and drew money from the bank to invest in some enterprise to get rich quick, and have lost everything, and the faith of

the people ruined. I am sure that the thinking man will not accuse me of misjudging when I say that we can pretty near tell by the way a man invests his money what he loves most. I am just old enough now to look back over the years and see some preachers who, in an effort to build the cause of Jesus Christ and win souls to God, have sacrificed and given of their means and kept poor but kept the blessing of God upon them. Then I have seen other preachers who, anxious to accumulate money and lay up for a rainy day, have lost everything they had, and have failed to that extent in being an outstanding success for God.

I challenge anyone to show me in the Scriptures where a preacher is either encouraged or condoned in laying aside money for himself or his family. I think it was John Wesley who said that after thousands of pounds had poured through his hands, if when he died they found more than so many pounds in his possession, the world would be at liberty to call him a thief and a robber. Wesley, to save the converts God gave him had to write booklets and tracts, selling them at a very reasonable sum. Thus he found wealth flowing into his hands, and said "I then saw the danger of becoming wealthy and sinking into the nethermost hell." I think that was the occasion for his famous statement, "Make all you can, save all you can and give all you can."

Someone has said that "Practice is better preaching than preaching," and I think there is something to it. A man came to my home a few days ago and tried to sell me a Bible. He spoke of the different advantages of having this book and how convenient it was to have it in the pulpit when preaching. I wondered how he knew so I asked him if he were a preacher. He answered by saying that he used to be. Upon inquiry I found that he was a graduate of a college with an A. B., M. A., and D. D. to his name. In spite of all these advantages he did not seem to be able to make the grade. His argument seemed to be that the church did not appreciate the line of preaching he gave them. He put in one-half hour explaining why the church that he had served for one year did not want him to return. That got me to thinking—what in the world is the good of an A. B., M. A., D. D., Ph. D. if it does not help you in your work. Might as well have an N. G. It is like a man buying an automobile and not knowing how to run it. It is a burden to him, for if a man buys an automo-

bile and then cannot drive it, in order to get the use of it he would have to hire a chauffeur. Then there is the upkeep and depreciation going on all the time. His members would expect more of him in visiting if he had an automobile than if he had to walk. Therefore, for the same reason we expect more from men who have had the privilege of the schoolroom and have received their degrees. But now, brother, if these degrees do not make you more efficient they are bound to react on you. They would excuse a fellow who comes from the farm and does not seem to succeed as well as he should, but I doubt seriously if the people would excuse the man with several letters to his name.

If he is going to parade those degrees he would have to show the goods just as the man who owns the car will have to show the car when he comes to visit the people. But now, if he cannot run the car he would have to push it ahead of him, and imagine a preacher going down the road pushing his automobile or with a chain on the front of it (trying to pull it, and you ask him where he is going, and he says he is going to make a pastoral call. You can readily see that the car, instead of being a blessing, is a burden to him. If he can make those four letters, A. B. and M. A. serve as wheels to roll him along life's road, well and good. More power to him! But if he cannot succeed himself, he is going to have a hard time trying to make me believe that I can succeed by following his advice. In other words, I am not going to let an old maid tell me how to bring up my family. Any mother who has cared for a dozen children can get my attention, but I have no time to listen to a woman who has never had chick nor child give opinions on how to bring up a family, nor am I going to listen to a man who cannot succeed himself try to advise me how to become more efficient as a pastor.

As he talked to me I thought of the old saying, "The man who succeeds wastes little time finding fault," and that reminds me of a very fine little thing I picked up the other day that reads like this, "You cannot steal first base." You have absolutely got to show some ability as a ball player to reach the first sack. You may steal the other three, but you cannot steal the first.

I have been privileged to be one of the workers at two preachers' meetings this last spring. Many of our precious pastors are at their wit's

end to solve the financial problem that is confronting them. I read recently in the paper that Harry Emerson Fosdick's church had cut their budget \$35,000. I suppose these reports in the paper have their effect on our preachers, and they are tempted to believe that while they have succeeded in other days, that during this awful depression, it just can't be done. But "Every day something is being done that could not be done" until you hardly dare to say that a thing is impossible in the age in which we live. Indeed "unusual conditions give unusual men their opportunity." During this tremendous depression that is upon us, many of these pastors will have to give up the hope of "riding to success on the elevator" and will have to climb the stairs. I sincerely believe that this is the God-given opportunity for the Church of the Nazarene to show the world what consecrated service can accomplish.

I am as sure as I am living that any man who is trying to succeed will make some mistakes, and the tendency is discouragement because of putting forth a tremendous effort and not having it pan out the way we had hoped. But the business world attempts many things and fails. Some of the great financial wizards of the country are men who never quit until they struck the thing that did bring success. "The fight is won in the last round," and someone has said that "that man is idle who does less than he can." In reading the history of the Israelitish nation throughout the book of Judges it would tend to show that there never was a time that the Israelites entered a depression but what God raised up a spiritual leader to not only combat the difficulty but to win the day; indeed I think the book of Judges is a great feeding trough for our faith. No one can watch the kaleidoscopic movements of our Nazarene preachers without becoming more or less interested in some of these men. We received a letter recently from a District Superintendent asking for some information about a certain young man looking for work on his district. Being the Secretary of the Advisory Board of our district, we were given liberty of just writing the facts about the young man. We have every excuse and kindly feeling in the world toward any man who goes down over a natural passion or appetite, and would do everything we possibly could to reinstate any such person, but we feel that when a man repudiates the cardinal doctrine of the Church of the Nazarene and associates

himself with any religious organization that opposes this great experience he rarely makes good again. We do not say that he cannot but we are very strongly inclined to believe that he will not.

Now and then we get a picture of a preacher who will divide his congregation and take away with him a number of members into another or independent organization. If the church splits on a doctrine which some of the members feel is essential to their eternal salvation, we have no objection to make in the world, but I am satisfied in my own mind that if we divide because of personal feelings, we cannot expect the blessing of God upon us, and I think people show tremendously poor judgment to follow a man and leave the fellowship of the saints with whom they have worshiped for years, and kid themselves into believing they are following the Lord. In the natural realm, children invariably make a mistake when they follow the father. You can find many a good woman who has been left a widow with ten or eleven children on her hands, who some way managed to hold that family together, give them an education and send them out to bless a world. But the fathers that can do this are as scarce as hen's teeth. If he takes them away from the home they are apt to land in an orphan asylum, or he is very likely to marry again, and because of the new family that is raised, neglect his older children.

Now, can I make my application—preachers that will leave a church in which they have been ordained when they have had laid upon their heads holy hands giving them authority to preach the Word as taught by the Church of the Nazarene, and if these men can lightly forget those vows that they took on bended knee when the presence and power of God were manifest in the services, they are just as apt to turn around again and leave this other church to shift for themselves when a better monetary position is offered. We have seen it occur so many times that we always pity the folks who follow the preacher and leave the saints with whom they have worshiped for years and try to satisfy themselves under the new conditions, and I do not say there may not be some, but I have yet to see the Nazarene preacher who leaves the denomination and becomes affiliated with a body of people who repudiate and reject the doctrine and experience of entire sanctification that ever comes back to us and is worth his salt.

There will be a number of young men probably who will read this article. You will be tempted a thousand times under the sad now raging for tabernacles, healing meetings and great crowds and much prestige and more money, to leave the Nazarene fold, but let me tell you, young man, you will never regret it but once, and that will be all of your life, and more especially as your hair grays and your shoulders stoop. The Church of the Nazarene gives to the young man of today the greatest opportunity for heroic and courageous service that the world has ever seen since the days of the apostles. Gird on your armor, and to the fight. *Speak the things which become sound doctrine.* Remember "the shallow talker seldom makes a deep impression."

### HOW I ORDINARILY PREPARE TO PREACH

By RAYMOND BROWNING

#### PART TWO

The period at which I begin to use books is a natural question and I will try to answer that briefly. Books, for the most part, are not immediately useful to me in sermon-making. Except for an occasional reference or quotation or interpretation of some puzzling point, books are of little service after the sermon begins. My reading must be done earlier and then what is retained and digested becomes usable. To begin to read and search for material when the time for making a sermon has arrived merely confuses my thinking and wastes my time. It is then too late to begin to shell corn and start for the mill. I must use the meal that is already ground, no matter how little is in the barrel. This situation will look desperate sometimes but if you are tempted to despair just remember the story of how in Elijah's day the Lord multiplied the widow's meal, and take courage. God doesn't want the people to go hungry even if we have only a few barley loaves and fishes on the promises. A sermon is not made in a day. It is like a water-course into which flow many tributaries. The book I read today may contribute to a sermon that will be preached months from now and the sermon preached last Sunday may have in it materials gathered a long time ago. It is true that once in a while I have found a book out of which I at once gathered an outline as well as considerable ma-

terial for a sermon but this is the exception and not the rule.

The books I use most in sermon-making are fewer in number than ought to be used but since I am writing of actualities and not ideals I will name first of all the Bible as my principal and unfailing source of supplies. A good dictionary helps me to fathom the meaning of obsolete words and archaic words and often helps to clarify the meaning of the text. Adam Clarke's Commentaries have been helpful to me during the past three years that I have been in pastoral work. When in evangelistic work, it was difficult for me to have access to commentaries. They were too bulky to carry around. My reading in other years of Shakespeare, Milton, Dickens, DeQuincey, Victor Hugo, Tennyson, Browning, Scott, Burns et al, has helped me in the matters of diction, vocabulary, and description but when it comes to the matter of material for sermon-building as compared to some other books they are as Tennyson expressed it, "As moonlight unto sunlight or as water unto wine." Biography has a particular charm for me and is one of the most productive mines. Especially is this true of the biographies of great soul-winners such as John Wesley, Martin Luther, Bishop Asbury, William Taylor, John Inskip, William Carey, Hudson Taylor, Adoniram Judson, Charles Finney, Dwight L. Moody, Madam Guyon, Sam Jones and others. Ordinarily books of history are interesting to me chiefly because of the wealth of illustration which may be gleaned from them. As to books on psychology and philosophy I will have to confess that my interest is respectful but remote. Life is short and I do not like to have to sift loads of straw for a few grains of wheat. Books of missionary enterprise, exploration, and adventure are always helpful and stimulating. One of the most interesting that I have read in recent years was written by Mrs. Howard Taylor and is entitled "Pastor Hsi; The Conqueror of Demons." Books of sermons that have a reverent and thoughtful approach to Bible truth never lose their charm but those that are Modernistic or tend to provoke doubt or concede too much to false religions are to me "as tedious as a twice-told tale vexing the ears of a drowsy man." This latter class always makes me think of the injunction that Moses gave to the Hebrews that they were "not to name the names of other gods in the ears of their children."

Any nontechnical book of natural science, invention, or research is of interest and sometimes furnishes interesting and apt illustrations. For instance, "A Scientific Investigation of the Old Testament" by Prof. Robert Dick Wilson deals the death blow to Modernism. It is written by one of the greatest scholars on the earth and yet it is written so simply one doesn't have to be scientist or scholar to appreciate his arguments. Perhaps it would be well before leaving the discussion of books to quote the words of an old preacher to a younger one. He said, "In your preaching you will need at least three great books, the Bible, the Book of Nature, and the Book of Human Nature." A book after all is just an extension of a man's life and personality and influence. For this reason it has always been easier for me to learn from men than from books. In this last mentioned volume lies one of the richest and deepest mines of sermon-building.

The question of how I use books is not hard to answer. About all I know to tell is that I just soak up what I can in reading and then squeeze it out. This may not be altogether like a sponge because what is squeezed out has undergone some changes since it was taken in. For instance I am not given to long quotations especially of prose writings. Too much quotation may leave the impression of culture but it may also become very monotonous. A preacher may become such a slave to quotation that he will be a sort of animated scrapbook. It seems to me to be better for us to gather thoughts, suggestions, outlines, and other usable material and rearrange it to our own satisfaction. The venerable president of a certain holiness college told some young preachers to "Milk all the cows, save all the milk, skim off all the cream, and then serve the cream to the congregation." It is well to use in their original form quotations from Scripture, stanzas from hymns, verses of poetry, and outstanding gems from classical literature but I usually employ anybody's ideas with a good conscience, remembering that a certain very wise preacher said, "There is nothing new under the sun." When I am dining out it doesn't concern me greatly whether my hostess baked the apple pie or a neighbor sent it in. I would rather a number of folks would contribute to the meal than that it be dry and tasteless. Maybe one practical suggestion might be made before I pass from this subject. If I

find a short poem that expresses clearly and beautifully some good thought, I memorize it until I can use it at any time it may be needed. Also, I try to remember at least one good thought from every book I read and from every interesting person that comes into my life. A striking story or incident that engages my attention will probably be of help to others and I try to store it away in the treasure casket of my memory until the hour when it will be needed to fill up and brighten what might otherwise be a dull spot in some address or sermon.

There has been proposed to me in this discussion the further question of my preparation for the sermon in a threefold way, spiritual, mental, and physical. In the order named I will say that my whole life seems to be a sort of preparation for preaching and a sermon is to some extent just an expression or an outgrowth of my fellowship and communion with God. It is absolutely impossible for me to separate my living from my preaching and so deeply has this principle been wrought in me that I am sure that if I should ever have one serious break with God, my preaching would be over until the broken relation should be restored. How any man could dare to invade a pulpit and attempt to preach a sermon when the life and power and love of religion has gone out of his own heart is a mystery of iniquity that I simply cannot fathom. I could never preach on family worship until the family altar was established in our own home. Tithing was a silent subject with me until I became a tither and not until I was clear scripturally and experimentally in the doctrine and experience of entire sanctification did I attempt to proclaim this beautiful and essential truth. To express it simply, preaching and practice in my own life have to at least join hands if they do not always keep step. When it comes to immediate preparation for preaching, I am sure that I pray over every sermon at least three times. In beginning the sermon I am accustomed to pray definitely that the Holy Spirit may guide and bless my thoughts, then upon entering the pulpit I pray that He may keep me from any unguarded or careless word, and usually at the close of the message I earnestly pray He may overrule my mistakes and ignorance and bless God's own unchanging and unchangeable Word. At times in preaching my soul has been bathed in exquisite tenderness, again I have suffered strange heaviness and de-

pression over the failures of some who have made shipwreck of the faith, at other times there sweeps over me a fiery indignation over onslaughts of the devil, and often there has come the exulting joy over the visible fruits of victory in this mighty conflict; but to my mind the peculiar quality of grace which we refer to as "unction," which rests upon a preacher's soul like a crown of glory, is not any one of these states of feeling just described but a deep and solemn and abiding consciousness that he is God's ambassador representing the great kingdom of God and holding in his hands the terms of peace upon which God proposes that a rebellious world shall be reconciled to Him. This consciousness is a robe of dignity and honor in the midst of a contemptuous world. It is a shield of protection in ten thousand bitter conflicts. It makes the titles and honors and positions of this earth appear as gilded toys. It enables the servant of Christ to dare the devil to do his worst, to face death without trembling, and to greet eternity with a shout of victory.

Someone has inquired as to the mental preparation for preaching. It seems to me that I am always preparing no matter what else may engage my attention. When I first felt the call I was in school and working my way. My time for writing was limited and I used to think over texts as I fed the stock or milked the cows or drove the sheep home from the pasture. I thought over my divisions of the text and named them aloud, framed many of my sentences and tried them on the patient dumb animals, recited ever and over quotations from books in order to fix them in my memory, and racked my brain for illustrations that might help people to remember the main thoughts of the sermon. No matter what social obligations are upon me or how interesting conversation may prove I can somehow keep a text in the undercurrent of my thinking and can return to it at intervals all through the day. While this sort of thinking does not and cannot take the place of definite reading and study yet it is a wonderful thing to be so devoted to the work of preaching that it is as impossible for the preacher to forget it as for "the bride to forget her ornaments or the nursing mother to forget the tender babe." No doubt I would have been a better preacher if I had written more sermons, but I have rarely done more than to just make an outline indicating the main divisions and subdivisions of

the sermon and a few notes of illustrations that might be useful. After making the outline I do not often use it. It is usually in my mind before I write it down. However I have found especially in my pastoral preaching, that these sermon outlines not only help me to recall messages more easily, if they should be needed again, but also they keep me from wearisome repetition. The outlines of sermons that other men make may be much better than mine, but they often remind me of a valley of dry bones and Ezekiel near to make them live. However, if the outline of the sermon is my very own, it is possible for it to become so dry and pulseless that it might as well be sent to the boneyard. My own mental attitude can easily cause a good sermon to wither and dry up. The remedy for this is not only prayer but meditation. In order to preach with any degree of satisfaction I need some time alone. In this busy world so many things can distract one's attention that a preacher needs some quiet hours. Some of the most blessed moments of my life have been those when I walked alone along some country road or wandered through some quiet forest or remained in seclusion in my room until lightness and laughter and commonplace things were brushed out of my mind and I was able to rivet my attention upon things of God. This may be just a fond theory but often I have wished that somebody would relieve me of my Sunday school class so that I would not have to rush hastily from the lesson to the sermon. The ideal thing would be to go from one's closet of prayer to the pulpit with the dew of heavenly inspiration still upon his thoughts. A congregation cannot always understand this nor does the congregation do the preaching.

The matter of physical preparation for preaching is a matter of lesser importance and probably does not deserve so much consideration as the other phases mentioned and yet we are very foolish if we ignore the physical. It is an element with which we must reckon seriously. It isn't necessary for every preacher to be an athlete but it certainly is a misfortune if he should not have normal health. The physical perfection required for priests under the Mosaic law is not binding upon us; but it does contain truth that is worthy of our serious consideration. The Holy Ghost wants a normal vehicle through which to function. Men want normal human beings in pulpits. By way of illustration let me say that

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in Mohammedan countries a man who is a missionary will be limited in his usefulness if he does not wear a beard. If he doesn't the Mohammedans will think that he is a eunuch and will hold him in contempt. There is no use in denying that there is a physical element in the thing of personality and God speaks through personality. Some genius like dear old Dr. Godbey might dress like a scarecrow and still be mightily used of God, but most of us are not in that class. We are everyday men and women and we live chiefly among just plain, everyday folks and we are foolish if we do not learn to be pleasing and lovable and to have enough good sense and good manners so that we will not be embarrassing to our friends, our loved ones, and our congregations. Here again I must leave vague generalities and speak of my own department. While my own habits are very imperfect and far from exemplary in regard to my physical preparation for preaching, yet there are some things to which I adhere with fair consistency. I refuse to eat heavily if I am going to preach. A full stomach and an empty brain are a poor combination for pulpit work. Many a host and hostess have been disappointed when I ate sparingly of the delicious supper served about an hour before preaching time, but my duty to the congregation meant more than the feelings of those people who did not carry my sense of responsibility to God. I have read that prize-fighters eat very lightly before a contest. If they do this for a corruptible crown we should be mindful of the incorruptible. The value of a clear mind in preaching is too patent for discussion. The matter of personal appearance is not to be despised. For my part I should not want to dress in such a way that I would be offensive to the good taste of devout people. If I should happen to go to the pulpit and discover that I had neglected to shave, it would make me thoroughly uncomfortable. A soiled collar, a missing button, shoes untidy, or my finger-nails in mourning would do much to disturb my equilibrium and have a tendency to slow down the fervor and interest in preaching. Other matters come to my mind, but this part of the discussion is too intimate and too personal to be continued without a feeling of embarrassment.

The last thing I was asked to mention in this paper is my attitude toward my audience when I am to preach. This is a highly complex question and at this point I wish I were a psy-

chologist. If I were, may be I could explain it to my own satisfaction whether anybody understood me or not. In the first place, my attitude is somewhat impersonal. It is very difficult for me to speak of them as my people or of the church as my church. These people are the Lord's people and this church is His church. In the divine arrangement of things my hand is at the helm temporarily, but tomorrow I may be gone and another servant of the Lord will stand in my place. There is something taking place here that is infinitely greater than anything I can plan or execute and I bow as did Joshua to another leader who said, "As captain of the Lord's hosts, I am come." I have no sense of proprietorship and I am not paternal. My place is that of an under-shepherd.

Again, my attitude is that of reverential fear. I dare not rush into the presence of the Lord as a heedless child. The privilege of preaching is too responsible for me to dare to enter the pulpit unless by divine invitation. Here I must stand between the living and the dead to deal with the most precious thing God ever made and that is a human soul. The responsibility of the surgeon who performs the delicate and critical operation in an endeavor to save human life is small compared with ours in the matter of dealing with precious blood-bought souls. The seriousness of it all weighs upon me until I dare not trifle and sometimes I need patience to bear those who weigh things in this world's balances. Also there is in my mind an undercurrent of sublime confidence in the gospel of Christ. There is no vestige of doubt with me but that we who preach full salvation hold the beautiful golden keys of the kingdom. We have the solution of every man's sorrows and troubles if he will only avail himself of the proffered remedy. We know the one and only Savior, the present and absolute solution of the sin problem, the one unfailling source of happiness, and the unerring road to life and immortality. Also there is in my mind a vision of what the congregation ought to be and could be if conformed to the divine will. Beneath all their mistakes and failures and sins I have faith to see lives so glorious and beautiful that they rise in my imagination above their old selves as Adam stood above the dirt out of which the hand of God fashioned him. This vision of the angel in the block of stone sometimes tempts me to be a little impatient because folks move so

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slowly and I try to do like the old preacher in Goldsmith's "Deserted Village":

"And as the parent bird each fond endearment tries

To tempt its new-fledged offspring to the skies  
He chid their wanderings and reproved their  
dull delay

Allured to brighter worlds and led the way."

Finally, if I know my own heart, there is within my thinking a deep and abiding attitude of love and tenderness. Even after I have done my best if there are those who will not be saved there is still such a tenderness of affection toward them that sometimes I can hardly stand it and it almost breaks my heart. In such a moment I turn for comfort to One who drained to its bitter dregs the cup of sorrows which we but taste and my anxiety seems so trifling when I hear Him say, "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."

COLUMBUS, OHIO.

## A DISCUSSION OF OUR PROBLEMS

By OSCAR HUDSON

THREE problems, fundamental in their importance, face the work of the Church of the Nazarene, which I am asked to discuss. I do not know that I have a complete solution of these problems; but I have some ideas which I append.

### I. HOW CAN WE REACH MORE OF THE NON-CHRISTIAN GROUP AROUND US?

1. Pray! Pray! Pray! 2. Work! Work! Work! 3. Pray! Pray! Pray! 4. Work! Work! Work!

The slogan of Dr. Bresec, our founder, was, "Get the glory down." Without this, our case is lost. We cannot compete with the older and wealthier churches, in elaborate programs and stately forms. This is not our job. If we fulfill our mission we must pray down the holy fire and keep our ecclesiastical machinery well oiled with the unction of Holy Ghost.

This was the attraction when some of us got in during the early days of the holiness movement. There was an absence of cultured singing, and

instrumental music; but with shining faces they sang:

"Down at the cross where my Savior died,  
Down where for cleansing from sin, I cried;  
There to my heart was the blood applied,  
Glory to His name!"

For the first time we perceived that there was power in the blood of Christ to cleanse the heart from all sin, and we found a longing possessing us for the blessing. We returned to the meetings, not to hear the preaching, but to see those shining faces and to hear them give vent to bounding hearts as they sang:

"O precious fountain that saves from sin,  
I am so glad I have entered in;  
Here Jesus saves me and keeps me clean;  
Glory to His name!"

The glory, and not the culture, nor the doctrine, pulled this poor backslider to the meetings, where he got quiet and heard the message of salvation and found deliverance from all sin.

Knee work is required if we are to have divine glory upon our services. We must hide away in the mountain for fasting and prayer if the people are to see a shining face. But we can have it, and this will arrest the attention of this thoughtless, pleasure-mad, commercial-crazed age. Moses turned aside to see the bush that burned with holy fire. The people forgot their golden calf when they saw the shining face of Moses. Backslidden Israel stopped to consider when they took notice that the disciples "had been with Jesus." Hours of waiting before God, nights of vigil, days of fasting and prayer will bring the shekinah upon us, and when it comes upon us, the thoughtless masses will stop to behold.

But we must not only pray, if we are to reach the unsaved about us; we must work. Jesus said, "Go ye into all the world." He did not say for us to sit down and expect them to come to us. Every home for blocks and even miles about our churches, should be visited and revisited again and again, in an effort to influence the people to seek salvation and lead godly lives. This visiting should be intense immediately preceding revival campaigns, and personal invitations extended to attend the meetings. The personal touch counts for much today. Hearts are breaking everywhere. In every home, almost, are to be found those who long for someone to whom they can unburden their troubled hearts. In most cases they do not dare go to their own

pastors, for they are not spiritual and would not understand. If you will get close enough to them and gain their confidence, they will pour it out to you, and it will be easy, then, to lead them to the Lord for comfort and salvation.

In Atlanta, where Mrs. Hudson and I have been laboring for more than three years, we visited one family regularly for more than two years before we ever got them inside our church building. The last time we visited them the snow was falling and we had to climb the snow-clad steps to a high terrace on which the house stood. Satan tried to discourage us, pointing to the number of times we had visited and secured from them a promise to attend our services, only to have them disappoint us. An evangelistic meeting was approaching, and once more we secured a promise to attend. A full week passed before they appeared. The second Sunday morning they came, conviction seized them, and they were both reclaimed. Other incidents as striking could be cited, but the pastor who is not working his territory intensely is wasting much of his opportunity.

The same principle will apply to the work of the Sunday school. I am convinced that we are merely scratching the surface in our Sunday school work. In many instances we are holding our hands, doing practically nothing, when there is abundance of work all about. The attendance at most of our Sunday schools can be doubled, and many of them trebled, by securing a copy of "The Sunday School Transformed," by Louis Entzminger, and using it to evolve a program suitable to the size of the particular Sunday school, and working thoroughly the section where the church is located.

### II. HOW CAN WE BETTER ESTABLISH OUR OWN PEOPLE, SO THAT THEY NEED NOT BE "WORKED OVER" IN EVERY REVIVAL MEETING?

1. By frowning on that class of evangelists who proceed on the theory that this is the way to have a revival. Any gardener who makes a practice of pulling his plants up and setting them out again, will soon have stunted plants and produce no fruit to perfection. Evangelists who labor to get the members of the church to the altar, and then report a great number of seekers, are, as a rule, doing more harm to our work, than good. I have seen some who seemed to think that no one had the blessing real good until he professed it under their "superior" (?) ministry. While the evangelist appeared to be gratified

when some member of the church went forward and made another profession, I could not see that he had any more victory, unction, patience or self-sacrifice, afterward than he had before he made such profession. Usually such procedure unsettles those who are immature in faith, stops spiritual development and hinders the growth of the church.

I have witnessed two such campaigns in churches with which we were connected and have thoroughly analyzed the situation. In both cases, before the campaigns, crowds were fair, finances adequate, professions usual, at the Sunday night services, and people were being added to church membership. There was a great stir during the campaign and numbers were forward for prayer; but it was mostly members of the church, and the meetings resulted in few or no additions to church membership. After the campaign closed the attendance dropped off, finances decreased, the altar was barren of seekers, and discouragement hung from every quarter. The pastor had a hard fight for a few months until he got the church settled down again under the burden of prayer and from under the slaying power of the evangelistic services.

2. Our people need to be taught that "casting away their confidence," and running to the mourner's bench to make a new confession, will not develop them in the life of holiness. While we deplore the fact that some churches have discarded the mourner's bench, entirely, we should be careful that we do not swing to the other extreme, and allow our people to become afflicted with mourner's-bench-itis. It is not a cure-all, and we should teach our people that it is not. There are battles to fight after we get into Canaan. Giants must be killed, kings driven out and the land possessed; but these exploits cannot be accomplished by giving up what has already been gained. The gardener may dig about his plants and let the light down to the roots, but he must be careful that he does not dig them up entirely.

It is not an indication of backsliding when a person, for the first time, sees something in his life that should be surrendered and slain. It is rather an indication of spiritual progress when a person receives such light, walks in it quickly and gets rid of things that have hindered him. Our people need help and to be stirred from their lethargy, but while doing this we should teach them to resist discouragement and hold

fast their profession of faith; while "pressing toward the mark for the prize of the high calling of God in Christ Jesus." It may be physically easier to put hard propositions to a congregation, in order to get someone forward for prayer—propositions that the evangelist himself could not honestly subscribe to—than it is to get under the people's burdens, and pray through for new messages that will help troubled souls to see what is hindering them and lift them out, but there is an offense to God's little ones that places one in a worse fix than if a millstone were hanged about his neck and he then cast into the sea.

I do not believe that we should tone down our messages. I have never been accused of lowering the standard or building with untempered mortar. It is the type of preaching that discourages our people in their Christian experience that I am warning against. If we are not qualified to teach them how to hold to what they have, and press forward for greater victories, let us be careful lest, in our blindness, we beat them in the face with erratic statements, error and unreasonable propositions that we cannot truthfully subscribe to ourselves, and turn them back into the fogs of uncertainty and doubt. This procedure, seen too often in our movement, has arrested the progress of many of our churches, and left useful workers in permanent impotency.

### III. HOW CAN WE PERSUADE MORE OF THOSE WHO ARE SAVED AT OUR ALTARS TO UNITE WITH THE CHURCH OF THE NAZARENE?

1. We need in many instances to see the importance of the Church of the Nazarene ourselves. If we are in the closing days of the Gentile age, God has raised us up for just such a time as this. The movement is His last call to a Christ-rejecting world. If other churches have rejected the Holy Ghost in the work of entire sanctification as a second work of grace, it is spiritual death for those who get blessed at our altars to cast their lot with them. We could no more place a newborn babe to the breast of a dead mother and be guiltless, than we could see our converts go into a dead, worldly church without doing all in our power to stop them.

2. The importance of the Church of the Nazarene should be kept before the people continually. Its merits and place in the world should be mentioned from the pulpit in almost every service, until a psychology favorable to it takes hold of the minds of the people and affiliation with and support of it become a conviction. It

is a strategy of Satan to make our pastors and evangelists afraid of being called proselyters if they say too much about uniting with us in church membership. Let them raise the cry! Opposers to holiness are going to cry something, if we are doing anything to advance the cause. Other churches present the matter of church membership in almost all of their services, especially during revival effort. Do we not have as much right to do it, as they?

3. We can induce more people to unite with us by giving them the opportunity. We have labored in revival effort in churches where those who did unite with us had to almost run someone down to gain the opportunity. A membership committee is supposed to "hunt out those who may be eligible to membership among us," but in some cases they act as a censor board to prevent some who might want to join. They become legalistic and hinder, rather than help those who have been blessed to qualify for church membership.

4. Everyone that makes a profession at our altars should be visited in their home or at their place of business, prayed with if possible, and talked to personally about the importance of membership in the Church of the Nazarene. In every revival someone should be appointed whose duty it would be to secure the name and address of every one who gets converted, reclaimed or sanctified. These names should be turned over to the pastor, who should visit them or see that some church visitor, who has tact and wisdom, does visit them. In every case the pastor should follow up the church visitor's work, with a pastoral visit, if the church visitor's call is unsuccessful. If this is not done much of the work done and service rendered will be lost. The one so blessed and started into a new life left in cold, formal surroundings, with no spiritual food and nothing to stir him up to "remembrance," will soon lose the vision obtained and drift back to lower levels again to die.

Jean Paul Richter reminds us that "when Antipater demanded fifty children from the Spartans they offered him in their stead a hundred men of distinction." He continues, "The Spartans thought rightly and nobly. In the world of childhood all posterity stands before us, upon which we, like Moses upon the promised land, may only gaze, but not enter." Preacher, what interest are you taking in your Sunday school?

### PIETY AND HONESTY, THE WATCHWORD OF PREACHERS

By C. R. CHILTON

VICTOR HUGO made one of his characters say, "A wealthy minister is a miser." The thought is, no true minister can retain his wealth in this world of multiplied human needs everywhere.

The title "Nazarene Preacher" should be a synonym for piety and honesty. Yet even Nazarene preachers are human, and have their burdens, their temptations, and sometimes life-back-grounds not conducive to the highest standard of piety and honesty. Consequently the necessity of "line upon line, precept upon precept, and here a little and there a little."

Preachers are regarded as religious leaders; not only of their flock, but also of the community where they serve. Their lives should be sincere and their conduct above reproach. The Lord himself is in a large measure dependent upon them to represent Him and his cause in their territory. What a minister really is counts for more in his community than what he says.

One has said, "Our whole duty is made up of these things; that a man should live soberly with respect to himself; righteously with respect to his neighbor; and piously with respect to God." In piety a preacher must be sincere. He must not camouflage here. He must pray not only in public, but in the closet where none but God can hear. He must come to God's Word not only to prepare for service, but also to receive light and power to fashion his life according to its teaching. "Our sufficiency is of God who also hath made us able ministers of the New Testament, not of the letter but of the Spirit; for the letter killeth, but the Spirit giveth life."

"The true minister is God touched, God enabled, and God made. The Spirit of God is on the preacher in anointing power. The fruit of His Spirit is in his heart. His preaching gives life as the spring gives life; gives life as the resurrection gives life. The life-giving preacher is a man of God whose soul is ever following hard after God; and whose ministry is like the life-giving stream. Real preaching is not the performance of an hour but the outflow of the inner life." For a preacher to be careless as to his inner life and devotion is no less than a crime.

Honesty in all manner of living. A Nazarene preacher's word should be as good as his bond.

Dates should be faithfully kept, and promises fulfilled. His bills should be promptly paid or otherwise honorably met. To this end a preacher must live within his income. For a preacher to leave a church with unpaid personal bills is to block the way for his successor, and to retard the work of the kingdom.

I have in mind a man who took the pastorate of a church in a nice city. He was religious and through hard work built up the church; but he was careless about meeting financial obligations. He ran bills at different stores, borrowed money from sympathetic friends, and did not pay. Finally, his creditors tired of carrying him, began to talk and soon the talk spread throughout the town. The work for which he had labored hard was, by his poor financial management, almost ruined. He had to give up the pastorate. His successor is endeavoring to overcome the reproach and live down the mistakes of his predecessor. Oh, Lord, how long! Regardless of who is at fault a preacher must meet his financial obligations or surrender the pulpit.

A Nazarene preacher should be honest in making assembly reports. As to statistical reports concerning church membership; one should not report members who have left the community and who have given no account of themselves for years and whose whereabouts are unknown. Nor is it fair to retain on record for the purpose of reporting, names of persons who have absented themselves from the services for years, and are known to be living in open violation to every church vow taken. Such are of no value to the local or general church; nor is it fair to a succeeding pastor who may have some regard for a proper church membership record.

A Nazarene pastor should be honest in financial reports. It is not honest to report in receipts borrowed money which must be returned unless so stated. Nor is it honest to borrow money to pay current expenses and report all bills paid in full, while borrowed money remains unpaid.

Another financial problem often arises in the misappropriation of funds. For instance, money received for General or District Budget and appropriated to an evangelistic campaign, or even to pastor's salary. Or money raised for evangelists, and appropriated for local interests may be an example. Another example is money received through the regular Sunday school offering and applied to various other purposes while the

Publishing House remains unpaid for years for literature furnished the school.

Nor is it honest for licensed or local ministers taking the course of study to take unfair advantages in their examinations. Neither is it honest for an elder under whom examinations are being taken during the year to give aid to students. This is unfair to the party concerned and to the church at large.

If a preacher expects to continue successfully in the work he must so order his life that when engaged in secret prayer no skeletons will arise before his mind's eye but his sky will be clear and his anchor will hold.

### HINTS TO GROWING PREACHERS

By C. WARREN JONES

Too many revival meetings during the year. When a church has so many there is a tendency to not make the necessary preparation. Then, they become so common place and the pastor has very little time in which to indoctrinate his people and get them established. Two meetings and at the most three, with a careful and prayerful preparation and then the work of the evangelist carefully followed up is far better than haphazardly putting on meeting after meeting down through the year. Ours should be a thorough work.

The pastor and the church should make preparation for a revival. You cannot start a meeting just any time someone thinks it is time for a meeting. There is a time for the revival. The Spirit will lead pastor and people, and the burden of prayer will come on the church and they will find themselves praying mightily for a revival. They will pray at the midweek service and the cottage prayermeetings will spring up here and there. The pastor will probably feel led to preach a series of sermons preparing the people for the revival. Faith will spring up and the members will fall in line. The evangelist will arrive and the revival will be in full swing. It will be on, because the church and pastor have made the necessary preparation.

Cottage prayermeetings can be held to an advantage, but as a rule they should not be continued throughout the year. They are liable to become common and get into a rut and if you have them all the time, they will take from your

midweek service. You can, as a pastor, arrange for these special prayermeetings for a few weeks preceding each revival. If you make them a special feature, they can be made a great blessing to the church and a real factor in the revival effort.

That midweek prayermeeting is about the most important service of the week. As pastor, do not allow yourself to slight this service. Prepare for it just like you do for the Sunday services. Plan to make it interesting. Set yourself to make it instructive and spiritual. Keep it true to name. Let the matter of prayer be the predominating feature. Lead your own prayermeeting. Do not turn it over to everybody. Occasionally you may call on someone to read the lesson, but you are the one to lead. Give the people something and they will come. If the attendance drops off, do not blame the folks. Place the blame where it belongs. Get busy. Stir yourself and build up this midweek service. It can be done.

Give attention to that first service of the revival. The last service on the last Sunday night may be important, but the first service is of great importance. Work hard to secure a large attendance. If you have a small crowd with only about one-third of your members present, it will have its effect and the chances are it will take several nights to overcome the poor start. A large crowd the first service will encourage your evangelist and be a blessing to the entire meeting. Like nearly everything else, a good start means much.

### SELECTED ILLUSTRATIONS

Compiled by C. HAROLD RIPPER

Psalm 1: 2. Physiology shows us how inevitably the food on which one subsists determines the texture of his flesh. Can the daily newspaper, the light romance, the secular magazine, build up the fiber and tissue of a true spiritual character? We are not putting any surly prohibition on these things; but when we think of the place which they hold in modern society, and with how many Christians they constitute the larger share of the daily reading, there is suggested a very serious theme for reflection. As the solemn necessity is laid upon the sinner of choosing between Christ and the world, so is the choice pressed upon the Christian between the Bible and literature—that is, the choice as to which shall hold the supreme place.—A. G. GORDON.

Psalm 119: 130. I read a story about a man in Australia, I think it was. He and his wife were poor, hard working people, and they had a family of children. One day these children, playing in the sand, found a very peculiar stone. They showed it to their parents, but they had never seen anything like it, and did not know what it was. And for years these children kept that stone for a plaything—perhaps often leaving it out in the sand pile during the night; but one day a man came and stopped at the house and saw the children playing with the stone, and asked to see it. When they placed it in his hand, he opened wide his eyes and gazed at it in silence; at last he said, "This is a most remarkable stone; if you wanted to sell it, what would you take for it?"

"Oh," said the man, "I never thought it was worth much, if anything, and I do not think I care to sell it; as the children think so much of it. They have found out that when they rub it, it will shine in the dark, and they call it a candle stone."

"Well," said the man, "I have had quite a good deal to do with diamonds; but this is the largest one I have ever had in my hands—it may be worth a half million dollars or more!"

This must have been quite a surprise for those people, and it is safe to say that after that they never left it out in the sand pile at night. Is not this story of those poor people with that valuable gem in their possession, and yet its real value entirely unknown to them, a good illustration of a great many people in our own civilized land with that most valuable Book, the Bible, which every family has or may have, but which they treat as though it was not worth half as much as an old novel which costs only a few cents? Just as the diamond shined in the dark and had a light in itself, so the Bible with spiritual light to shine and illuminate the path to life eternal is so often ignored and its value unknown—as much so as that diamond in the sand pile!—C. A. YERGIN.

Joshua 1: 8. Phillips Brooks used to tell the story of some savages to whom was given a sun dial. So desirous were they to honor it and keep it sacred that they housed it in, and built a roof over it, away from where the sun could shine on it; it was of no use whatever. How many men treat the Bible the same way! Stored carefully away in the bookcase, or on the center table, where it may be dusted once a week,

seldom read and never studied, it is about as useless as the sun dial in the shade.—Selected.

John 5: 39. A man in the state of New Jersey fell heir to a large family Bible in the year 1874. His aunt, who had died, left this instruction in her will: "To my beloved nephew I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just, lawful debts are paid."

The estate amounted to only a few hundred dollars, which soon vanished, and the Bible was laid on a shelf, where it lay for thirty-five years, unappreciated, unopened. The gentleman became poverty stricken, and in his old age decided to go to his son's home to spend the remaining years of his life.

In packing his trunk for the journey, he had occasion to get down the family Bible. As he leafed it through, he found hidden among its leaves \$5,000 in bank notes. All these thirty-five years they had lain hidden between its covers, and he had lived in want and distress!

There may not be bank notes hidden away in your Bible, but there are treasures within the covers which money cannot buy. Will you live in spiritual feebleness and want, and then at the end of life's journey or in old age, perhaps, find that you have had vast treasures at your command which have lain unused, neglected? Will you not take the Bible from its resting place each day and leaf it through, searching for the treasures which have been left there for you?—Selected.

Everywhere in this Book of God we find a supreme wish to help men. When we most need help the words are sweeter than the honeycomb. When other books are dumb, this book speaks most sweetly. It is like a star, it shines in the darkness; it waits the going down of the superficial sun of our transient prosperity, and then it breaks upon us as the shadows thicken. This is the real greatness of God: he will not break the bruised reed.—JOSEPH PARKER.

The Savior I need is one who can help me today, one who counts my present enemies his enemies, and who can communicate to me such real strength as shall make the difference between my being defeated and conquering them. If he merely promises to take me out from among my foes, if he merely says I shall be rid of them when I die, is that to be called victory?—MARCUS DODDS.





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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## ONLY YOUR BEST IS GOOD ENOUGH

By THE EDITOR

**T**HERE is nothing more uncomplimentary to an audience than for a preacher to offer it a reserved service. And the average audience is uncannily in the art of reading preachers. Well, perhaps I am generalizing too soon; for you know we have a tendency to think others feel like we do about a matter. Not long since I saw the preacher get up and stand rather far away from the desk and then lean over on it in a very lazy manner. I did not pay very much attention to what he said, for I was occupied with thoughts concerning the preacher's motives and earnestness. I wondered if he was just careless. Then I wondered if his wife or someone else had ever taken the trouble to tell him that his very manner robbed his speech of interest. Then I wondered if he was not faking—thinking that his want of pretension would cause the people to know he was not "stuck up." I even wondered what would happen if the pulpit desk should slip. But after a while I resented the proposition. I began to feel that that preacher did not consider us of sufficient importance to make him do his best and put on his best appearance. I began to imagine that if he were somewhere else he would improve, and I began to wish he were somewhere else. Perhaps others in the audience did not feel just this way about it—but I am not sure.

And always when the preacher begins with the air, "This is really not an important occasion, like I am used to, you know," I begin to feel bored myself. If he proceeds with evidences of reserve so that I feel that he is not putting his best self and his whole self into the message I begin to wish I could hear him under more appealing circumstances. But why continue on the negative side?

A little while ago I talked with an intelligent member of a congregation that had a young preacher who possessed but the ordinary gifts and graces requisite to his calling. I asked how the pastor was getting along, and his member said he was doing "fine." I asked if he was a really great preacher. The layman replied, "Oh, he is about like the majority. He does not stick

to his text very well, and has a tendency to race off after stray thoughts that cross his mind, but he is earnest and sincere and we all feel that he is doing his very best and that he will improve." This was a great deal to learn in so short a time, but I was especially impressed that sincerity and doing his best were the principal compensations, and then I decided that these are the principal compensations as a rule.

The preacher who habitually does his very best will improve. It is good discipline to preach to small crowds, if only one will really preach to the small crowd. Anyone who can preach to a small crowd can preach to a large one, but the opposite cannot be said. There are many who can preach to big crowds on extraordinary occasions who can do practically nothing for a small crowd. But the fastest growing preachers are those who never slight any crowd. If the crowd is small it is so much the more difficult to do good, and therefore the call is for a more careful effort. I have likened it to shooting birds: anyone can shoot into a covey and kill one or two, as it were by accident. But when there is only one bird on the limb it is necessary to take most careful aim.

And, after all, there is no better proof that the preacher is truly in earnest than when he makes "a noble effort" with a small crowd on what is supposed to be an ordinary occasion. Here there is little chance for pride and vanity to play a part, so if he puts his best into it, he does so because he is concerned for the cause of Christ.

And this principle applies to all the preacher's duties. Take pastoral visiting: well, here too I speak from experience. I asked the preacher to come to the house for a meal, told him I wanted the family to meet him and that they were not there much except at the time of the evening meal. But he said he was very busy and would prefer to take lunch with me downtown some day. Well, I never got around to that downtown lunch, and more than that, I have always felt that my family did not occupy a very high place in the preacher's estimation. I may have misjudged him—and he is dead now—but when I found we were not important to him he ceased to be quite so important with me.

The fact is there is but a small future for the preacher who slights his work. If he has a small church and gives it his very best he may have a larger church some time. But there is no occasion that is not important—at least for the preacher. And there is no duty that is well done unless the preacher did his very best at it. Our best is poor enough, but less than our best won't do. Do you habitually do your best?

Historians seldom take note of so obscure an event; yet, if the secret connections of revivals with the destiny of nations could be disclosed, they would appear to be more critical evolutions of history than the Gothic invasions. A volume has been compiled, narrating the decisive battles of the world. But more significant than this, and probing deeper, the divine government of the world would be the history of revivals.—AUSTIN PHELPS.

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## DEVOTIONAL

### THE CRY OF A BROKEN HEART

By A. M. HILLS

Create in me a clean heart, O God (Psalm 51: 10).

THIS PSALM is the most famous piece of penitential literature in all the world. It contains some fifteen distinct prayers and supplications for mercy, and awful confessions of personal sin. It is the cry of a man who had known God from early life; but who had backslidden from Him and committed grievous sins.

For a time he seems to have been oblivious to the enormity of his conduct. But the heavenly Father, ever faithful to his erring children, sends the convicting Spirit to arouse him, as by a flash of lightning from heaven, and let him see himself as the holy God sees him. O then what consternation! What self-abhorrence! What confession! What pleadings for mercy! What deep longings for a clean heart that such sin may never again be committed!

Many a saint who reads these lines will recognize the road by which he, too, reached the sanctifying grace of God,—the greatest blessing this side of heaven!

I. Notice by what means David sought restoration to his lost experience.

1. He makes full confession. He does not attempt to excuse or hide anything. He does not try to lay the blame on anyone else. "Have mercy on me, O God." "My sin is ever before me. I know my transgressions."

"Against thee, thee only, have I sinned"—the God who has called me, and chosen me, and been so good to me; the God who strengthened me and gave me the victory over His enemies, and honored me before the whole nation and the world. How could I have treated the God that loved me so. "And done that which is evil in thy sight!" "O God, have mercy on me, according to thy lovingkindness! According to the multitude of thy tender mercies, blot out my transgressions!"

2. His amazing confessions are quite equaled

by his prevailing prayers. "Purge me with hyssop and I shall be clean; Wash me and I shall be whiter than snow," "Hide thy face from my sins, and blot out all mine iniquities." "Cast me not away from thy presence; and take not away thy Holy Spirit from me." "Restore unto me the joy of thy salvation; and uphold me with a steadfast spirit." "Deliver me from blood-guiltiness. O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." "O Lord, open thou my lips; and my mouth shall show forth thy praise."

Poor man! He had just awakened to the fact that while he was living in sin and far from God, he had had no joy in his religion! The songbirds in his soul had ceased to sing! The orchestra in his heart had made no music. Moreover nobody had come around to be taught about God and no sinners had been converted through David's influence. What a dismal, joyless time a backslider has anyway! No wonder that so many of them, come back broken-hearted and cry out again for God!

II. Notice, this man's meditations brought him to a great and wise conclusion! Doubtless he asked himself over and over again, what made me do anything so foolish and so wicked? Why did I sin so recklessly against my own soul and God? He finally decided that his downfall was occasioned by his depravity. "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." It was just a poetic way of saying, "The whole human race has fallen, and I was born with a tendency to sin, and a bent to backsliding from God. Create in me a clean heart, O God. Take this propensity to sin all out of me. Renew a right spirit within me. Then only will I keep thy law."

He has reached sound philosophy and sound theology at last. Actual sin is due to the inherited sin-principle. Luther wrote, "If a man will speak and teach aright of sin, he must consider it in its depths, and show from what root it and all that is godless springs, and not apply the term merely to sins that have been committed. From this error, that men know not and

understand not what sin is, arises the other error that they know not and understand not what grace is."

Canon Cook also remarks, "From the special confession of sin, David passes to the acknowledgment of *inherent* and *inherited* sinfulness."

Dr. Maclaren, the great Baptist preacher, affirms the same truth: "We must not only recognize wrong-doing but that alienation of heart from which they come." Albert Barnes writes, "The deep sense which David had of his depravity was derived from the fact that his sin was not a sudden thought, or a mere outward act, or an offense committed under the influence of strong temptation, but that it was the result of an entire corruption of nature, of a deep depravity of heart—running back to the very commencement of his being."

We may draw these lessons then:

a. That men are born with a *propensity* to sin.

b. That this does not excuse our sins, but only explains them, and why we commit them.

c. This makes plain why God demands and we sorely need sanctification—a clean heart.

III. The text and the whole psalm assume that there is a possible deliverance from this abnormal condition of nature—this depravity of heart, David prayed for *purging, washing, cleansing*, as if he had not a shadow of a doubt that there was complete deliverance for him. "I shall be clean." "I shall be whiter than snow." "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." "My tongue shall sing aloud of thy righteousness, and my mouth shall show forth thy praise." "A broken and a contrite heart, O God, thou wilt not despise!"

Thank God, this is everywhere the voice of scripture. "Jehovah thy God, will circumcise thy heart, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live" (Deut. 10: 6 R. V.). "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep mine ordinances and do them" (Ezek. 36: 25-29). "He will purify the sons of Levi, and refine

them as gold and silver; and they shall offer unto Jehovah offerings in righteousness" (Mal. 3: 3 R. V.). "Giving them the Holy Spirit . . . cleansing their hearts by faith" (Acts 15: 8, 9).

IV. Notice. David prayed just as the prophets taught and the New Testament, centuries later, "Create in me a clean heart." He saw that no reformation of outward conduct would answer. The cleansing must be in the *heart*, the inmost center of his being, where all the trouble was. All Christians need exactly this same Davidic vision. We were all born with this inherited, inbred sin-principle, and we need to have it taken away from our beings by the same baptism with the Holy Spirit, that came upon the early church at Pentecost. Canon Cook wrote, "The creation of a pure heart, free from the taint and consciousness of sin, is altogether an evangelical doctrine. This experience is more than regeneration and justification. The washing takes out the impurity; the soul is cleansed."

Dr. Albert Barnes also says, "The cleansing needed was not any mere outward purification, but the purification of the soul itself, that David might be made entirely clean, with no remaining pollution in his soul."

Matthew Henry well said, "Every one of us brought into the world with us a corrupt nature, wretchedly degenerated from its primitive purity and rectitude. We have from our birth the snares of sin in our bodies, the seeds of sin in our souls, and the stain of sin upon both. This is what we call *original* sin, because it is as ancient as our origin, and because it is the original of all our actual transgressions. This is that foolishness which is bound in the heart of a child—that proneness to evil, and backwardness to good, which is the burden of the regenerate, and the ruin of the unregenerate, it is a bent to backslide from God."

Every unsanctified child of God in all the world needs to have David's awful consciousness of this personal sinfulness, and his own responsibility for having it. When God shows us that we can be cleansed from it, then the responsibility and the guilt are wholly ours for keeping it.

V. Lastly. Take one more critical look at this comprehensive prayer. *Create in me a clean heart O God!* This is not a development, an evolution, a growth; it is a *creation*. It does not take a lifetime to accomplish it, leaving us till death in

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our pollution. It is sudden, instantaneous, perfected in a moment of time.

2. *Create in me*. Not a legal, fictitious holiness in Christ, who hides and covers us, so that God does not see our depravity, but only Christ's holiness, as was taught at Keswick and by the Plymouth Brethren. Such theology gives freedom and license to sin. "Be ye yourselves also holy" (1 Pet. 1: 15). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). Only a personal cleansing will meet our need in that great day.

3. "Create in me, a clean heart, O God." God only can create. All the scientists in the world could not create a grain of wheat or a mustard seed. He whose creative fiat brought an orderly world out of chaos, can create holiness in a disordered soul. He who created man upright at the beginning, can recreate him in holiness now. Bishops, cardinals, popes, cannot do it. Evolution cannot do it. Death cannot do it. God can do it, and will do it if we will imitate David and let Him. This is the only way it ever has come or does come to fallen mortals.

Pray earnestly, expectantly, "Create in me a clean heart O God." "Now wash me and I shall be whiter than snow."

### THE HAPPY MAN

Text—Philippians 4: 11-12, "For I have learned, in whatsoever state I am, therewith to be content. I know both how to be abused, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

WE ARE living in a restless age. We claim to be free yet we are slaves to some inner urge which destroys our peace of mind and kills our content. Every paper tells of some effort to break records, long distance flying, altitude records, most hours in the air. Cobb, Seagrave, Billy Sunday and a million others straining every sinew to outdistance the world. Automobile factories increasing the allotment of luckless dealers, insurance companies increasing quotas to sweating agents, chain stores holding group meetings to drive tired store managers to procure greater sales. The dignified Waldorf-Astoria gives place to buildings which will produce more shekels as the restless tide of so-called progress makes its way. Money, power, position, all are madly sought in the scramble,

but even the possession of the earth itself will not prevent the seeking for more worlds to conquer.

A poet once said he would be content if he could some day possess a stone house and a grand piano situated on a beautiful lawn. After being able to fulfill his wish, he wrote a dissertation explaining why these things could not bring content.

A story is told of a king who was suffering from a malady and was advised by his astrologist that he could be cured if the shirt of a contented man were brought for him to wear. People went out to all parts of the kingdom after such a person and after a long search they found a man who was really happy, but he did not possess a shirt.

The old restless urge of the Anglo-Saxon pioneers is being converted into the drive and grind and rush of our machine civilization which is crushing out quiet peace and happiness. Paul seems to have a panacea. He said that the resolve of his life was to be content in any state. He had a purpose in his life, there were some things he wanted to do and his desire for accomplishment was so strong that he was willing to give his life. His work was not to produce perishable things but to accomplish greatly in producing a way of contentment for others. His outlook on life was such that having much or little meant nothing to him. Being in want or plenty was but incidental. Beaten with stripes or in prison, he could yet be happy. Friends might forsake him, churches which he loved proved recreant to their trust, yet his peace of mind could not be shaken. He had learned the secret that life consists not in the abundance of your possessions, that the inner and not the outer produces happiness.

The great Bismarck said, "If a man thinks he can find happiness outside of himself, he is doomed to failure." Milton, Bunyan, Helen Keller and hosts of others have borne witness to this truth. The Master Teacher said consider the lilies, consider the birds, do not worry about the morrow. He knew the bugaboos of worry and fear and discontent and knew they would destroy life, and he sought to bring to man an understanding of the eternal and the laws which rule the universe. How sufficient was his word, "My peace I leave with you." That word was not spoken exclusively to Galilean peasants, it was spoken to the harried worried slave of convention

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of today who needs the comfort and quiet and assurance which religion alone can bring.

What do I want in life, what do I need, what will give me peace and happiness? Voltaire has one of his characters "Candid" wander all over the earth seeking the riddle of contentment. He finally came back and found a Turk gardening on a 20-acre estate. He and his children cultivated it. He was happy and alive to life and

as he said kept from three great evils "Weariness, vice and want." All is not right in the world, all is not right in any individual. Fear and needless worry will not better conditions. The happy man is one who has found peace first in his own heart, has learned that the abundance of his possessions have nothing to do with happiness, has discovered that losing his life is finding it.—ROY RUTHERFORD in *The Christian Evangelist*.

## EXPOSITIONAL

### HOSEA — THE PREACHER OF LOVE AND REPENTANCE

*Remonstrance and Entreaty, Chapters 13, 14*

*I will heal their backsliding, I will love them freely (14: 4).*

THE PROPHET had in many ways sought to bring home to the northern nation recognition of their sin and iniquity. He had uttered the indictment of Jehovah against the sinful nation in delineating the controversy that the Lord had against them; he had warned them that they had been sinning beyond the reach of mercy and thus were in a dangerous position; he had called to their attention that what of goodness they had, it was like a morning cloud; he had warned them that they had been sowing to the wind, and their harvest would be the whirlwind; he had announced that they were transgressing to such an extent that they were plowing wickedness; then he cited as the culmination of their evil ways the fact that they were sinning against love. Before he brings his messages to a close and ceases from his prophetic warnings, he once more utters a remonstrance and then giving an entreaty which was filled with longing and pathos, the sound of his voice is hushed in silence.

#### SIN AGAINST THE GODHEAD OF THE DIVINE BEING

Sin falls into different categories, sin against self, sin against our brother and sin against God. As the prophet concludes his warnings his thought dwells especially on the fact that the nation had sinned against God. They had violated the commandment, "Thou shalt have no other gods

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before me." In their life when they worshiped Jehovah, then it was that "When Ephraim spake, there was trembling," or an alternative reading is "When Ephraim spake with trembling, he exalted himself in Israel." This last reading would seem to be preferable. When Israel felt her own insufficiency, and recognized the necessity of reliance on God, then the nation was exalted in the land, but when Israel exalted himself, and in that exultation of self-sufficiency, forgot God and worshiped Baal, then he died. He lost his standing and prestige. Carried on in the toils of their self-exaltation they had sinned more and more by plunging deeper and deeper into idolatry, making for themselves molten images, and then calling unto the people, "Let the men that sacrifice kiss the calves." In consequence of thus departing from God, they would not abide as a nation. The pronouncement came, "Therefore they shall be as the morning cloud, and as the dew that passeth early away, as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney."

Over against this open expression of sin on the part of the people, stood the mercy and grace of God. Through the providence of God they had been brought forth from the land of Egypt, and at that time one of the great fundamental truths that they had been taught was that they should have no other gods but the one divine Supreme Being and beside Him was no deliverer for them. Moreover also that same Providence had followed them through the wilderness journey, in the wilderness where drought with all of its gauntness and death stalked there had God led them and had brought them forth,

there it was that God did show His special knowledge of their need and supply it. There they had experienced the fact that in the extremities of life God meets us; where there is no way He makes a way for us. But instead of recognizing these gracious mercies as coming from the hand of God and in return giving praise and thanksgiving, they had sought out other sustenance for their spiritual life and accordingly they experienced the consequence that they were filled in keeping with the pasture wherein they fed. Then they did not glorify God, neither were they thankful for all the benefits bestowed upon them; they became exalted in their own self-appreciation, and then turning their hearts away from God they continued until they had forgotten Him entirely. This led to the result that instead of finding in divine Providence a tender care and solicitude for their needs, they found the God of judgment, "Therefore am I unto them as a lion; as a leopard will I watch the way; I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart; and there will I devour them like a lioness; the wild beast shall tear them." When the God of love becomes the minister of divine wrath, how great is that wrath!

This doom that had come upon them was of their own making; it was because they had been against God, the source of their help and strength. In days gone by they had sought for a king to rule over them; they had rejected a theocracy, a government in which God was their ruler and sovereign, but what was their plight now? "Where now is thy king, that he may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?" They had sought a king in their own self-will, therefore God had given them a king in his anger. "Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes?" When we seek our own way, and reject divine leadership, when we would solve the problems of life by human means, then in our extremity we will find ourselves deserted. We will find that even though by divine permission we may have had our own way yet this was because we were determined in our purpose, and God gave us our own way that we might see the dire results. We will find as did the Israelites, "I have given thee a king in mine anger, and have taken him away in wrath." While the

wrath of God already was spending its vent upon them, yet it had not reached its fullest manifestation, there was iniquity still bound up, sin still laid in store, ready to burst forth with its vials of wrath, exceeding great sorrows shall come upon them. They shall be borne down even unto the grave. "Shall I ransom them from its power?" Shall I redeem them from its death? On the other hand the challenge shall sound forth to death to come with all of its plagues and bring hither its destruction. As these are poured forth, there will be no compassion extended; they shall spend all their fury.

All this punishment shall come upon him despite the fact that for a time he shall seem to be in high position among his brethren, yet "an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasure of all pleasant vessels." Man may prosper and nations may prosper for a time while operating on evil principles, yea, this prosperity may even seem to be phenomenal, but in the end there will be blight and destruction, the refreshing springs of life shall be dried up and the fountain of blessing will send forth bitter waters. The very citadel of their power shall become desolate, when they rebel against God, there is one inevitable doom awaiting, the sword of destruction will sweep over the land and bear before it man, woman and child. The eternal principles of justice, righteousness and equity though delayed in their coming will ultimately triumph and slay the powers of evil and iniquity. The refuge of lies will be swept away and those who have sought a haven therein will be thrown into confusion and dire distress.

#### ENTREATY

Turning from the severe words of denunciation, the prophet gives thought to a tender plea, the final call to a sinful nation. It sounds forth as the music of a plaintive call. "O Israel return unto the Lord thy God: for thou hast fallen by thine iniquity." In returning unto the Lord they were come with words of sincere repentance, with a prayer that all their iniquity might be taken away, and that the God of all grace might be pleased to show them favor, then would they bring the offering of praise unto the Lord. No longer would they rely upon human aids, upon the leading power and nation of the day, no longer would they trust in material resources,

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and moreover above all they would not regard the work of their hands, the idols which they had worshiped as gods, for in Jehovah alone do the defenceless find protection.

Coming with such evidences of contrition they may be assured that all their backslidings will be healed and the love of the Lord will be freely poured out upon them; they may rest in confidence that Jehovah's anger will be turned away. Thus we have the picture of what always constitutes true repentance whether it be national or individual. Following comes the gracious promise, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." Eiselen tells us, "The dews of Syrian nights are excessive; on many mornings it looks as if there had been a heavy rain! This dew is of great importance in Palestine, since it is the only slackening of the drought which the country feels from May till October. In view of this fact it is only natural that dew should become a symbol of that which is refreshing, quickening, and invigorating. Jehovah will put new energy and life into Israel." With this new life he shall rise in stateliness of personality as the lily of the field and send down his roots into the depths of life giving force thus giving him stability and strength. As shoots spring up from the roots of the parent stock of a tree, so shall Israel be; he shall multiply and increase and shall become beautiful as the olive tree; from his life there shall go forth the fragrance of a holy life which shall be like the cedars and firs of Lebanon. The people in such a nation shall prosper and there shall sound out their renown as the aroma of the wine of Lebanon. When Israel shall have come to such a state of grace, then will she renounce all connection with the idols which she has so ardently worshiped; he shall say, "What have I to do any more with idols?" Again as it is with a nation so with an individual soul, when the grace of God takes full possession of the life and soul, then it is that the cherished material objects slip away and this "expulsive power of a new affection" drives forth from the heart other objects of worship. Once more does the word of assurance come to the nation that when he shall return thus unto the Lord and find in him the source of his life and the sanctuary for his worship, then will he find that the Lord his God will watch over him, that He will ever extend to him

His protection and care and shall be the source of his fruitage.

"With the gracious promises thus given, the exhortations to the nation were concluded, and the prophet adds simply an epilogue. He admonishes that whoever is wise among them, they will give heed to the words of instruction, and the prudent man among them will know them. In thus meting out punishment for sin and enjoining conditions of repentance, there was uprightness and justice in the acts of Providence and he who would walk in keeping with the ordinances of the divine will, will follow these commands; but they who disobey them shall find in them their ruin and destruction.

"Just are the ways of God,  
And justifiable to men;  
Unless there be who think not God at all."

#### HOMILETICAL SUGGESTIONS

In the last chapter there are several texts that are useful. Verse 4 gives one of the outstanding texts for backsliders, "I will heal their backsliding, I will love them freely." A theme might be, "God's Love for the Backslider." Another text is found in verse 5, "I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon." As a theme we would suggest, "The Blessings of Grace," and then as subdivisions, refreshment of spirit, stateliness of character, and strength of depth. Still another text may be found in verse 9, the third phrase, "For the ways of Jehovah are right." One could use a part of the text for a theme, "The ways of the Lord," then one could discuss the divine dealing with sin, the divine method of repentance and the divine method of grace in the soul.

Character is what a man is, what God knows him to be. It must be distinguished from reputation. Reputation is what a man seems to other men to be. The shadow of a tree is much larger than the tree in the morning, and smaller at noon. The tree represents character and the shadows represent reputation.—GALUSHA ANDERSON.

Learn the means of safety—the keeping of the heart. Learn the importance of the exercise—all depends upon it. Life or death. Learn to cleave to the Lord with all purposes of heart. Learn, sinner, to give your heart to God.—Selected.

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# HOMILETICAL

## EXTREMITY VS. OPPORTUNITY

By LEWIS T. CORLETT

LESSON: Zech. 4. TEXT: Zech. 4: 5, 6.

### I. INTRODUCTION

#### A. Setting of the text.

1. Nation just back from captivity.
2. An immense building project to be completed.
3. Much opposition from those about.
4. Looked like the extremity of the leaders.

#### B. God uses this as an opportunity to give Zerubbabel a vision of God's provision.

1. The candlestick—signifying the light of God.
2. Two olive trees one on either side of the candlestick.
  - a. Sources of oil for the candlestick.
3. A continual flow of oil. Contrast this with the candlestick in the temple of Solomon.

### II. EXTREMITY OF MAN IS GOD'S OPPORTUNITY

#### A. The times were extreme but were God's opportunity to deliver.

#### B. God's answer.

1. Not by might—an army.
2. Not by power—no powerful people among them.
3. By the Spirit of God.

#### C. Man becoming absorbed in his problem looks to the wrong source for deliverance.

#### D. Oil symbolizes the gift of the Spirit of God.

#### E. Compare the temporal and spiritual assets.

1. A feeble handful of discouraged men, surrounded by enemies.
2. A candlestick with a light signifying the presence of God fed by a continual flow of oil from the live olive trees.
  - a. God's presence is the assurance of His assistance and deliverance.

### III. GOD'S PROMISE

#### A. The difficulties and obstacles likened unto a mountain shall be removed (v. 7).

#### B. God does not despise the day of small things (v. 10).

#### C. The promise is given that Zerubbabel shall finish the task begun (v. 9).

### IV. TODAY MAN'S EXTREMITY IS GOD'S OPPORTUNITY TO WORK

#### A. Distressing times, difficult propositions shall be removed and the work shall go on.

#### B. The need is the continual flow of oil.

1. In the experience of the abiding Holy Spirit in sanctification.

### "MAKING EXCUSES"

And they all with one consent began to make excuse (Luke 14:18).

#### I. NOTICE THE PROVISION MADE

"All things are now ready"

1. On earth. Redemption provided—promise recorded—Holy Spirit prepared to convert and sanctify.
2. In heaven. Glory secured.

#### II. THE INVITATION ADDRESSED

"Come."

1. Who are bid to come? All to whom God sends the message. A great privilege.
2. What does it invite us to do? Not to prepare a feast, but to come to one already prepared and receive it as a blessing to be desired.

#### III. THE CONDUCT TOO GENERALLY PURSUED

"To make excuse."

1. The Jews: Did not find in Him what they expected in the Messiah.
2. The Gentiles: Did not like the want of philosophy in the gospel, and esteemed it foolishness.
3. The world: Men of the world are too busy to give religion serious thought.
4. The young and the frivolous. It forbids their pleasures.
5. The middle aged, etc.: Have too many cares and troubles to attend to.

#### IV. NOT GOD'S FAULT

1. Then, if we fail to find mercy at last, it will not be God's fault. He has generously provided, but we have neglected.

2. What a mercy that the invitation still says, "Come."—Selected.

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**NO HOARDING!**

By ROY L. HOLLENBACK

TEXT: "Lay not up for yourselves treasures upon the earth."

THEME: "Why We Should Not Lay up Treasures upon Earth."

I. BECAUSE DOWN HERE OUR TREASURES WILL SPOIL. "Moth and rust," etc.

The Lord is advising us to lay them up in a more safe location.

II. BECAUSE THE EFFORT TO GAIN THEM REQUIRES THE EXERCISE OF ENERGY WHICH COULD BE TURNED INTO MUCH MORE PROFITABLE CHANNELS.

"A man's life consisteth not in the abundance of things which he possesseth." "The life is more than meat," etc.

III. BECAUSE THE LAYING UP OF RICHES HERE IMPOVERISHES THE SOUL IN ITS ETERNAL HOME. "Go and sell that thou hast and give to the poor . . . and thou shalt have treasure in heaven."

IV. BECAUSE TREASURES LAID UP HERE HAVE A TENDENCY TO HOLD OUR HEARTS TO THE EARTH. "Where your treasure is there will your hearts be also."

V. BECAUSE THE CARE OF THEM REQUIRES NEEDLESS ANXIETY. "Your Father knoweth that ye have need of such things." "Take no thought for your life," etc.

VI. BECAUSE THEY TEMPT THE SOUL TO CERTAIN VICES WHICH THREATEN IT WITH ETERNAL DAMNATION—SELF-DEPENDENCE, LOVE OF EASE, REVOLT AGAINST HARSHIPS, SLOTH, etc.

Not many who have wealth have retained the simplicity and zeal which becomes one professing holiness of heart.

**GOD'S GIFTS MEETING MAN'S NEEDS**

By LEWIS T. CORLETT

TEXT: Matt. 6:24-34; 7:11.

**I. INTRODUCTION**

- A. Contrast of external and internal needs.
1. Displaying man's attitude and anxiety.
  2. God's plan.
  3. Simplicity of life.

**II. MAN'S NEED**

- A. Chiefly internal, spiritual.
1. "Is not the life more than meat and the body than raiment?"
    - a. Man concerns himself too much with meat and raiment.
  2. Jesus shows man's need in Matt. 10:28.
  3. Man thinks his hope is in accumulation of earthly goods.
    - a. Jesus points the need to the inner man.

**III. GOD MEETING MAN'S NEED**

- A. Gives the proper balance (Matt. 6:33).
1. Emphasis on "seek," contrasted with the "seek" of the preceding verse.
- B. What are men to seek?
1. Kingdom of God.
    - a. This explained in Rom. 14:17, 18.
- C. God promises the Holy Spirit as the One to meet man's need.
1. Man's problem is to have his life made happy here, and prepared and made ready for future abode with God.
  2. The Holy Spirit in and through the processes of salvation is the only One who can do this.
  3. He puts man in harmony with the world, with himself, and with God.
  4. He regenerates, sanctifies, applies all of the promises of God to every one who will trust Him.

**IV. MAN WITHOUT THE HOLY SPIRIT IS STILL IN NEED**

- A. Everything else disappointing.
- B. Seek Him, obey God and the other affairs of life will take their proper place.

**THE UNPARDONABLE SIN**

By C. E. CORNELL

Text: 1 John 5:16.

1. Associate Scriptures:
  - Matt. 12:31, 32.
  - Eph. 4:18, 19.
  - Heb. 6:4-6.
  - Heb. 10:26-31.
2. Those who have committed this sin:
  - Are dead in their spiritual nature.
  - Have no inclination to be found in a religious atmosphere. Extremely wicked.
3. Those who imagine they have committed this sin:
  - There are many of these.
  - The fact that they have religious concern is proof that they have not committed this sin.
4. Those who approach:
  - Their danger, if persisted in.
  - The approach to this fatal deadline may be through:
    - Premeditation.
    - Willfulness.
    - Neglect.
    - Unbelief.
    - Willful resistance of the Spirit.
    - Repeated backsliding.
    - Blasphemy.
    - Refusing to repent.

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**PRAYER**

Especially referring to our temporal needs  
(John 14:13, 14)

- I. THE SIGNIFICANCE OF ASKING IN "THE NAME OF CHRIST"  
John 14:6.
- II. WHAT SHALL I PRAY FOR?
  1. Pray for temporal things.
  2. Pray for pardon.
  3. Pray for reclamation.
  4. Pray for entire sanctification.
  5. Pray for others.
- III. SUCCESS IN PRAYER FOR TEMPORAL MATTERS
  1. Pray for small things.
  2. Pray for business.

Illustration: George Mueller and his helpers prayed down about \$8,000,000 over a period of years. He built great orphanages and cared for a thousand children.

I knew a man who had a note due, the money had to be in the bank by three o'clock in the afternoon. Prayer was offered for help. The last mail at 2:45 brought an unexpected letter with a check; the note was paid with three minutes to spare before the bank closed.
- IV. PRAYING "IN THE HOLY GHOST"  
1. Prayers need not be lengthy or stereotyped.

Illustration: A good brother was in the habit of making long-winded prayers about the family altar. Some of the children would usually go to sleep. One of the boys waked up and asked, "Has father prayed for the government? Only half through."

2. Family prayers need not be formal or lack unction. Better be short and full of fire.

**THE MORE EXCELLENT WAY"**

(1 Cor. 12:31)

- I. TERMS USED IN SCRIPTURE
  - They have a compound meaning—double.
  - Love—love made perfect (1 John 4:17).
  - Love—perfected love (1 John 2:5).
  - Love—perfect love (1 John 4:18).
  - Holiness—perfecting holiness (2 Cor. 7:1).
  - Sanctify—and sanctify wholly (1 Thess. 5:23).
- II. NEEDED ADMONITIONS.
  - Perfect love is very far removed from superciliousness, overbearing, haughty, or

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sour, arrogant, disdainful, talkativeness, dictatorial.

Perfect love is not overly effusive. It avoids immoderate infatuation.

Perfect love is God in the soul. Inward divine guidance and outward providence relative. They must correspond.

Perfect love is a passion for lost humanity. Perfect love is God-given religion to make us conquerors over the world, flesh and the devil.

**"THE ACCEPTED TIME"**

Behold, now is the accepted time; behold, now is the day of salvation (2 Cor. 6:2).

**INTRODUCTION**

God seems desperately in earnest. Salvation seems to be an urgent matter. The one most concerned is the least concerned.

- I. The soul's need now. Its sin is dark enough. No matter is quite so pressing.
- II. Christ's salvation is now. His promises in full bloom. His viands are piping hot. His merit is availing and available.
- III. The set time is now. No other time but the present. Supreme moments come to all. Delay is the devil's master-device.—*The Expositor*.

**"KNOWING GOD"**

(1 Chron. 28:9)

- I. DAVID'S LONG LIFE
    1. At its close.
    2. He ought to be heard.
  - II. "KNOW THOU THE GOD OF THY FATHER"  
1. The value of paternal piety.
  2. David had known God throughout a long and varied career.
- III. "SERVE GOD WITH A PERFECT HEART AND A WILLING MIND"  
1. The natural man cannot do it.
  2. The world, the flesh and the devil are against him.
  3. To sum up—carnality, depravity against him. "Not subject to the law of God," etc.
- IV. WHY GOD DESIRES SUCH SERVICE  
"For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts."  
1. It is easy to pretend a devotion which we do not feel. Acting a part-hypocrisy

2. This deception may go on, but God cannot be deceived.
3. Thus we need a regenerated and sanctified heart to please God.

V. "IF THOU SEEK HIM HE WILL BE FOUND OF THEE"

1. Any time, anywhere, for anything.
2. Pardon or purity.
3. Wisdom or temporalities.

VI. A STARTLING WARNING

1. Not good Calvinism, but good Scripture and sound theology.
2. We must find salvation and keep it to be saved. "Let him that thinketh he standeth" etc.

THE CHRISTIAN'S PASSION

for a Lost World

Text, Job 16:21.

I. BRIEF EXEGESIS OF THE TEXT

1. Job's deep soul-anguish.
2. "God must support him, against God."

*Illustration:* The grand essential features of the Christian scheme are here in outline—man's need of a superhuman mediator—that this mediator must be coequal with God.

II. JESUS OUR MEDIATOR

1. The hardship of the way from the cradle to the cross.
2. The divine purpose interwoven and inwrought—the race must have a Savior.
3. He must not draw back—nothing less severe than Calvary.

III. HE IMPARTS THE SAME SPIRIT TO HIS FOLLOWERS

1. The marked conviction and change in regeneration.
2. Regeneration—the beginning of a passion for a lost world.
3. Sanctification—that passion intensified.

*Illustration:* When the Japanese fleet met the Russian ships, Admiral Togo hung out these words: "The fate of the empire depends on this engagement. Every man will be expected to do his duty." This is the true spirit of Christianity—every man must do his best.

IV. THIS PASSION FOR MEN BEGOTTEN OF GOD

1. The supreme thought in the mind of Christ.

A world must be saved.

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

*Illustration:* Jerry McAuley.

S. H. Hadley.

MOSES

By LEWIS T. CORLETT

- I. INFLUENCED BY FAITH
  - A. That of His parents.
- II. LIVING BY FAITH
  - A. Choosing by faith.
  - B. Walking by faith.
- III. INFLUENCING THE LIVES OF OTHERS BY FAITH
  - A. That of Pharaoh and his followers.
  - B. The children of Israel to follow their God.
- IV. VICTORIOUS BY AND THROUGH FAITH
  - A. Deliverance of the children of Israel from Egypt.
  - B. The guidance, protection, the deliverance and sustenance along the journey to the Canaan land.

THE SIN PROBLEM AND WORLD RESTLESSNESS

*He maketh wars to cease (Psa. 46:9).*

1. The general outlook, ominous—war, hatred.
2. What is the matter with the world? SIN.
3. The "savage" in the breasts of men.
4. The removal of sin would mean the removal of war.
5. "The sin," in the race. Dangerous.
6. "Our sin." How to get rid of it.

A BIBLE READING ON THE HOLY SPIRIT

By PETER WISEMAN

Part Two

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

IN THE OLD DISPENSATION

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

*In Striving with man:* "My spirit shall not always strive with man" (Gen. 6:3).

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

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

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

*Received by men for service,* as revealed in

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many characters of the Old Testament, especially the prophetic, priestly and kingly offices.

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

IN THE SAVIOR'S LIFE AND MINISTRY

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

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

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

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

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

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

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

7. *In His Death on the Cross of Calvary:* "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

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

9. *In His Forty Days' Ministry after the Crucifixion:* "Until the day in which he was taken up, after that he through the Holy Ghost

had given commandments unto the apostles whom he had chosen" (Acts 1:2).

SINCE THE DAY OF PENTECOST.

On the Day of Pentecost the Holy Ghost came in His fulness "as the final revelation of the Holy Trinity. The One God, known in the Old Testament as Jehovah, a name common to the Three Persons, was then made known in the Third Person, the Lord—the Father, the Lord, the Son, is the Lord the Spirit. Hence the glory of the day of Pentecost, excelling in glory every former manifestation of the Supreme. The Shekinah, the ancient symbol of the future incarnation of the Son tabernacled in flesh, becomes the fire of the Holy Ghost, departed into tongues, and, without a veil, resting on the entire Church. The perfect God is perfectly revealed in the Trinity of redemption, the economical Trinity. The Church is the habitation of God through the Spirit. From that day forward the Holy Ghost is essential to every exhibition of God as revealed among men. While it still remains true that the Son hath declared the Father, it is also true that the Spirit searcheth all things, yea, the deep things of God, of both the Father and the Son, and is the foremost and first agent in the communion between God and His people. As neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him, so no man can say that Jesus is the Lord, but by the Holy Ghost."—Pope.

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

He is the Savior's agent in dispensing salvation. "Through Him alone He acts as the Savior."—Pope.

1. *The Gift of God the Father:* "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26). Given in the name of Christ, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (1 John 1:26) and in answer to prayer, "another Comforter, that he may abide with you forever" (John 14-16).

2. *The Gift of the Glorified Christ:* "But this spake he of the Spirit, which they that believe on him would receive: for the Holy Ghost was not yet given; because that Jesus was not

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yet glorified" (John 7:39). "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

3. *The Holy Spirit represents the Savior:* "He shall give you another Comforter" (John 14:16).

4. The Spirit exercises divine power in the life: "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

5. *The Holy Spirit is the great administrator of the atonement:* "He will reprove the world of sin, of righteousness, and of judgment" (John 16:8-11) and administers grace to the soul in the new birth (John 3:6) and in sanctification (Rom. 15:16; Acts 15:8, 9).

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

7. *The Holy Spirit bears witness to the soul:* "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

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

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

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

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

12. *The Holy Spirit extols Christ:* He shall testify of me," "He shall glorify me" (John 15:26; 16:14, 15).

13. *The Holy Spirit is an Anointer:* "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him (1 John 2:27).

14. The Holy Spirit himself is the great evidence to the soul of His presence. He is the seal. He is the reality of all the symbols.

15. *Let us thus honor the Holy Spirit.* The early church did and the present day holiness church should. Without Him we can do nothing.

Here is the blessed order—the Lord ever first, I following him, his goodness and mercy following me.—MARK GUY PEARSE.

## SANCTIFICATION IN THE EPISTLE TO THE HEBREWS

By A. M. HILLS

TEXT: "He that sanctifieth" (Heb. 2:11).

It is a great work to save and sanctify a sinner—a greater work than to create a world. But the Creator of all worlds is the very One who undertakes the mighty task.

I. *"He is able to save to the uttermost"* (Heb. 2:25). This is said of Jesus. If he could not save to the uttermost—i. e., to the limit of every possible need of our mortal beings, then He would not be the adequate Savior that this desperately wicked world needs. Satan could mock His claims as an infinite Savior, and boast that he could inflict a curse of sin upon the whole race from which Jesus could not deliver them.

II. *"For he that sanctifieth and they who are sanctified are all of one"* (Heb. 2:11). In other words, Jesus not only can sanctify (free us from the carnal mind) but He is continually in the business of doing it. (The verb "sanctifieth" is in the progressive tense). It is Christ's constant employment and chief delight to sanctify His people whenever they are prepared and willing to receive the blessing.

III. *"Therefore let us cease to speak of the first principles of Christ, and be borne on [the correct translation] unto perfection!"* As the pupil leaves the alphabet and goes on to reading literature, or leaves addition, subtraction and the multiplication tables and goes on to higher mathematics, so the healthy Christian should cease to speak of repentance and regeneration, and be borne on to perfection (a synonym for sanctification). When we have hungered and thirsted for righteousness (righteousness of heart) and consented to obey God in everything and bear the reproach of holiness, with an absolutely surrendered will (Acts 5:32) and we have yielded ourselves unto God (every power and faculty of our being to be all the Lord's forever) Rom. 6:13 and 12:1; then we have reached believing ground. It is our duty, then, to believe that God accepts our sacrifice and then and there sanctifies us. Simultaneous with such a faith, the Holy Spirit bears us right over into the experience of perfect love, which is sanctification! (Heb. 6:1).

IV. He has made full provision for this in the atonement. *"For by one offering, he hath perfected for ever them that are sanctified"* (Heb. 10:14). "That he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). The shed blood not only procured the pardon of all actual sins, but also the removal of the sin-principle—the old viper that hatches all the sins of the catalog.

V. He urges us, therefore, to lay hold of this

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blessing at once. "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses [who have obtained the blessing], lay aside every weight, and the sin [-principle] which doth so easily beset us" (R. V.). The noun for sin is in the singular number with the article "the" before it. In such a case Erasmus, Luther, Calvin, Ernesti, Delitzsch, Whedon, Alford, Godet, Beet, Lange, Augustine, Koppe, Olshausen, Webster, Wilkinson, Tholuck, Lightfoot, Barnes and Daniel Steele say it means "our inner propensity to sin." "Sin as an indwelling evil," "the sin-principle." When, by the help of God this is "laid aside," or "destroyed" (Rom. 6:6), or we are "freed" from "it" (Rom. 6:18-22), or it is "taken away from us by the Lamb of God" (John 1:29), then we are sanctified. That is sanctification. And we can have it, bless God.

VI. To this end God shapes His providences. "He chastens us that we may become partakers of His holiness" (Heb. 12:10, 11).

VII. Therefore, "follow after . . . the sanctification without which no man shall see the Lord" (Heb. 12:14 R. V.). We will have less chastening and far more blessedness, if we seek this blessing unceasingly until we obtain it. And with it will come vast increase in usefulness never dreamed of before (Acts 1:8).

VIII. Be not discouraged, for you can get it. All has been planned and provided for. Seek the blessing with unshaken faith; for He can "make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen" (Heb. 13:21).

That is pretty good for just one epistle! Yet great theologians say that this blessed doctrine is not in the Bible. God have mercy on their poor blind souls!

## ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

### Betraying Christ with a Check

This story is told by Dr. James I. Vance, of Nashville, Tenn.

In my church there was a member who paid all his contributions to the church in a check; and always across the check he wrote, "Not a cent for foreign missions."

I never liked to take his little check. It seemed like an insult to Calvary!

But we did take it on the theory of Senator Dolliver, who was once asked if he thought the church ought to accept tainted money and use it in the work of the Lord. He said, "Give me three days to think about it." At the conclusion

of the three days he said, "Yes, take it, for money, like water, purifies itself by circulation."

On that theory the church took the check. It fell to my lot not long ago to conduct his funeral. They brought his body to the church, and as I read the service and looked across the casket, it seemed to me that I could see his little check floating out there before me, and across the check was written, "Not a cent for foreign missions." He has gone to stand before the great Judge. I wonder what He thinks of his little check!—*Christian World*.

### The Power of a Dying Boy's Testimony

A dark-visaged man with Hebrew features arose in a prayermeeting in Dr. Talmage's church, Brooklyn, and told the interesting story of his conversion through the influence of a Christian boy. He was a Jew and had been a surgeon in the army during the Civil War. After the battle of Gettysburg a young soldier was put under his care, in the hospital, who refused to take chloroform or any intoxicant while his leg was amputated. He bore the pain bravely, only now and then whispering the name of "Jesus." The Jewish physician hated Jesus, but he was astonished at "Charley's" faith, and the support it seemed to give him. He took care of him till he died, and repeatedly the boy tried to talk with him about his great Savior, but the doctor always avoided that. Charley seemed to think of nothing else but Jesus, and his mother. When the end was very near he called the doctor to him and said, "Doctor, I thank you for being so kind to me. When you were cutting off my leg I prayed God to convert you and make you a Christian. Now, I want you to stay and see me die." The doctor could not stay, but the scene, and the dying boy's words haunted him all through the war and when the war was over, fourteen years afterward he went into a Christian prayermeeting and as God would have it, while he was there the mother of that very boy related the story of his death, and his fidelity to his surgeon; and (said the doctor), "When I heard that I could not sit still. I arose and took the lady's hand in mine and said, 'God bless you, my dear sister; your boy's prayer has been answered, I am that Jewish doctor and the Lord has converted me.'"—DR. AQUILLA WEBB.

### The Power of God in Prayer

An engineer in Bolivia brought over the Cordilleras the first locomotive ever seen in those

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latitudes. The native Indians came up from the Amazon basin to see this sight, and sat on their haunches discussing what this strange monster could be. One said, "It is made to go"; and another said, "Let's make it go"; and they got their lassoes out, and lassoed the buffers, and then about thirty of them began to pull, and drew the locomotive some six yards. They exclaimed, "Ay-ay-ay-ay Tataj Tatito." "The great and little father hath enabled us to do something wonderful!"

The next day came the engineer, who got up steam in the locomotive and hitched a couple of cattle trucks on to it, and when the Indian gentlemen came, put them into the trucks and locked them in. Then he stood on the fire-plate of the locomotive, and opened the regulator, and let steam into the cylinder, and it began to move the piston, and the wheel of the locomotive; and the locomotive carried the Indians along, ten miles an hour! I don't know what they didn't say to their great and little father! But they learned this great lesson—that locomotives are not made to be moved along by outside human power, but by means of a power within, and so to carry human beings along.

And we would have every believer understand that prayer is not a machine to be worked by human zeal, but by the power of God within. See to it that you learn the power of God.—  
DR. A. T. PIERSON.

#### God's Protecting Love

Dr. David Smith has given the following incident which he calls a "parable of life":

He says, "A few seasons ago a little yacht was cruising among the Western Islands of Scotland; and one sullen evening a gale set in from the broad Atlantic. It came moaning over the long, rolling swell, and caught the frail craft off a perilous lee shore. There was no shelter at hand; but the old skipper had known that treacherous coast from boyhood, and he said that there was a harbor some distance away, and he thought he could make it. And so, through the darkness, lit only by the gleam of phosphorescence in her wake, the little ship went plunging on her course amid the wild welter of wind and wave. At length she swung into smooth water, and they let go the anchor, and, turning into their berths, went peacefully to sleep.

"In the morning the owner came on deck and surveyed the scene—a little loch, girt about by dark, purple mountains. It was a quiet

haven; but, looking toward the entrance he beheld a narrow channel, with sharp rocks jutting here and there, and all awash with boiling surf. To think of passing that way! The least swerving of the tiller, and those jagged teeth would catch the frail timbers, and grind them to splinters, and every life would perish. He gazed awhile; then he shuddered, and, turning to the old skipper, he exclaimed, 'Did we—pass there in the darkness?'"

We never know the perils about us that are known only to God. What a mercy that we can put our faith in such a pilot and He will surely bring us through the storm and into the desired haven.

#### God's Unfailing Promise

Among the curiosities of the Bank of England may be seen some ashes, the remains of some bank notes that were burned in the great fire of Chicago. After the fire they were found and carefully brought to the bank. After applying chemical tests, the numbers and value were ascertained, and the Bank of England paid the money to the owners. If a human promise can be worth so much, how much more is the promise of God!—*The Presbyterian*.

#### A Healthy Rebuke

A Chinaman, says the *Christian Advocate*, applied for the position of cook in a family in one of our western cities. The lady of the house and most of the family were members of a fashionable church, and they were determined to look well after the character of the servants. So, when John Chinaman appeared at the door he was asked:

"Do you drink whisky?"

"No," said he. "I Clistian man."

"Do you play cards?"

"No, I Clistian man."

He was employed and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a "progressive euchre" party and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But next morning he waited on the lady and said he wish to quit work.

"Why, what is the matter?" she inquired.

John answered:

"Clistian man; I told you so before, no heathen. No workee for Melican heathen!"—

DR. G. B. F. HALLOCK.

#### God's Keeping Power

God has a wonderful way of keeping things immaculate amid intense and pervasive abominations. Sweet flowers spring in pestilential marshes. Guano has been found to contain many beautiful forms of diatoms, which have lost none of their perfection of structure or exquisite loveliness or heavenly purity, despite the strange vicissitudes they have sustained. And those microscopic creatures you take from the mud of slimy pools are pure and radiant as though they had been born in the sun, cradled in the rainbow, and baptized in the silvery dew of the morning. Can God keep these, and will He fail to preserve His faithful children? If you fill your mind with truth, your imagination with beauty, your heart with love, your hands with noble work, if you take fresh drinks from the eternal fountain and renew your strength by waiting upon God; you shall keep your garments as white in Sodom as though you walked the golden streets of the new Jerusalem.—*The Blind Spot*.

#### The God of Battles

Some few years ago, in the south of England, three men who were traveling were interested in the entrance of a stranger just as the train was starting. His bag and sword-case indicated that he was a military man, and after a moment he said, "That was a close shave; I've come from Gibraltar, and specially wanted to catch this connection." Said one of the other men, "I am glad you have joined us, for we have been warmly discussing the comparative merits of Napoleon and Wellington. As a military man, we should like your opinion as to which of these was the greater general strategically. We are of the opinion that Wellington was the greater." With considerable skill and graciousness the stranger proved that strategically Napoleon held the first place. "Ah! then who won Waterloo?" was the rejoinder. In quiet and reverent voice the stranger said, "God won Waterloo." The speaker was General Sir John French.—*The British Weekly*.

#### Putting God First

A Christian business man with a large family, living in a rented house, had finally the means to build a house in the suburbs. The lot was leveled and plans in readiness when a letter came from a missionary whom they were supporting in China, saying that the hospital had burned

and there was no place for the sick. "Which shall it be," the husband asked the wife, "a home and fresh air for our children, or a hospital for the Chinese?" They wavered between what seemed to be two paths of duty. Finally the wife said, "The Lord gave us that fund for a house. I believe He meant a house in China." The husband agreed. They drew out the money and sent it to rebuild the hospital, settling down to live indefinitely in the old house on the dusty street. But business began to be more profitable somehow. Money seemed to come in. They hardly knew how it came about, but in less time than they had first expected their home was built, a cozier one than first planned.—*GERTRUDE C. LYON*.

#### Rest—Unrest

*The Divine Presence Gives.*

And he said, My presence shall go with thee; and I will give thee rest (Exod. 33:14, Psa. 23:2).

*Vainly Sought in Escape from Trouble.*

And I said, Oh, that I had wings like a dove! for then would I fly away, and be at rest (Psa. 55:6).

*True Repose Found in God.*

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee (Psa. 116:7, Isa. 14:3).

*Lost by Stubbornness.*

To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear (Isa. 28:12, 30:15).

*Found in Christ's Service.*

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls (Matt. 11:29).

*Appropriated by Faith.*

For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world (Heb. 4:3).

*Eternal.*

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them (Rev. 14:13).

# PRACTICAL

## MY CONCEPTION OF THE IDEAL PASTOR

By A. F. BALSMEIER

**T**HE MOST SOLEMN and important duties which any man can undertake are involved in the office and work of a minister of the gospel. This will be clear if we only follow out the meaning of those titles by which a minister is designated in the Holy Scriptures. He is a "watchman," a "workman," a "teacher," a "minister of Christ," an "ambassador for Christ," a "steward of the mysteries of God," a "witness," an "evangelist," a "pastor," a "shepherd," and he is called by many other names or titles equally significant. An ideal pastor should be all these and more. To him is committed the salvation of souls under the direction of Jesus Christ, and as His servant and minister he is called for the redemption and guidance of souls, and for the extension of His kingdom among men.

First of all, the ideal pastor must have a call to preach the gospel. No one should enter the work of the ministry without a definite and distinct call from God. My first District Superintendent, Brother A. S. Cochran, speaking to a group of young preachers, said, "If you can go to heaven and not preach, then do not preach." One has so many temptations to discouragement that without a certain, definite divine call he will not be able to endure. The ideal pastor never talks about giving up. He is called and ordained of God. It is "woe is me if I preach not the gospel." He feels he must preach or imperil his soul's salvation. He is not called to fail or quit.

The ideal pastor must be a man, a good man, a godly man. When one thinks of a pastor, he at once thinks of one that is an example of Christian living. He is truthful, honest, sincere, practices what he preaches and has clean motives. He keeps a clean record. He pays his debts, lives within his income. He will work with such intelligence and skill that he requires the minimum amount of supervision. He is willing to assume responsibility when it comes, and does not shrink

from responsibility for fear things will not "pan out" just right, and he does not attempt to put the blame on someone else if things do not come out as expected. He will try to do any task assigned him and has eliminated the "I can't" and replaced it with "I will." He is honest from top to toe. He cares more about what he is giving than what he is getting. He is modest and unassuming. He is always courteous, respectful and strives to be fair with everyone. He endeavors to see things in their proper relation and put "first things first." He must be straightforward, and finds out facts before jumping at conclusions. He is unselfish, like Christ, he has come not to be ministered unto but to minister. We cannot fitly represent God unless we are morally and spiritually like Him.

The first duty of every pastor is to beg God very humbly, that all he wants done in his hearers may first be fully and truly done in himself. The church is not likely to rise above its pastor in spirituality. He is more severe with himself than he is inclined to be with anyone else. He must be an ambassador for Christ, appointed by Him, to represent Him before a sinful, dying world. He must be earnest in his desire to win souls and a seeker after the souls of men all the time and in every place. His business must be to win souls. He not only professes to be saved and sanctified, but must possess the experience and preach the doctrine clearly and fully by word and example, and press upon the minds and hearts of his hearers the necessity of obtaining the experience here and now.

The ideal pastor must be a preacher, "an able preacher, able to find something interesting, uplifting, convincing and convicting to say and then he must be able to say it; say it in such a pleasing, forceful way that his hearers will enjoy listening to him; not monotonous, he must not preach too long or too loud, or too low, or too fast, or too slow. He will not be a long while getting into the service, nor will he let the service drag. He will know how to close the service quickly and impressively. He must

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know how to present the truths of the Bible and leave a good taste in the mouths of his hearers. He strikes straight, strong, manly blows at sin. He is a masculine man who will draw and please men. He makes a respectable appearance in the pulpit, not overdressed, not dudish, not slouchy. He is courageous, but not outrageous; fearless but not reckless. A kind-hearted man, gentlemanly, affable, and jolly but not gushy, light and frivolous. He must say something, say it in such a way, and be such a man as will create a demand for his services and ministry."

The ideal pastor must be a worker. A hard worker, a systematic worker, a determined worker, a co-operative worker, a tactful worker, a patient worker, a worker that succeeds in spite of handicaps or difficulties. He begins the day early and begins early in the week, and while the average fellow is thinking and planning about what he is going to do the ideal pastor is "up and at it" and getting the job done. He values his time and realizes all the time, that a lifetime is much too short a time in which to do a life's work. Some preachers are actually lazy. This is not an elegant way of putting it and it may sound harsh to some, but it is expressive and everyone will know just what is meant when we use this term. Many preachers fall into this habit who would not have it in some other vocation. The preacher is not driven to his work as the tradesman, professional man or business man who has regular hours and has to be there to draw his pay or keep his business going. The preacher may, if he is so inclined, "take it easy." He can put off what is to be done until some other time. There is no one authorized to make him go or do. Why should not a preacher be as diligent in his business as mechanics, laborers, farmers and business men are in their affairs? Proverbs 22: 29 says, "Seest thou a man diligent in business? He shall stand before kings." With only ordinary ability and limited attainments a preacher who will work at his vocation as other successful men work at theirs will be in demand.

The pastor must be systematic in his work. The pastor that does not have a plan or program, and does not work his program will relatively fail. Even a poor plan well worked is better than haphazard. This applies to the study and work of the preacher and to the worship and service of the church. Knowing the end to be attained, the preacher must have definite plans

for reaching that end. Slothfulness and want of order are both indications and causes of deterioration. Do not be afraid of order and method. He must be a determined and untiring worker. He must have a plan or program; but if his plan after it has been given a fair and earnest trial fails to bring results, he will not give up and say it can't be done, but he will think out another plan and go to work, determined to succeed. I know a young married man that says he courted his wife for eleven years, seven years without her consent and four years with her consent. He was determined to have her and found a way to get her.

"Her mistress meets Amanda on the village street. 'Amanda where are you going?' 'Nowhar, Miss Jennie, I ain't going nowhar. I've done been whar I've gwine.'" This is the trouble with too many, some are not going at all, unless backward, to the place where they have been. They seemingly care nothing for the greater gains that always come to determined men. The ideal pastor is a co-operative worker. He is determined to do the work given him to do, but he is also willing to work with the entire church and its connectional interests. He is sold to the whole program of the whole church. Wherever and whenever possible, when asked to take part in a district or general church program he is willing to co-operate. He considers it as much his duty to pay his district and general budgets as he does to get money to pay his own salary. The ideal pastor is a tactful worker. He knows how to present truth and reach men. He knows how to do a thing in the right way at the right time, and in the proper manner. He does not whistle at a funeral and mourn at a wedding. He can be trusted to preach at any occasion and his message will be timely and appropriate. He is careful of the character of his congregation, and the time and place when presenting an "issue." He endeavors to get the good will of his hearers before denouncing their sins. Upon proper occasions the true preacher must preach against the lodge, tobacco, the theater, dance hall, immodest dress, etc., but when he does he is careful to know that he is in divine order and led of the Spirit and that he is not just going on the principle of the motto, "Give it to them while you can catch them," with the result that he does not catch them again. John Wesley, while thorough and radical in his ministrations, was very tender and tactful. It is re-

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lated of him that once, in company with one of his young preachers, he was dining at the home of a very influential family. The daughter, a very beautiful young lady, had a gold ring on her finger. The young preacher, knowing Mr. Wesley's opposition to the wearing of jewelry, and thinking to gain his favor and at the same time to rebuke the young woman for her pride, caught her hand and held it up in plain sight of all the company, at the table and said, "Mr. Wesley, what do think of this?" Instantly Mr. Wesley replied, "That is a beautiful hand." See how tactful was Mr. Wesley and how unwise the young preacher.

The ideal pastor is a patient worker. "Haste is waste" in the preacher's business more often than almost anywhere else and the more active church the greater waste of haste. An experienced stockman would not attempt to take a stampeded herd around a square corner. He must content himself to lead in a circle on a curve so long that the herd is of the impression that it is going straight ahead. And yet he accomplishes the same results as though he had turned a square corner. A young and a new preacher will see things which need to be corrected, but to accomplish the end he will often have to take a little time. The changes which would bless if accomplished within two years, may divide and destroy if put into effect in a few weeks or months. And yet the preacher must not allow his vision to become weak and his ideals to become blunted by the process of "waiting." If he cannot put his plans into immediate effect he must not "settle down" and become content with things as they are, but he must be patient and time and grace will help him to work them out. Or if he becomes sour and goes to finding fault he finds himself shorn of the power to correct things as he wishes to do. He must keep his vision and his ideals and work hard until he gets others to come up to them.

The ideal pastor watches against professionalism, wrong motives, envy, jealousy and cowardice. He is an optimist and not a pessimist. Someone has said "that a pessimist sees difficulty in every opportunity and an optimist sees an opportunity in every difficulty." This seems to me ought to be true of the pastor of today. He will watch against the love of ease. Paul exhorted Timothy to "endure hardness as a good soldier of Jesus Christ." Jowett says, "When we cease to bleed we cease to bless." He has a

message, he is a student of the Bible. He is not an echo, but a voice. He is a seeker after souls. He considers every person he meets an opportunity, and, like Jesus, is a wayside preacher. He will stay by the fundamental truths. He has no desire for notoriety, but is a seeker after souls. He is a positive preacher. He reveals to men the way out of sin. He is a praying man, a burdened man, one who "prays without ceasing," with but one aim, one desire, one thought, next to his own salvation, the salvation of others. His call is to win souls. He lives to win souls. He preaches to win souls; he works night and day tactfully, patiently to win souls. He co-operates in order to win souls. The burden and passion of his whole life is winning souls. Paul said, "I have great heaviness and continual sorrow in my heart. For I wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Moses said, "This people have sinned a great sin, yet now if thou wilt forgive their sin, and if not;—blot me I pray thee out of thy book which thou hast written."

### UNCTION

By B. H. HAYNIE

Concerning unction, the Biblical Encyclopedia says, "Ointment, the gift of the Holy Spirit as an aid to the attainment of a knowledge of the truth" (1 John 2:20). Clarke's Commentary says, "The word signifies not an unction but an ointment, the very thing itself by which anointing is effected; and so it is properly rendered in our former translation. Probably this is an allusion to the holy anointing oil of the law, as in Psalm 45:7: "God hath anointed thee with the oil of gladness." He hath given thee the plenitude of the Spirit, which none of thy fellows—none of the prophets, ever received in such abundance. By this it is evident that not only the gifts of the Spirit, but the Holy Spirit himself, is intended. This Spirit dwelt at this time in a peculiar manner in the Church, to teach apostles, teachers, and all the primitive believers, everything requisite for their salvation; and to make them the instruments of handing down to posterity that glorious system of truth which is contained in the New Testament.

"As oil was used among the Asiatics for the inauguration of persons into important offices, and this oil was acknowledged to be the emblem

of the gifts and graces of the Holy Spirit, without which the duties of those offices could not be discharged; so it is put here for the Spirit himself, who presided in the Church, and from whom all gifts and graces flowed."

The manner of the preacher's speech is almost as important as what he says; and we are not speaking of correct rhetoric, clear diction or of trained voice and gestures, but we are speaking of that strange anointing which distinguishes pentecostal preaching from every other form of discourse. None of us may know how to define unction, but if we have ever had it we know what it is; and if we are in earnest in our calling we do not want to preach without it.

But unction can come only as a result of much waiting before God in prayer and meditation and study of His Word. The preacher who is predominantly "a man of the people," that is a man who spends his principal thoughts and strength on social matters will not preach with unction. Only a man who himself realizes that he is fresh from the presence of God can preach with unction and genuine spiritual power.

The College of Apostles thought it not meet that they should leave the Word of God and prayer and turn their attention to serving tables; but the average modern minister is so occupied with material and social affairs that he can give but a fraction of his time to prayer and meditation and personal, "inside" preparation to preach the gospel. No doubt this is the reason we do not have more men who preach with the anointing from above.

A preacher may be ever so clear in his doctrine, he may even be sure that he has been sanctified wholly since he was converted, but he will have to come to his pulpit saturated with prayer and meditation and Bible study if he preaches with genuine unction and spiritual power.

1 John 2:27, "But the anointing which ye have received of him abideth in you." "Christ" was Jesus' official name—His messianic name. It means "the anointed," and the very term "Christian" conveys this thought—one anointed of God.

The receipt for the holy anointing oil (found in Exodus 30:23-33) is typical of the anointing with the Holy Ghost. And notice in what sense this is true: it was not to be put upon strangers. The Holy Ghost comes only upon saints; not

upon the world (John 14:17). The world has His influence; but not Himself. It was not to be put upon the body for physical benefits. It was not to be cheapened by any common uses. Some think of the Holy Ghost as a "thing" to be "used", as a sort of subjective "power"—instead of a great, divine personality who is to use us.

The preacher who for any reason has lost the unction out of his preaching has lost his power to move men. This strange, indefinable presence of God in the soul causes the words of the preacher to penetrate into the very depth of the heart and stir men to action. Without it, although there may be learning, logic, eloquence, much preparation, words, noise, pounding the pulpit, shouting in the air, yet without unction the message is lacking in true effectiveness.

What is the secret of unction? We answer, "Prayer." It is prayer that gives the preacher "heart." It is prayer that illuminates his mind, and gives him insight into the deep things of God. We have much of everything else, but, comparatively, we lack in prayer. The average pastor is "rushed" from early morning until late into the night with church business of various kinds; unless he is rigid and systematic in his habits, there will be but little praying—the loss is irreparable.

A brother minister said recently, "That man is a splendid preacher; he is a bright fellow, and a good sermonizer and has a fine delivery, but there seems to be no power in his message; what he says is all right but it has no teeth in it; his trouble is he is not a praying man." The words of the sainted Fletcher are worthy of frequent repetition. He said, "It is the unction that makes the preacher." A preacher may be orthodox, but to be without the anointing of the Lord in public ministration is a very serious lack. The preacher who prays much in private will have the unction when before the audience. Many good men are ineffective because of this great lack.

There is, perhaps, no greater and more important item in the preacher's success than freshness. By this we mean that the preacher must maintain a perennial interest in his work—especially in his preaching. There is no grade of wisdom that can bear the weight of staleness and no perfection of oratory that can atone for soul weariness in the preacher.

## PROBLEMS OF PREPARATION

The first problem in the life of a preacher is his personal experience of salvation. A preacher must know that he has been converted, and furthermore, like the disciples of Jesus, must tarry in the "upper room" until he is baptized with the Holy Ghost and fire. These experiences are fundamental and no substitutes may be offered. These experiences are pre-requisites in the line of preparation, and throughout the life of the minister must be evident, not only to himself, but to his congregation.

The problem of education certainly enters into the preparation of the preacher. The great question to be settled is, "How much education must one obtain?" Speaking broadly, every twentieth century preacher of the gospel ought to have a college education.

Education in itself is not a sufficient preparation for one who is to preach the gospel, but it is a conceded fact that the greatest leaders of the church have been men of learning. One of our leading holiness preachers recently said, "If God can do without the wisdom of the world, He certainly can do without its ignorance." God has never placed a premium on ignorant men, but He has used the best material that could be obtained. No preacher of the gospel should neglect his literary preparation. An intelligent presentation of the gospel is the demand of the church. Every preacher should speak correct English, and should know how to construct forceful sentences. The baptism with the Holy Spirit will not give a man correct speech, for this must be learned. The man who is filled with the Holy Spirit will be more effective in his ministry, though he may make some blunders in grammar, than the man who has the polish of the schools, but is lacking the baptism with the Holy Spirit. We are not pleading for ignorance but a trained mind and a hot heart; such a combination will be mightily used of God in the salvation of souls and the upbuilding of the Church of God upon earth.

The founders of the early Christian church upon one occasion were accused of being ignorant and unlearned men. This, however, did not apply particularly to their literary qualifications but to their knowledge of Jewish traditions. These disciples were the common men of the day.

For the ground work of all that is to be said, we shall take the words of Paul to Timothy (1 Tim. 4: 13). "Till I come, give attend-

ance to reading." It is evident that the apostle was very much concerned as to the kind of preacher his spiritual son should be. Timothy certainly had a wonderful faith, such faith as had lived in the heart of his grandmother Lois, and his mother Eunice, before he was born. From a child he had known the holy scriptures. Nevertheless, the apostle thought it was necessary to urge him on to further study.

He did not want him to develop into a noisy, boisterous, windy preacher, with all thunder and no lightning, therefore he charged him to study to be quiet, and to pay great attention to his own business (preaching the gospel).

He had no desire to see Timothy become a slipshod, irresponsible, makeshift in the pulpit; so he counseled him to study to show himself approved unto God, "a workman that needeth not be ashamed, rightly dividing the word of truth." And in my text he insists that he give attendance to reading, as well as exhortation and doctrine.

I do not know what kind of books Paul wanted Timothy to read; doubtless it was first of all the books of the Old Testament, after that he was at liberty to use his own godly judgment. It must be understood, that the Bible is the first of all books, then study such other good books as money and time afford. As far as possible we should study the world with its strange families of human beings.

We are told in one of the lectures of Henry Ward Beecher to college students he told them to cultivate the "Homiletic Habit of Mind." He told, by way of illustration, that whatever he did, whether he studied or read or prayed; whether he made pastoral visits or rode on a ferry boat, street cars, or railroad train; whether he conversed with strangers or wrote for the press or addressed an audience, everywhere and always he was instinctively gathering truth and illustrations for his pulpit. Everything he heard or saw or felt was a rivulet or brook flowing into his millpond; and whenever he wanted to grind out a sermonic grist, he just pulled the slide and let the grain into the hopper, lifted the gate and let the floods flow. He was an extensive reader, and he studied the moral and spiritual life of humanity with a keenly observant vision. He spoke from his own experience when he told his students that they never could preach effectively unless they kept their intellectual pond full. We think this is the secret

of the greatness of all great preachers. It is unthinkable that a lazy man could, by any possibility, become a prince in the pulpit.

Just as Rockefeller, Carnegie, Henry Ford and Thomas Edison were all men of prodigious energy in their several fields, so must the preacher be in his, if he too, achieves success and worthily fills the place to which God has appointed him. Whenever we read a book we should have a pencil and pad to take references, also underscore important passages.

A young preacher in a college town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel of his father, an old and wise Christian worker, saying, "Father, I am hampered in my ministry in the pulpit I am now serving. If I cite any thing from geology, there is Prof. A—, a teacher of this science, right before me. If I use an illustration of Roman mythology, there is Prof. B— ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man who teaches that branch. What shall I do?" The sagacious old man replied, "Do not be discouraged, preach the gospel. They probably know very little of that."

## BAPTISM WITH THE HOLY GHOST

What is the object, or design in baptizing the soul of the believer? In other words, what does the baptism with the Holy Spirit do for the soul? In brief, why are we baptized? Here is where the whole question hinges. If we can answer it correctly we have solved the problem and unraveled the mystery. It is here that the meaning of the term baptize comes into special service. If baptize means to purify, then we are baptized with the Holy Ghost in order to be purified. The primary purpose, the chief design, the main object in baptizing us with the Holy Ghost is to purify us from all sin and to prepare us to glorify God and enjoy Him forever. It answers to the chief end for which we were created.

If we fail to recognize the purifying act of the divine baptism we have lost the keynote to the whole situation. What? Baptism without purification! What then becomes of the theory which holds that the chief design of the Holy Ghost baptism is power for service? Power without purity is a dangerous article. Taking purity out of baptism is playing the game of the higher

critic who takes the blood out of the atonement, the divine element out of Revelation, the infallibility out of inspiration, the supernatural out of religion and the personality out of the Holy Spirit. We do not add the content of purity to the term baptism. It is already there.

The immediate effect of the pentecostal baptism is heart purity; not merely in the negative, but also in the positive sense of the term. Purity and holiness are practically synonymous, but not strictly or technically so. Purity is the absence of something. Holiness fills the heart that is cleansed from all sin. The soul that is purified from all sin and full of the Holy Ghost is endowed with power for service. The church of the present day has practically accepted the doctrinal tenet that the baptism with the Holy Spirit is subsequent to regeneration. This is far from saying that all church members have the experience, for fully half of the twenty-one millions of church members in the United States are not even regenerated. But the doctrine of the baptism with the Holy Spirit for consecrated believers has won out and would be put down as one of the general tenets of Christianity by any accurate church historian.

But remember baptize means to purify. The greatest thing accomplished for the one hundred and twenty on the day of Pentecost was their purification. John the Baptist said Christ would baptize with the Holy Ghost and with fire. True enough the fire fell and was even visible on the day of Pentecost. It was a fiery, purifying baptism. Peter said their hearts were purified by faith on that occasion (Acts 15: 8, 9). He ought to know. He was there and experienced the blessing. The Holy Ghost was shed upon them (Acts 2: 33). This same shedding forth of the Holy Ghost in Romans 5: 5 imparted or shed abroad perfect love in the heart. Paul referring to the same work in Titus 3: 5, 6, says, "We are saved by the washing of regeneration and the renewing of the Holy Ghost which was shed on us abundantly through Jesus Christ our Saviour."

Thus the work of the Spirit on the day of Pentecost effected a great change in the moral nature of the disciples. Certainly the Pentecostal baptism with the Holy Ghost was more than power for service. That it gave power for service no one will deny. But without controversy purity was the paramount issue on that memorable day. Now in keeping with this thought are the remarkable words of the noted

Methodist pioneer, Bishop Asbury, "O purity; it is heaven below to feel all sin removed!"

The baptism in the sixth chapter of Romans is evidently the baptism with the Holy Ghost. For it does that which water baptism cannot do. It saves from all sin, crucifies and destroys the old man and makes us one with Christ. If baptism removes the "old man" of sin, then, in keeping with the definition of the term, it must purify the soul. The soul is never entirely purified till the "old man" of sin is removed. The crucifixion and destruction of the "old man" is connected with the baptism that unifies us with Christ. Hence the baptism, true to its nature, purifies the soul of the believer from the remains of sin.

#### THE ESSENTIALS OF POWER

There is perhaps no subject upon which there is less clear thinking than upon that of "power." What does it mean when the scripture says, "Ye shall receive power, the Holy Ghost having come upon you"? Perhaps the majority think of this as something quite spectacular, more or less connected with gifts of healing and with power to work physical miracles. And in practically everyone's conception there seems to be a large element of emotional content. The average person is more likely to describe a noisy, boisterous person as having "power."

We offer the following notes of an address given in a Chicago convention some time ago, as worthy of consideration:

1. This power is something for our personal lives, and not for exploitation.

2. One of the provinces of this power is to enable us to overcome temptations incident to our lives.

3. Another province of this power is to enable us to overcome the circumstances which would hinder us from living useful lives.

4. And yet another province of this power is to enable us to discharge our obligations as ministers and witnesses.

We also quote the following from an editorial in the Preacher's Magazine, under the title "Sanctified Egotism":

"What is it in a preacher that makes him refer to his own work in terms of the superlative degree? He seems (to hear him tell it) to have held meetings only in the largest and best known churches. He seems to have preached principally

in the large cities. He seems to have been associated with the outstanding preachers of the century, and to have been a favorite on the largest campmeeting platforms. He seems to have been a wonderful drawing card in whatever pastorate he has held. In fact he seems to have been par excellence wherever he has gone. But what is it in him that makes him say so much about these matters and give such an outstanding impression about himself? If he was not sanctified, we could say this is pride or egotism. But as it is, what is it that makes him do what pride and egotism makes others do?"

The questioner was a preacher and it was a preacher who answered the questions. We are not vouching for the correctness of the answer, but not being willing to give any better, we are willing to append the answer which was given. For the preacher answered the other preacher by saying, "The thing that makes the sanctified preacher do and say as you describe is 'sanctified egotism,' yes that is it, 'sanctified egotism.'"

But we will add by the way of comment that we never feel quite comfortable in the presence of this "sanctified egotism," for we are uneasy all the time lest this egotism should backslide, as we cannot think that at best it is quite as deeply immersed in grace as it might be.

Everything visible on the day of Pentecost has been imitated. The devil has reproduced every sound and demonstration. We have met folks who sought for a demonstration of rushing wind and they declared (and I think they were sincere) that there were rushing winds that swept over them as real as "Pentecost." Then there were the folks who sought "fire," and declared that balls of fire fell on them and they would chase the fire across the hall; it was real to them. Then the "Tongues folks" seek for tongues as an evidence and they receive what they call their "baptism." They speak in a gibberish of some kind and many of them are sincere in it all.

But there is one thing about Pentecost that the devil cannot imitate and that is a "pure heart." Heart purity may be sought and obtained without any outward show or demonstration. The soul that seeks and has not been directed right in this seeking may have palmed off on them some outward sign instead of an inward work. So the power needed is not to heal the sick, speak in tongues, but to live a holy life, keeping unspotted from the world.

#### SIN'S SOPHISTICATION

Lessons from the Life of Herod

By ROY L. HOLLENBACK

There are four men who carry the name "Herod" in the Bible, and all of them were brutal and bloody. The one of whom I wish to speak is Herod Antipas, before whom both Jesus and John appeared in judgment.

Herod's light disdaining of Christ and mocking Him as some cheap magician shows the extent to which a soul can go from serious considerations of his need when he rejects the light of truth. Let us notice, in the case of Herod,

I. HIS CONTACT WITH JOHN THE BAPTIST. He was, as it were, an Ahab; his wife a Jezebel; and John was to them an Elijah. John rebuked his shameful repudiation of his wife and his marriage to the wife of his half-brother. Note the reactions of Herod's spirit to these brave words of John:

1. "Herod feared John, knowing he was a just man and a holy." Sin does fear holiness, even though it may outwardly repudiate it. While he possibly feigned hatred, he had respect for John's truth and bravery.

2. "And kept him safe." That is, kept him safe from the attempts of Herodias to do him violence.

3. "When he heard him he was perplexed." When he heard John speak, he was tossed to and fro between conflicting desires. With the Spirit of God drawing him through the words of the prophet, and the honeyed kisses of the temptress at his side pulling the other way, Herod was tossed to and fro. He veered to lust then to purity.

a. Many a man is like this—afraid to be totally sinful and risk his soul to hell, but yet is not resolute enough to cast sin off.

b. Herod suffered this perplexity because he lacked the manhood to say to Herodias, "You pack your trunk and go!"

c. He heard John gladly, but he did not respond to the truth. He acted as if he thought his sin was atoned for by his giving to the truth a mental assent.

II. THE SIN WHICH HE WOULD NOT ABANDON EVENTUALLY TRAPPED HIM. It is impossible for a soul to remain constantly in the state of indecision toward right and wrong. It must either cast sin aside quickly, or yield to it soon. And it is true that if the small admonitions of conscience are not heeded, you will sink to depths of sin beyond anything you ever dreamed.

1. The crisis of decision came when Salome danced before him. There, under the intoxication of this lustful orgy, he made a silly promise before a crowd of spectators. And Herodias was

not asleep to the opportunity to spring the trap. How sorry Herod was for those silly words. He wanted not to carry them out. His conscience remonstrated. But he succeeded in sophisticating conscience; reasoning, "I have given my word, and I must not be false. But I can kill a prophet of God!" Such sophistication reminds us of the tribe of cannibals who raided a village and killed a few men for meat, but became desperately conscience smitten when they discovered they were eating their victims on Friday!

2. After he had obeyed Herodias' devilish request, I supposed he saved his conscience by saying, "It was not I! It was Herodias! She is to blame!" But, ah, when alone with his thoughts, the ghost of his crime taunted him, saying, "You're the bloody man! You killed him yourself!"

3. This murder of John illustrates another truth, that facile weakness is the parent of enormities.

He didn't want to kill John. He very much wanted to keep him alive. But he wasn't man enough to set his foot down and say, "There, I have said it! I don't want to ever hear another word about killing this man of God!"

We need to cultivate the habit of saying "No!" with real emphasis. We should be afraid of nothing but of offending our conscience and our God. Conclusion: Let us fear to dally with sin and conscience, lest we too be caught in its web, and come to a place of ultimate repudiation of Christ and gospel light.

Says William Arthur, "Suppose we saw an army sitting down before a granite fortress, and they told us they intended to batter it down? We might ask them, How? They point to a cannon-ball. Well, but there is no power in that. It is heavy, but not more than a hundredweight. If all the men in the army were to throw it, that would make no impression. They say, no, but look at the cannon. Well, but there is no power in that; it is a machine, and nothing more. But look at the powder. Well, there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powerless powder and this powerless ball are put into this powerless cannon; one spark of fire enters it, and then in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunderbolt which smites as if it had been sent from heaven. So it is with our church machinery. We have our instruments for pulling down the strongholds, but, oh, for the baptism with fire!"

### HINTS TO GROWING PREACHERS

By C. WARREN JONES

I. You want to succeed. Every one of you would like to be a success. If you are a young pastor, and success is to be a realization in your life, you will have to settle it that you are going to work and work hard. Many are the failures today and the only reason is laziness. The work of the ministry is no play game. It means long hours and hard work. You cannot declare for an eight hour day. The chances are you will have to make it a sixteen hour day. Say good-bye to those blankets early in the morning. Get up with the sun. Spend the early hours in prayer and study. Keep away from that easy chair. Allow no one to disturb you. Work and then work some more. Do not worry about dying of overwork. You have a great calling and you must succeed and that means hard work.

II. Another element necessary to success is stickability. You must stick to your job. It takes time to do a good job. You can grow a mushroom in a day but it takes many years to develop an oak. You can throw up a hut in a day's time but it takes years to build a modern sky-scraper. You can go to a new church and work and probably have a revival meeting the first year and see a small growth in the work. That is good. However, if you desire to build something that will endure, it will take time. If you want to do a lasting work, make a large circle of friends, and leave your imprint on the community you will have to stick with it for years. You will have to stick when you are pulling the heavy grades, stick when the sun refuses to shine, and stick when seemingly you are not making any progress. Do not take the work by the day, but take it by the job. Stick until God tells you that your job is done.

III. Use a little judgment. Do not hang around and get in a jam and divide your church. Leave a divided church once and you are seriously hurt. Allow this thing to happen twice and you are ruined. A unanimous recall is not always proof of a united church. Occasionally the opposition is courteous enough to remain at home when the vote is taken. If there is a third blessing, it is common sense. If God has given it to us, we should use it. The Lord will help us if He gets a chance.

### THE MISSIONARY MESSAGE A BOON TO ALL THE CHURCH

By J. I. MOORE

All human activity is under the control of natural fundamental laws. By this we mean certain conditions that promote certain activities. The social world must function for the promotion of human pleasure. One cannot remain indifferent to his fellows and hope to share in the comforts and pleasures of society. There must be personal activity and response to the opportunities offered for personal acquaintance and fellowship. The educational world cannot rest on its findings of today, but must ever explore new fields for the expanse and interest of an advancing intellect. The business world must be ever ready to take on new lines and methods in keeping with material developments, else the factory spindles cease to hum and the shop doors shall be closed, and the whole relegated to the hall of antiques. The church program does not differ in this regard. Self-preservation is not sufficient. We must be aggressive. Israel true to God and in conquest was always safe, but once inside the city walls with closed gates in self-defense she was doomed.

We are not sent to defend the gospel but to proclaim it, and it will defend itself and us. Jesus came not to be ministered unto, but to minister to us, and as He is so are we in this world. How fitting then His commission to us, "Go ye into all the world and preach the gospel."

The missionary message is the expression of a vitally living organism. A lack of this expression indicates the spiritual condition of such organism. Quoting from the writings of T. H. Nelson we read, "The drunkard's home is the fruits of the drunkard's spirit. The sober, industrious man's surroundings reflect the spirit of the owner. Heathen conditions exist only where a heathen spirit pre-existed. The physical appearance in a slum district of any city is an exact visible counterpart of the spirit of its inhabitants. A broad revival of religion among sinners can only follow a revival in the spirit of the church."

All true life seeks for expansion without which it will perish. All that pertains to God is ever increasing. The telescope is constantly discovering new stars; and why not, since there is unlimited space and God has unbounded resources. Our message is not new wine in old bottles that must break with the expansion of its own internal energy, but new wine in new bottles, vital, plastic, inviting, palatable. Our message is the heaven of hope working itself into the whole lump; the mustard seed of truth growing to a great tree, up into God's great sunshine; seed in

good soil making possible the harvest of thirty, sixty or a hundredfold.

Aside from the general vitalizing spirit of the missionary message, it is also a boon to some of the essential graces of the church of which we mention a few.

#### I. THE GRACE OF LOVE

Love is the mainspring of all piety, the fountain of all purity, the first cause of all true benevolence. While love is the one perfect expression of the Godhead; yet, allowed to remain inactive becomes cold and stagnant. God being the very essence of love, yea, love itself, and although we had lien among the pots, and were worthy of death (Psa. 68: 13), yet (and I speak reverently), God could not retain that pure, fervent love without making possible the recording of John 3: 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," for how is love better expressed than in sacrifice.

#### II. THE GRACE OF PRAYER, THE PRODUCT OF TRUE LOVE

True prayer dwells but little upon the ego as made clear in the statement of Jesus concerning the Pharisee and publican praying in the temple, neither will we be heard if our prayer is selfish, for James says, "We ask and receive not because we ask amiss that we may consume it upon our desires."

One is not praying really until he has gone beyond his own personal interests. Let us notice some examples. Abraham praying for Lot (Gen. 18). "Wilt thou also destroy the righteous with the wicked?" And Moses praying for Israel (Ex. 32: 32). "Yet now if thou wilt forgive their sin;—and if not, blot me I pray thee out of thy book." It is not easy to really pray so far as the physical is concerned, yet, it is a joy to the heart filled with divine love.

The proper exercise of this grace leads to the third which is faith, the product of love and prayer.

Faith is a spontaneity which produces vision. Some years ago while trying to enlist all the pastors of holiness churches in the city of our pastorate in a great union holiness campaign, we called in the early morning at the home of one of our brother pastors, arriving at the time of the morning prayers. Located in a city of some thirty thousand souls his place of worship was a house about 25 x 35 feet, having been in use perhaps twenty-five or thirty years. After waiting some fifteen or twenty minutes while the good man lifted each of his little flock before the Lord; calling each by name and making special request lest they be swallowed up, we were surprised on presentation of our proposi-

tion to hear him say no. Living faith says with the prophet Isaiah, chapter 54, verses 2 and 3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left."

#### IV. EXPECTANCY, A COMBINATION OF LOVE, PRAYER AND FAITH.

This may not be a biblical statement, yet it expresses a biblical proposition, inspirational to the soul. This is expressed in the second epistle of Peter, chapter one, verses 8 and 9, which reads, "Whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith." Having fully exercised the graces of love, faith and prayer we fully expect results. Larger mission fields abroad. New and larger churches in the homeland. Deeper spirituality, fewer backsliders, ready finance, indeed a living, growing, shining, rejoicing church, serving and waiting for the return of her Lord and a full and complete reward.

### THE EARMARKS OF A SUCCESSFUL PASTOR

By W. B. WALKER

**A**N EARMARK is a mark of identification. The earmark of old was the mark that the owner placed upon his animals for identification. It is our colossal task to point out some of the outstanding marks of a successful pastor. It is not my desire to have you look upon this poor scribe as an example of pronounced success. For I feel that my success has been meager, and I feel unworthy to consider a subject of such vital importance. However, if you will bear with me, I shall endeavor to give my ideal of a successful pastor.

The first earmark of a successful pastor is a definite call to the pastorate. Paul says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4: 11). A preacher should be settled as to whether he should be a pastor or an evangelist. The preacher that is not quite sure as to which of the two God has called him, will be numbered among those ministers who are constantly changing from the one to the other. Happy is the preacher that finds his place and then puts forth every effort possible to make a success of it. The minister who is frequently changing from the pastorate to the evangelistic

field, and from the field of evangelism to the pastorate will not succeed in either. Any pastor ought to be able to conduct a successful revival meeting. There are a number of good evangelists who would not consider the pastorate of a church under any condition. Most of the strong churches want a man for pastor who is tested and tried by years of toil and experience in that phase of God's work. We should forever settle this matter with God, and then patiently stand by our decision. Beware of the revivalist who is free to inform your congregation that he is open for the pastorate of a church.

The second earmark of a successful pastor is deep spirituality. Paul says in the book of Galatians, "Ye which are spiritual." Again he says, "But, he that is spiritual" (1 Cor. 2: 15). The pastor who goes forth in this fallen and shattered world without a good stock of spirituality will not succeed.

1. If we are to be spiritual, we must be men of prayer. Wesley spent hours in prayer each day. Our blessed Master spent hours of patient waiting before His Father daily. If we are to be like Him we must spend hours of waiting in His sacred presence. We should be men of prayer. We should be examples of prayer.

2. We must be men who are filled with the Spirit. A Spirit-filled person is easily entreated. The successful man will keep his sword well oiled with the Spirit. His sword will cut and pierce to the heart, but it will also apply the healing oil. The letter killeth, but the Spirit giveth life. Many a preacher preaches the truth, but even the truth alone will not break the heart of a soul and lead him to Jesus. The truth must be preached, but it must have the unction of the Spirit.

3. Then if we are to be genuinely spiritual, we must not be hard to get along with. The preacher that is hard to get along with will soon be out of a job. There come times in the work of the pastor when he is forced to surrender his plans. He will not have to surrender his convictions, but some of his plans will be smashed. In our great work we have to relieve the strain at times. You can tighten a violin string until it breaks. You can also pull on one string in your church until it breaks. The preacher is to be congratulated who knows when to relieve the strain. No preacher will succeed as a pastor who cannot stand to see his plans set aside. Many a good man has failed because he did not know

how to meet opposition. There should be the same sweet spirit of Christ in the preacher when he faces opposition as when everyone is pulling for him.

The third earmark of a true shepherd is the striving to be a strong and logical preacher of the gospel. All successful pastors are not strong preachers, but this should be no excuse for being a poor preacher. If a man is successful in the work and yet is not a strong preacher, he would be much more successful if he were a strong preacher. The pastor who is a strong preacher has many advantages over the other type. Members do not like to apologize for their pastor's poor preaching ability. The pastorate is the proper place to develop strong preachers. If a pastor is a strong preacher and a sweet spirited man, it will atone for many other deficiencies that he may have. A church will gladly forgive their preacher of some things if he will only give them mighty Holy Ghost messages on the Sabbath. This does not mean that a pastor will neglect any of his duties to make a good preacher. The temptation that confronts a strong preacher in the pastorate is to depend on his preaching ability to put him over, and sadly neglect the pastoral side of his work. And the temptation that faces the ordinary preacher is to neglect his study and depend upon his visiting and mixing with the people for his success.

A fourth mark of efficiency in the work of the pastorate is to be a "good mixer." This is the expression that has been coined by the churches. The preacher that would succeed must share his people's sorrows, help bear their burdens, and rejoice over their prosperity. A pastor must be a good visitor. He will learn more about human nature and the application of psychology from visiting among his people than by reading books on applied psychology. One great man said, "A house going minister makes a church going people." How can a pastor know the real needs of his people without visiting them?

To know how to wisely go in and out before the business men and the preachers of your town or city is earmark number five. It is criminal for a pastor to live in seclusion. A preacher should enter every open door. He should conduct high school assemblies where he has the opportunity. It is a good thing to attend revivals conducted by other churches. There are some pastors who are very negligent about announcing their Sunday services in the daily pa-

pers. We should make it a point to get acquainted with the newspaper men. Often there are members of our church from other places that come through our town, and would like to attend our Sunday services, but cannot locate our church. We should use the printer's ink freely. Let the people know your church is in town. Be a good advertiser.

Then in connection with going before the people of the town or the city where we live, we should be careful and prompt with our financial obligations. Many a preacher has been defeated because he neglected his obligations. "Owe no man" is Paul's advice. The secret of it all is to learn how to live within your income. If your living expenses amount to more than your weekly income, then your income must be increased or your overhead cut. There is absolutely no excuse for a preacher to leave a lot of debts everywhere he goes.

A sixth earmark of a successful pastor is to be loyal to his church.

1. He should be loyal to its doctrines. Do not get the idea that people will not listen to well-prepared doctrinal preaching. We have too little of this type of preaching today. Humanity is trying to get away from anything that will cause it to think seriously.

2. We must be loyal to our God-appointed leaders. The greatest nations of all history had their leaders. Every great business concern has its leaders. Every vessel at sea has a captain. So the church is no exception to this rule. We have our General Superintendents, our faithful District Superintendents, and our connectional officers. We must be sold on our program.

3. There must be absolute loyalty to the program of the church. In being loyal to the program of the church, we must (1) be loyal to its local obligations. If you preach tithing to your people, be sure that you tithe yourself. Do not preach anything to your people that you do not practice yourself. If you preach on loyalty, be loyal yourself.

(2) There must be loyalty also to the district interests. We should look after the interests of the district to which we belong. There should be loyal co-operation with the District Superintendent's program. We had a mighty good man in the district where I labored once who took no part in the work of the district. He never attended Christian worker's conventions. You

could find him within the bounds of his own field of labor, but nowhere else. Our church is built on connectionalism. We are not a local organization altogether, but we are a glorious body of blood-washed pilgrims, with only one program—the salvation of the lost, the entire sanctification of believers, and the establishing of our people in the grace of God. Therefore, when a person joins a local church in our beloved Zion, he joins the whole movement. He becomes a member of a worldwide movement. With us every local church is a blessed unit in the great movement that is spreading its wings everywhere. Hence, we must support our district interest with as much enthusiasm as we do our local organization.

(3) Again, I remind you that we must be loyal to the general claims of the great movement to which we belong. There are three aspects to our budget, namely, local, district and general. Some pastors seem to have time to waste on tabernacle movements. Those movements have been making great headway during the last five years. When tabernacle movements have closed their doors, the great Church of God will still beckon down-trodden humanity to come. The doors of the Church will never close, nor fail to call bleeding, footsore and broken-hearted humanity to come. When independent movements have ceased to function the great Church will still stand as a beacon light to weary travelers. When the leaders of tabernacle movements have passed on their works will not last, for it is built on sandy foundations.

(4) This leads me to say in the next place, to build your work into the movement and not around your own personality. It is true that you must have the confidence of the people before you can win them to our Christ, but do not build them around yourself. If you build your work around yourself, then when you are gone the work goes down, simply because you left a condition that no man could build upon. There are a few men of this type, and beware to follow men of this trend of mind. The simple plan is to build the people that you have won to the Lord around the Son of God, and into the great movement to which you belong.

The man who is not in sympathy with our program will soon be out of a job, and he caused it all himself. He that would have the church feed his family, clothe his children, and furnish a shelter from the dampening rains of

time, should be loyal to its program. We are too near the end of the age to get off on some side switch of this great religious system. The times demand that we stay on the main line with a full capacity of steam, with our headlight undimmed and the throttle on the engine open full.

It is important to indoctrinate the people. It is one thing to get them saved and sanctified and into the church, but it is still another thing to develop them in Christian character. Sometimes we are making as much progress when the members are being built up and strengthened and fortified against the enemy as when souls are praying through. The most of us know from experience that it is as difficult to keep people saved as it is to get them saved.

(5) But there is another important matter that we should consider before leaving this division of our subject. To be a successful pastor we must be tremendously interested in the work of the Sunday school and the work of the young people. Some preachers of age and ripe experience are wondering why they are not fitting into the program now as in former years. The reason is on the surface, and anybody can see it. They are only relics of the past. They have failed to keep step with this rapidly marching army. The preacher that fails to be a booster for the Sunday school will soon be a back number. The Church of tomorrow depends upon the Sunday school of today. If we were to blot out our Sunday schools and the work of our young people, we would absolutely have no church of tomorrow.

But there is a great danger confronting us here. The Sunday school is not the grand end to which we are pressing. To have a large Sunday school is not the end of the program. This is not the end of Christian endeavor. The Sunday school is only a means to the end. If we get the crowds and fail to bring them to Jesus, we have failed. There is nothing that will take the place of the gospel. One very splendid pastor is making a sad mistake, and will finally fail, I fear, because he is seemingly substituting the Sunday school for the preaching of the gospel. If these throngs that flock to our Sunday schools do not hear the gospel we have failed in reaching them. They must be won to Christ.

The seventh earmark to which I call your attention is that of evangelism. If we would put over a program that will last, we must be in-

tensely evangelistic. We must go in for mighty revivals.

The clock on the city hall had struck twelve o'clock. The inhabitants of the city were in slumber land. On the evening before the sky was clear, with no sign of an approaching storm. Yonder in the west rises a dark and angry cloud that threatens the slumbering people. The low and muttering thunders tell of a coming cyclone. Across the dark face of the cloud flashes zigzag lightning that has been commissioned as a grim messenger of destruction. Without an angel of mercy death is inevitable. Is there no messenger to arouse this slumbering people? Hark! I hear the sound of a whistle. Immediately the inhabitants arise and hasten to places of security. Thus the people are saved from a tragical end. Thanks to the man who blew the whistle that saved the people of this city from destruction.

The angry clouds of God's wrath are looming in yonder sky. The world sleeps on, seemingly unconscious of its awful danger. On every hand we hear the piercing cry of the lost. Everywhere there is dissatisfaction and unrest. Men's hearts failing them for fear. The tribulation of the Bible is about to break upon this sin-cursed world. Men are fearfully looking into the tomorrows. There is a spirit of expectancy in the very air we breathe. On every lip is the sad wail of disappointment and fear. Nearly sixteen millions of unemployed men are looking into the future with dreadful forebodings.

The clock of opportunity has struck twelve for the Church of the Nazarene. Men are sick and disgusted with mere form and ceremonies. No people ever had a greater opportunity to preach a glorious gospel than the Nazarene people of this age. The century is ours. But along with opportunity, comes responsibility. A vision of the world's needs produces a tremendous responsibility. Sixty-five millions of people in America that have never been reached with a gospel message. There are twenty-five millions of young people under twenty-five years of age who have not been touched with the gospel. Shall we permit the indifference of the times to so influence us that we become indifferent about men's souls? Shall we sit idly by and let them go down to destruction? Shall we cease to fight? Oh, that we shall not fail God in the time of the end! The fields are white unto harvest. We must gather in the sheaves. May God's richest and choicest blessings rest upon everyone of you.

### MR. GANDHI'S RELIGION

By L. S. TRACY (Missionary)

Many things have been written in American papers about Mr. Gandhi's religious beliefs, some of which have been ridiculous. He has even been called "the world's truest and greatest Christian." The following extracts from his own writings and speeches show that he does not claim to be more than a modern Hindu of the eclectic type.

"I cannot set him (Christ) on a solitary throne because I believe God has been incarnate again and again."

"I am a reformer through and through. But my zeal never takes me to the rejection of any of the essential things of Hinduism."

"In it (Hinduism) there is room for the worship of all the prophets of the world."

"Cow protection is an article of faith in Hinduism. Apart from its religious sanctity it is an unobscuring creed. I would not kill a human being for protecting a cow, as I will not kill a cow for saving a human life, be it ever so precious."

"I do not believe in idol worship. . . . But I think that idol worship is part of human nature. I do not consider idol worship a sin."

"I know He (God) has no evil himself; and yet if there is evil, He is the author of it, and yet untouched by it."

"If instead of confining themselves purely to humanitarian work such as education, medical service to the poor and the like, they (missionaries) would use these activities of theirs for proselytizing, I would certainly like them to withdraw."

"I am but a seeker after truth. . . . But I admit that I have not yet found it."

"As my contact with real Christians . . . increased I saw that the Sermon on the Mount was the whole of Christianity for him who wanted to live a Christian life. It is that sermon which has endeared Jesus to me. I may say that I have never been interested in a historical Jesus. I should not care if it were proved by someone that the man called Jesus never lived, and that which was narrated in the Gospels were a figment of the writer's imagination. For the Sermon on the Mount would still be true for me."

"I feel that I adore the same Father though in a different form. I may not adore Him as 'God.' To me that name makes no appeal, but when I think of Him as Rama, He thrills me. To think of God as 'God' does not fire me as the name

Rama does. There is all the poetry in it. I know that my forefathers have known him as Rama. They have been uplifted for Rama, and when I take the name of Rama I arise with the same energy. It would not be possible for me to use the name of 'God' as it is written in the Bible. It is so contrary to experience. I should not be attracted. I should not be lifted to the truth. Therefore my whole soul rejects the teaching that Rama is not my God."

Quotations like these might be multiplied indefinitely, but these are enough to show clearly that Mr. Gandhi is a firm believer in the loose pantheistic syncretism so popular with modern Hindus.

BULDANA, INDIA.

In order to maintain attention, avoid being too long. An old preacher used to say to a young man who preached an hour, "My dear friend, I do not care what else you preach about, but I wish you would always preach about forty minutes." We ought seldom to go beyond that—forty minutes, or say three-quarters of an hour. If a fellow cannot say all he has to say in that time, when will he say it? But somebody said he liked "to do justice to his subject." Well, but bought he not to do justice to his people? If you ask me how you may shorten your sermons, I should say, study them better. Spend more time in the study and you will need less in the pulpit. We are generally longest when we have least to say.—C. H. SPURGEON.

"Byron wrote before he died:

My days are in the yellow leaf,  
The fruit, the flower of life, is gone,  
The worm, the canker and the grief  
Are mine alone!"

"Paul wrote just before he died:

I have fought a good fight,  
I have finished my course,  
I have kept the faith;  
henceforth there is laid up for me a crown of righteousness."

Satan hath three titles given in the Scriptures, setting forth his malignity against the Church of God: a dragon, to denote his malice; a serpent, to denote his subtlety; and a lion, to denote his strength.—E. REYNOLDS.