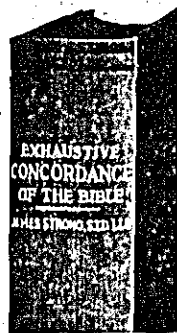


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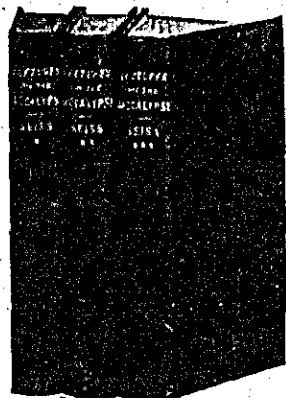


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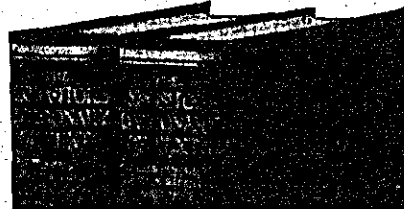
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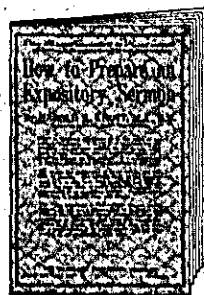
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**—The—
Preacher's Magazine**

J. B. Chapman, D. D.
Editor

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THE PREACHER AND THE SUNDAY SCHOOL

By THE EDITOR

SOME weeks ago a pastor over in Ohio asked us to find out how pastors go about it to make a success of their Sunday schools. We have made some attempt along this line and the results are recorded in a number of articles in this issue of the Preacher's Magazine. Those accustomed to the air of professionalism which usually marks the writings of Sunday school experts will find something different. These pastors are Sunday school enthusiasts, but their interest is practical and they write from that larger and more general point of view which I think we can all appreciate.

As a means of reaching out to those who are not members of the church and who are not definitely interested in spiritual things there has as yet no means arisen which is equal to the Sunday school. Of course there are those who make the mistake of making the Sunday school the end within itself, and there are those who make the Sunday school such a rigid institution that it practically parallels the church. But the average pastor is interested in the Sunday school as a means of helping on the whole program of the church. It serves this purpose first of all by furnishing contacts. It is just a little embarrassing for a modest preacher to go about urging people to come and hear him preach. But it is quite consistent for him to urge people to come and join a Sunday school class. Then the Sunday school offers the very best opportunity for laymen to contribute something to the program of spreading the gospel, and it thus becomes a splendid means for keeping the church spiritual; for you know it is easier for busy people to pray and read their Bibles and enjoy their religion than for those who do not have anything to do.

But it is not necessary for me to speak at length of the benefits of the Sunday school—we are all already fixed on this point. We want to know how to go about making the Sunday school a fuller success. I think the articles which we are herewith presenting will give ideas which are capable of application in any place. I have just been noticing of late how inclined we are to explain every man's success by reference to his environment. If he has a large Sunday school, we say, "Oh, yes, he is in a community where there

are many children, and that is why." If he has revivals, we say, "Oh, yes, the people with whom he works have a fine old Methodist background." If he gets along with his finances, we say, "Oh, yes, his people are salaried people and wage earners and they get their pay regularly." But I have come to look upon this tendency as a reprehensible thing. It is the birthplace of alibi and the source of apology for our own failure. Better that we should say, "What men have done and are doing; men may do." If one preacher has built up the church of God another may do it too. If certain methods have contributed to the success of one they may also help another.

But let us remember that no task is too small, and no work is insignificant, if it helps win men to God. The biggest and best soul winners in the land have time for the Sunday school. And even if one's preaching suffers a little perhaps the increased congregations will compensate. In other words, if it is a choice between preaching well to a few Jerusalem saints or preaching not quite so well to a well filled house, perhaps it were better to have the listeners.

This Sunday school age has affected everything in the line of church work. The big problem with the church building now is not the auditorium, but accommodations for the Sunday school. But it is a wise preacher who can adapt himself and his methods to the demands of his day; so I am glad that so many of our preachers are studying the Sunday school and seeking to build it and to build by means of it.

DEVOTIONAL

THE GREAT SAVIOR AND GREAT SALVATION

By A. M. HILLS

BUT he, because he abideth forever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. For such a high priest became us, *holy, guiltless, undefiled separated from sinners, and made higher than the heavens*" (Heb. 7:24-26, R. V.).

"Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, . . . and having a great priest over the house of God; let us draw near with a true heart in fulness of faith" (Heb. 10:19-22, R. V.).

A female preacher of rare ability in England begins a sermon on this text in this unique way: "It is important to note the '*wherefores*' and '*therefores*' of the New Testament! Briefly the argument of the Epistle is this: Christ is better (greater) than angels by His nature—His deity and humanity; better (greater) than Moses by His sonship; greater than Joshua by the perfection of His work; greater than Aaron by His spotless, eternal, unchangeable, priesthood; wherefore His power of saving is complete. Therefore, chapter 10:19-22, we ought to be better and draw near and have boldness to enter into the holiest by the blood of Jesus." Wherefore! Therefore!

As an appropriate and effective introduction to a sermon that has seldom been surpassed in the

annals of preaching. Do not tell me that women cannot and ought not to preach, "The Lord giveth the word. The women that publish the tidings are a great host" (Psalm 68:11, R. V.).

The phrase in the text "to the uttermost" is peculiar. The Greek, *eis to panteles*, occurs only twice in the New Testament and nowhere else, scholars have told us, in all the Greek language, unless the late papyri discoveries prove otherwise. It has been said that St. Paul, with all his education did not know any word that would adequately express his conception of the mighty power of Jesus to save, so he coined this phrase. And this is what scholars say about it:

The blessed commentator Dr. Henry Cowles writes, "Because Jesus lives forever, He has a priesthood which never need pass—never shall pass, into other hands. He is able to save to the uttermost—always ready, always there, always competent to save all those who accept His mediation and come to God through Him, since He ever liveth to make intercession. The best men in Aaron's line must die. The office might be temporarily vacant, and sometimes very poorly filled; but no contingencies of such sort can ever impair the glorious perfection of this perpetual priesthood. Such a great High Priest every way befits us; is adapted to our case and to all our wants."

Lange says, "Uttermost" means, completely, unto perfection. The reference is not to His saving *always* or forever but to His saving *completely*."

Albert Barnes says, "'To the uttermost' does not mean simply 'forever,' but that Christ has power to save us so that our salvation shall be *complete*. He does not abandon the work midway; He does not begin a work that He is unable to finish."

Dean Alford says, "Some take this to refer to *time*; He is able to save forever! But this is not the usage of the word; it refers to *completeness*."

Bishop Westcott, the prince of English New Testament Greek scholars, says, "The salvation wrought by Christ reaches to the last element of man's nature and man's life. It means *completely, wholly, to the uttermost*."

Delitzsch: "It means perfectly; completely, to the very end, without necessarily any reference to *time*. Christ is able to save in every way, in all respects, unto the uttermost, so that every

want and need, in all its breadth, and depth is utterly done away."

Mahan: "This must mean salvation in every form and degree."

Dr. Adam Clarke: "He is able to save from the power, guilt, nature, and punishment of sin to all intents, degrees and purposes, and always, and in and through, all times, places, and circumstances. To be saved 'to the uttermost' means that sin shall neither have dominion over us, nor existence in us."

Glory! That is the voice of Greek scholarship. How much better it sounds than the superficial twaddle taught at Keswick about *suppression* and the necessity of *indwelling sin* till the last breath of life! Bless God for the radical teaching of the Bible, and the gift of the Son of God for a Savior who can *really, actually, save*."

"Here, then, is a salvation so great, so magnificent, so far-reaching, so complete, that it requires the strongest expressions of language which scholars can command to describe it."

Someone might exclaim, "It is too good to be true!" But it is more rational to exclaim, "It is too good *not* to be true!" For we are talking about a salvation planned in heaven, that is the only measure of the *infinite love of God*, and was bought by the blood of His only begotten Son.

I. A lesser salvation would be a reflection on God's character. Think of a God, "glorious in holiness," before whom angelic hosts bow in reverence with veiled faces and cry: "Holy! holy! holy! is Jehovah of hosts!" till the foundations of heaven tremble; think of such a God palliating sin and dealing with it by any trifling, superficial measures! Indeed! it is highly improbable, after the fall, that He would have allowed our fallen race to be propagated at all, if He had not provided for it a complete recovery of holiness. Infinite wisdom compelled Him to devise a plan that would bring a complete healing for the loathesome malady of sin.

There is nothing that has caused God such trouble and infinite heartache as sin. It has occasioned a vast gulf stream of woe which will roll on and on across His universe forever! It cannot be trifled with. Any effective remedy must be thorough and radical. If God can save any moral beings with their co-operation, He must. Infinite love and compassion cannot do otherwise. But He must save them *from sin* and

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not in sin. He must make them holy like Himself.

2. An inferior salvation would be out of harmony with His work. "Ascribe greatness unto our God: . . . his work is perfect" (Deut 32:3, 4). "And God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). Superlative praise for superlative wisdom to bestow.

Now, shall God, a moral and spiritual Being, make perfect insects, and perfect birds and perfect beasts, and perfect fish, just adapted to their several elements, and create perfect trees, and perfect flowers, and perfect skies, and perfect planets and stars and suns with orbits and motions adjusted to each other with infinite exactness and precision, the waters measured, and the dust weighed in a balance, and then shall this infinitely wise, and good, and omnipotent God create moral beings in His own moral image and likeness, and launch them on an eternal career of joy or suffering, and not make a perfect provision for their eternal well-being? It is unthinkable! His perfection in nature will be matched by the perfection of His grace which will make possible a complete salvation and meet every need of our souls.

II. And what are our needs?

1. We have all doubtless committed a multitude of voluntary transgressions against the known laws of God. And those sins must be put under the blood before we can be at peace either with our own conscience or with our Lawgiver. This is a known fact of universal human nature. We need no Bible to teach us that. Every missionary informs us that every heathen knows that, even though he never saw a Bible. Every adult heathen is carrying the crushing burden of conscious guilt from which he needs deliverance by an atoning Savior.

2. But even the forgiveness of actual sins is not enough. Our moral natures further need deliverance from the deranged tendency to sin. God's sad complaint against ancient Israel was, "My people are bent to backsliding!" It was that debasing proclivity to turn away from the service of God to degrading idolatry that in the end destroyed the nation. This insane relish for sin was born in each of us—a relic of the fall; and from this evil disposition we also sorely need deliverance.

For it is this sin principle, this appetite for evil, this innate estrangement of heart from God

(4)

that keeps the stream of evil deeds forever flowing.

St. Paul says, "This mind of the flesh [or depravity] is enmity against God; for it is not subject to the law of God, neither indeed can it be." It is a child of the devil, and hates God, and hates everything Godlike in you. It cannot be educated or refined or made to behave itself: "And they that are in this carnality cannot please God." And this is precisely why God is compelled to deal with this twofold kind of sin with a twofold remedy. He wants His children to be not only forgiven their sins, but cleansed from their moral corruption, so that they can be pleasing to Him, and fit to dwell with Him in His holy heaven forever.

III. This matchless uttermost salvation is for all of God's children now.

1. Because our great High Priest—the Son of God, ever liveth to intercede for us. He was as much alive when our text was written as He ever was or ever can be. He prayed, then, and prays now.

2. Because the Son of God is omnipotent. Just before He ascended, He said to His followers, "All power hath been given to me in heaven and on earth" (Matt. 28:18, R. V.). Then if He could not "save to the uttermost when the text was written . . . there is not the slightest evidence that He ever will be able to do it. He had all the power there was then. WHEREFORE because this omnipotent Son of God lives and intercedes for this uttermost salvation for all that draw near unto God through Him THEREFORE let us draw near with a true heart in fullness of faith."

Remember, God does not force this precious gift upon anybody; but if you want it bad enough to draw near and touch the hem of His garment, come on, and get an uttermost healing.

O you that have struggled and failed and are at the end of your own resources, you draw near! O you who are sick of sin, and hate it, and want to be rid of it forever, you draw to this "uttermost Savior."

O worn and weary soul, fainting in weakness, you draw near and faint at the feet of everlasting strength. "He is able" to give you uttermost victory.

O you who have hungered for righteousness and felt as if you would rather die than fail of

the blessing, you, too, draw nigh, "the Bread of Heaven" is waiting, for you, to "feed you till you want no more."

All ye who thirst for the sanctification that fits for heaven, you with a true heart draw near, yielding yourself wholly to God, come casting

yourself at His feet for Christ to have you, and use you, body, and soul and spirit forever.

All of you draw near in fullness, of faith, that the blood of Jesus can "cleanse you from all sin," and that He will apply it now to your waiting hearts.

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By BASIL W. MILLER.

Chapter Four. An Analysis of Wesley's Doctrine

I. DISTINCTION BETWEEN JUSTIFYING FAITH AND THE WITNESS OF THE SPIRIT

AS has been noted in the history of the doctrine of assurance and in the study of the source of Wesley's doctrine, he made a distinction between justifying faith and the witness of the Spirit, or assurance of salvation. While he affirms that it is the common privilege of every believer he denies that it is of the essence of justifying faith. Assurance is not a part of saving faith, as Turrentin has so clearly pointed out, but it is a result of that faith. Justifying faith purchases salvation; while assurance comes after the process of redemption is finished.

On this subject Wesley says, "Is justifying faith a sense of pardon? *Negatur.* 1. Everyone is deeply concerned to understand this question well; but preachers most of all. 2. By justifying faith I mean that faith which whosoever hath it not is under the wrath and the curse of God. By a sense of pardon I mean a distinct explicit assurance that my sins are forgiven. I allow (1) that there is an explicit assurance; (2) that it is the common privilege of real Christians; (3) that it is the proper Christian faith which 'purifieth the heart' and 'overcometh the world.' But I cannot allow that justifying faith is such an assurance, or necessarily connected therewith. 3. Because if justifying faith necessarily implies such an explicit assurance of pardon, then everyone who has it not and everyone so long as he has it not is

under the wrath and the curse of God. But this supposition is contrary to Scripture as well as to experience. Contrary to Isa. 50:10 and Acts 10:34, 35. Again, the assertion 'justifying faith is a sense of pardon,' is contrary to reason: it is flatly absurd. For how can a sense of pardon be the condition of our receiving it?"¹

1. Here two distinct elements are set before us: justifying faith, and the sense of pardon, or assurance. Justifying faith, in Wesley's Arminian theology, is the approach to God: After the steps of repentance, and forsaking of sin, which lead up to conversion, have been taken, justifying faith believes that the work is accomplished, and that God freely forgives through the atonement of Christ. It is the means of obtaining justification in the sight of God, or adoption into the family of God. It is the first element, and when its work is accomplished it is no longer related to the process. Faith, Wesley describes as: "The only instrument of salvation is faith, that is, a sure trust and confidence that God both hath and will forgive our sins, that he hath accepted us again into his favor, for the merits of Christ's death and passion."² "Faith is the necessary condition of justification. Yes, and the only necessary condition thereof."³

2. The sense of pardon, as the second element, comes after justifying faith has purchased redemption. This assurance follows the act of justification. It may vary in strength, and constancy in different individuals, still it exists when one is a believer. Wesley would say that it does not always come immediately after one is pardoned,

¹ Works, XII, 109, 110.

² Sermons, Vol. I, p. 50.

³ Ibid., Vol. I, p. 51.

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but soon after it will be experienced. While it may follow immediately after, faith accepts forgiveness, and so soon after that one cannot distinguish the one act from the other, still it would be contrary to Wesley's theology to say that they are identical. On this score he is most positive.

As we have seen elsewhere in making this distinction he is following the statement of the Westminster Confession and Turrentin.

II. CALVINISTIC DOCTRINE OPPOSED TO THE WITNESS OF THE SPIRIT

Wesley's intense Arminianism made him feel the necessity of warning Calvinists of their doctrine of final assurance as being opposed to the witness of the Spirit, and hence to the Pauline dogma as expressed in Romans 8:15, 16. He felt that the theory of Calvinism limited the atonement to the elect, and in so doing it obstructed the doctrine of the witness of the Spirit. It must be remembered that during the time of Wesley the demarcation between Arminianism and Calvinism was definite. It was a choice between one or the other position. Men arranged themselves on sides as opposing armies. To us who live in an age when theological distinctions are rapidly disappearing, it is difficult to understand Wesley's antagonism to Calvinism.

"And as to you," writes Wesley, "who believe yourselves the elect of God, what is your happiness? I hope not a notion, a speculative belief; a bare opinion of any kind; but a feeling possessing of God's Spirit, wrought in you by the Holy Ghost, or the witness of God's Spirit with your spirit that you are a child of God. This otherwise termed 'the full assurance of faith,' is the true ground of Christian happiness. And it does indeed imply a full assurance that all your past sins are forgiven, and that you are now a child of God. But it does not necessarily imply a full assurance of your future perseverance. . . . Now this witness of the Spirit, experience shows to be much obstructed by this doctrine. . . . And I appeal to any of you who hold this doctrine, to say between God and your own hearts, whether you have not often a return of doubts and fears concerning your election or perseverance? If you ask, Who has not? I answer, very few of those what hold this doctrine—but many. . . . many of those who hold it not. . . . have enjoyed the uninterrupted witness of His Spirit, the continual light of His countenance, from the moment they

first believed, for many months or years to this day."¹

This is another way Wesley had of saying that the witness of the Spirit testified to one's present salvation, but not to his final perseverance. His theology contained no place for a belief in election or perseverance. He held that one could be genuinely converted, possess the definite witness of the Spirit, backslide, and finally lose his soul. Such views are contrary to the doctrine of Calvinism. For Wesley the atonement was unlimited, justifying faith, when the conditions were met, purchased redemption for all men. While the theory of Calvinism limited the atonement to the elect, which election assured one of final salvation. To him salvation was present, and not final, and the witness of the Spirit assured one of his immediate status before God, but not of his final perseverance.

III. WESLEY'S DEFINITION OF THE WITNESS OF THE SPIRIT

Wesley defines the testimony of God's Spirit as "an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God."² Let us note the distinctive elements entering into this witness.

1. It is an inward impression coming to the soul. As Luther would say it is a subjective experience coming to the soul. In clarifying this doctrine Pope says that this assurance is the "gift of the Holy Ghost, whose office is to bear witness to the conscience. . . ." This impression is infused dynamically upon the human consciousness. It comes directly from the Spirit, and is not produced through human instrumentalities. Wesley would deny that it is the result of psychological forces, which through a strong desire, or wish, end in a supposed testimony from the Spirit. It is supernatural in nature and origin.

2. It operates upon the human spirit, speaks to the conscience. It comes not as a vision, nor does it speak in audible tones. It effects nevertheless an unmistakable impression on the soul that God's Spirit is testifying.

3. It witnesses to a definite thing, of one's adoption as a child of God. This witness affirms,

¹ *Sermons*, Vol. I, p. 485.

² *Sermons*, Vol. I, p. 87.

³ Pope, *Compendium of Theology*, Vol. III, p. 115.

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according to Wesley, that one is loved of Jesus, that one's sins are blotted out, and that reconciliation has been effected between the sinner and God. Some writers, who accept Wesley's views on this point, would disagree with him as to the nature of the Spirit's witness, and would limit it to adoption as a child of God. For this is the limitation set by the text in Romans, on which the theory is builded.

IV. ASSURANCE OF SALVATION A JOINT WITNESS

Wesley interpreted the witness of the Spirit, or the assurance of salvation, or the assurance of faith, as often he called it, as consisting of the joint testimony of both the Holy Spirit and the witness of the human spirit. His sermons are so full of this that one or two quotations will suffice. He says:

"A second scriptural mark of those who are born of God is hope. . . . This hope, (termed in the epistle of the Hebrews, Chap. 10:22, and Chapter 6:11 . . . 'the full assurance of faith and the full assurance of hope,' expressions the best which our language can afford, though far weaker than those in the original), as described in Scripture, implied, first, the testimony of our own spirit or conscience, that we walk 'in simplicity and godly sincerity'; but secondly, and chiefly, the testimony of the Spirit of God 'bearing witness with,' or 'to our own spirit, that we are the children of God,' and if children, then heirs, heirs of God, and jointheirs with Christ!"¹

1. First we note the divine element in this witness. Throughout His writings, *Sermons*, *Journal*, and *Notes*, we find reference to this element. It is the Holy Spirit himself. He refers to Gal. 4:6, where Paul writes, "Ye have received the spirit of adoption, whereby we cry, Abba Father." His first discussion in sermon X on "The Witness of the Spirit" is to define this divine Spirit as the Spirit of God, the Holy Spirit. This is not the conscience speaking, but the conscience being spoken to by a supernatural power or person, the Holy Ghost. This testimony of the Holy Spirit precedes all love of God and all holiness, "of consequence it must precede our inward consciousness thereof, or the testimony of our spirit concerning them."²

Wesley would make it very clear that it is God who speaks in his testimony, and not the fruit

¹ *Sermons*, Vol. I, p. 157.

² *Ibid.*, p. 88.

of any righteousness or holiness. He would affirm that if there be no divine testimony, then it may be a "delusion of the devil," or the results of an abnormal mind, or mode of thinking and hence one would be deceived. He is definite on the stand that when the Spirit witnesses, there is no possibility of deception. It is at this point that the more recent Methodist theologians disagree with Wesley. Sheldon says, "It is also the method of producing conviction as to the personal standing of a believer before God. All that is needed for assurance ordinarily is the existence of vital spiritual affections."³

Curtis² says that there are three methods by which one may attain Christian assurance, which are: (1) Inference from the fact that we possess Christian traits; (2) Conscience may affirm this when we have peace of conscience. (3) The Holy Spirit can augment this assurance of conscience to what is really an intuition that God has forgiven the sinner. (4) Finally there is the witness of the Spirit. But this last testimony is not as definite as that of Wesley.

2. There is also the concomitant human testimony, or the witness of the human spirit. It is this second element which most recent writers emphasize, while Wesley makes it subordinate to the witness of the Holy Spirit. This is usually the testimony of the conscience, "even the testimony of our own conscience, that God hath given us to be holy of heart and holy in outward conversation."³ It is the unmistakable evidence or consciousness of having received the spirit of adoption, and of having a loving heart toward all the children of God. It is a consciousness of being inwardly conformed by the Spirit of God to the image of the Son, and that we "walk before him in justice, mercy, and truth, doing those things which are pleasing in his sight."⁴

Let us note how Sheldon would interpret this human testimony. He says, "Assurance may not be so of the essence of justifying faith that the absence of the one is the proof of the lack of the other. . . . But to deny that the normal Christian consciousness contains the element of assurance, as defined above, is to go in the face of the most explicit teachings of the New Testament. . . . Some

¹ Sheldon, *System of Christian Doctrine*, p. 473.

² Curtis, *The Christian Faith*, pp. 367-9.

³ *Sermons*, Vol. I, p. 87.

⁴ *Ibid.*

(7)

of these words cited imply that at the basis of assurance there is a witnessing both of the Divine Spirit and man's spirit.¹ Sheldon lacks the definiteness of Wesley as to a knowledge of this consciousness coming as a crisis. Elsewhere he writes that there may be no consciousness of a decisive spiritual crisis, "as there may be *in fact* no such crisis."²

But to Wesley there was always a crisis, as was true in his experience, which the conscience bore witness. With this writer, as with Wesley, this assurance is the testimony of a good conscience. Sheldon feels that Wesley gave too little space to this human testimony, thinking in reality that the spontaneous conviction which issues from living spiritual affections is as strong a proof of being a child of God as is the direct witness of the Spirit. He would have us believe that this conviction might exist without the other. But with Wesley this would never be true. The two are always co-existent.

He also believed that Wesley's type of witness, being the product of the definite testimony of the Holy Spirit, was sufficient to declare to one that he had passed through the spiritual crisis of conversion, but that the human conviction was far better for the normal religious life. "Wesley's description," he says, "of the Holy Spirit's agency, as consisting in the immediate production of a specific conviction, applies far better to a possible crisis or exceptional exigency in Christian experience than to assurance as a standing fact in a normal Christian life."³

3. Wesley is not very clear as to how the Holy Spirit witnesses to the soul, but he is definite as to the mode in which the human spirit testifies. "As to the witness of our spirit: The soul as intimately and evidently perceives when it loves, delights, and rejoices in God, as when it loves and delights in anything on earth. And it can no more doubt, whether it loves, delights and rejoices or no, than whether it exists or no." If therefore this be just reasoning, "He that now loves God, that delights and rejoices in him with an humble joy, and holy delight, and an obedient love, is a child of God."⁴ He rests upon the very fundamental structure of the human consciousness,

¹ Sheldon, *Op. cit.*, 471.

² *Ibid.*, p. 269, 70.

³ *Ibid.*, 473.

⁴ *Sermons*, Vol. I, p. 88.

its infallibility and unailing power to interpret experience.

Something of the same argument, though less tangible, is used with reference to the work of the Holy Spirit. "The manner how the divine testimony is manifested to the heart, I do not take upon me to explain. Such knowledge is too wonderful and excellent for me; I cannot attain unto it. . . . As no one knoweth the things of a man, save the spirit of the man that is in him so the manner of the things of God knoweth no one, save the Spirit of God. But the fact we know, namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt of the shining of the sun, while he stands in the full blaze of his beams."¹ This is the argument from experience, and while less certain of his grounds psychologically, he "falls back on the reality of the testimony of the consciousness as to the validity of his spiritual experience, as he did for the conclusions of the human spirit.

4. As to the definite union of these two witnesses possibly the clearest conception of the Wesleyan position has been given by Curtis. "What takes place," he writes, "is essentially this: The moment the Holy Spirit begins the reorganization of a man he begins to help the person to recover the filial sense which man had lost in depravity. The person now loyal to Christ struggles toward the realization, but cannot fully achieve it, no, not even in his loftiest mood. Then, there comes a crisis (not necessarily an external crisis) when with a deeper sense of need, or with a more thorough consecration, or with a greater purpose to serve men, the man opens himself entirely to the wish of the Holy Spirit. Into this new opportunity the Spirit rushes eagerly and completes the broken intuition; and now the self-conscious person has the glorious filial sense, and his home life in the family of God is as real to him as his peace in conscience."² Doubtless Wesley would accept this as the final witness.

These two, the human and the divine, form the joint witness whereby one possesses an undeniable assurance of personal salvation, or of a filial revelation with God.

As to the unity of these witnesses, Wesley says,

¹ *Ibid.*, Vol. I, p. 89.

² Curtis, *op. cit.*, p. 369.

"It is manifest, here are two witnesses mentioned, who together testify the same thing."¹ Another writes, "The word in the original evidently implies the sense which our translators follow . . . *Summarturein* signifies to be a fellow-witness, or

to witness the same thing that another does; and so the word constantly signifies in Scripture, and is never used but where there is a concurrent evidence of two witnesses."¹

¹ Sherlock, *Works*, Vol. I, pp. 154, 55.

(To be continued)

¹ *Sermons*, Vol. I, p. 95.

EXPOSITIONAL

MICAH—THE REVIVAL PREACHER

By OLIVE M. WINCHESTER

The Days in Which He Lived

"But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me (Micah 7:7, R. V.)."

OFTENTIMES there is a feeling of hopelessness in the furtherance of the gospel because of the dire conditions existent, but when we study the conditions under which others have labored and have turned darkness into light, we begin to feel that indeed our faith is small and that our confidence in the power of God is limited. The days of Micah might be numbered among the darkest in the history of the kingdom of Judah. In the reign of Ahaz idolatry reached one of its culminating points, the first time that the kingdom had plunged to such depths of wickedness.

The prophet Micah came from the rural district of Moresheth-gath and was a younger contemporary of Isaiah. Being a little younger than the great prophet, his work did not begin in the reign of Uzziah, but during the days of Jotham. While Jotham himself was one of the most pious of the kings, yet the people were becoming more and more corrupt. The court party that favored idolatry was gaining in its power and control of the people.

REIGN OF JOTHAM, TWO CURRENTS WORKING

From the standpoint of foreign relations the reign of Jotham had its successes and reverses. Its successes continued the days of prosperity of the previous reign and its reverses presaged further defeats that were to follow in the succeeding reign. War was renewed with the Ammonites

who were compelled to pay Jotham tribute. He fortified cities in the mountains of Judah and castles and towers in the forests. The reverses came at the close of his reign. At this time Rezin, king of Damascus, formed an alliance with Pekah, king of Israel, and then began those attacks on Judah which became so disastrous under Ahaz (2 Kings 15:37).

REIGN OF AHAZ, A NATION PLUNGED INTO IDOLATRY

While idolatry was prevalent in the reign of Jotham and the people sacrificed on the high places, yet this form of worship did not receive official sanction at least from the king. In the reign of Ahaz, however, we find a decided difference in this respect. The king joined with the court party who favored the introduction and promulgation of foreign worship in the land, and thereupon all sorts of excesses were inaugurated. Not being satisfied with one or two forms of idolatrous worship, Ahaz adopted all the various modes of idolatrous expression as found in the surrounding nations. He continued the custom which had always remained intact in the nation, being hidden more or less in seclusion at times and then again breaking forth in the open with decided momentum, that is, the custom of "offering sacrifices on the high places, on every hill and under every green tree." Moreover also like the kings of Israel he "made molten images for the Baalim." This form of worship had its origin from the north, the land of Phœnicia. Furthermore he multiplied his idolatrous practices in that he sacrificed his children to Moloch. This hideous practice had been observed by the inhabitants of the land whom the children of Israel had driven out, and now was taken up by the king

of Judah. The custom was to offer the children to this god by fire and while they were being consumed instruments were played to drown their cries.

Because of these many transgressions, the Lord delivered Ahaz into the hand of the Syrians, the nation that had begun aggressions in the previous reign. They defeated the forces of the southern kingdom and carried away a great multitude of captives to Damascus. The king of Israel was also successful in an attack against Ahaz, slaying a hundred and twenty thousand in one day. All this came to pass because the king with his people had forsaken the Lord. In this encounter made by the northern kingdom the king's son was slain, the governor of the house and also Elkanah who ranked next to the king. Moreover the children of Israel carried away captive "two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria." These would have been taken to the northern kingdom as bondservants had it not been that a prophet of the Lord remonstrated with them, saying, "Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reached up unto heaven, and now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you, even with you, sins against the Lord your God? Now hear me, therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you." Thereupon there arose certain ones of the children of Israel and forbade their bringing them into the city, and others who were deputized for the task clothed those who were needy from the spoil "and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren."

Besides these attacks from the north, the Edomites on the southeast made an attack upon Judah and carried away captives. The Philistines also to the southwest invaded some of the cities in the low country and seized them. Thus it was that the Lord brought the kingdom very low because of their sins and transgressions in departing from the worship of Jehovah.

Made frantic by these numerous attacks, Ahaz sought help from Tiglath-pileser, king of Assyria. This king was one of the greatest of the Assyrian

monarchs. Assyria had been, through a period of eclipse but he had raised the kingdom to a height not known before; he was the real founder of the great Assyrian monarchy. Ever eager for conquest and desirous that all of the nations around about should come under his suzerainty, he responded to Ahaz's call, but instead of strengthening him he distressed him. To obtain help from this great ruler Ahaz took possessions from the house of the Lord and from his own house, also from the princes, yet this was of no avail; the king of Assyria did not give any assistance.

Becoming further enraged by his various distresses, Ahaz sought another means of relief; blinded to the fact that his transgressions against the Lord had been the main cause of all of his trouble, he plunged into other trespasses. Reasoning that the Syrians had been able to triumph over him through the help of their gods, he offers sacrifice unto them and adds them to his pantheon of foreign gods. Then borne on in madness he "gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers." Thus we have the sad spectacle of the worship of Jehovah being entirely suspended and the land filled with idolatry. Had this been in the northern kingdom, it would have been sad indeed, but in the southern kingdom coming from the throne where David had reigned and where other devout kings had ruled, it passes beyond understanding, yet it pictures to us the wild turmoil of a soul when it turns away from God. As said the great prophet, Isaiah, "A deceived heart hath turned him aside so that he cannot say, Is there not a lie in my right hand?"

Before continuing the narrative of events in the kingdom of Judah, it might be well to note a few incidents which took place in the north at this time. Ahaz had crouched before the Syrian and Israelitish power, yet before his reign came to a close, Tiglath-pileser defeated Rezin, king of Syria; Damascus, the capital of his kingdom was besieged and captured. In Israel Tiglath-pileser took a series of towns including the whole land of Naphtali and Pekah, the king, was compelled to pay considerable tribute. Thus these nations that were such a menace to Ahaz and

through whose attacks he was driven to further transgressions against the Lord were overcome. Had he listened to the words of admonition from the prophet Isaiah, "He that believeth shall not make haste," had he trusted in the prophecy given that the time was not far away when these nations would fall a prey to the enemy, he would have been saved the dire evil into which he fell. He was told, "The Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria," but he believed not.

Thus it was that when the worship of the Lord had been suspended in Judah and Jerusalem, when idolatry filled every corner of the land, when king and court party had rushed on in madness to do obeisance to gods of other lands, that the burden came upon Micah to join with that great statesman prophet who long had stood with unflinching courage amid the dissolute nobles and before the weak and servile king. In the reign of Hezekiah we see the reforms that were brought about because two men dared to preach and proclaim the truth and dared to support their rulers in the right. If a revival could be brought to pass with such a dark background, we might well ask are there any conditions which are too forbidding for a revival? Should we ever lose faith?

REIGN OF HEZEKIAH, DAYS OF REFORM

When Hezekiah came to the throne his first movement was to destroy the idolatrous images in the land. Accordingly we read, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it."

Because Hezekiah trusted in the Lord he was able to triumph over his enemies around about; he threw off the yoke of Assyria and smote the Philistines. When the Assyrians returned to besiege Judah after taking the northern kingdom into captivity, Hezekiah did give tribute to turn the mighty conqueror away, but when the king of Assyria sent a great host against the kingdom, then did the king in his distress send to Isaiah. With these words of assurance did the prophet encourage the messengers, "Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me, behold I will send a blast upon him; and

he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword of his own land." Thus it came to pass. One hundred and eighty-five thousand were smitten in a night and in dismay king Sennacherib returned to his own land where he was smitten by his sons.

Not only did king Hezekiah destroy the images of idolatry, but he also sought to re-establish the worship of Jehovah. In the very first year of his reign did he open "the doors of the house of the Lord and repaired them." He gave command to the priests and Levites to sanctify the house of the Lord and to carry forth all that had defiled its precincts. After eight days they returned to the king and announced that they had cleansed the temple from the inner sanctuary through the court, and then did they hold a great rededictory service, and worshiped the Lord, offering burnt offerings and singing songs of praise. Moreover also they held a great passover feast. They sent letters not only throughout all the borders of Judah but also in the territory of Israel exhorting one and all to return unto the Lord. While some in the northern sections laughed them to scorn as the messengers brought the invitations yet others humbled themselves and came and in company with Judah with one heart obeyed the commandment of the king. While they were assembled in Jerusalem they rallied against the images of idolatry, carrying any that remained over the brook Kidron. Then they kept the feast with gladness for the seven days of the regular specified time, and thereupon voted to keep another seven days. Thus it came to pass that "there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people; and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven."

After the feast was over those who were present went throughout the land of Judah throwing down all images of idolatry, and they extended their efforts into Ephraim and Manasseh. Moreover in connection with the worship of Jehovah Hezekiah appointed the priests and Levites in their courses, and contributed the king's portion for the temple and commanded all the people to bring their offerings. Obeying the command the people brought their offerings until there were heaps within the temple court and the king commanded to prepare chambers in which to store the offerings.

Thus it was that a great religious movement was set on foot, a mighty turning from idolatry to the worship of the Lord, and all this came to pass not alone through the king but principally because there were two faithful prophets of Je-

hovah in the land who fearlessly proclaimed judgment on sin and steadfastly trusted in the Lord. If we likewise preach and trust, may we not see similar results according to the measure of our opportunity?

HOMILETICAL

ADORNING THE DOCTRINE

By ROY L. HOLLENBACK

"Adorning the doctrine of God and our Saviour in all things."

I. What is "the doctrine," which we are here called to adorn?

The great all-important doctrine, the one around which all others revolve, is holiness. It is the essence of God, the moral quality of heaven, the theme of the Bible.

- Holiness is not simply a doctrine around which our church has designed to build itself because we needed some particular feature to identify us from other peoples. No, sir! We would preach holiness whether it was a doctrine of the church or not.
- Holiness is the "Key to the Scriptures"—not Mrs. Eddy's "Science and Health."
- To adorn holiness is to so live that we give it beauty and attractiveness. It is the proper sort of life answering to our profession, that makes people say, "Why holiness is not an ugly skeleton—it is a beautiful life. I think I would like to seek it." Holiness has moral power, and will conquer anywhere if it is adorned; but the trouble is that often it is given a black eye. It is "wounded in the house of its friends."

II. In what are we told to adorn it? "In all things." According to our context, we are particularly to adorn it in:

- Doing good works (v. 7).
- Sincerity of words (v. 7—last clause). Sincerity means "sun-judged."
- Honesty of behavior (v. 9). "Purloining" means to steal. Perhaps a careful check-up might reveal that the doctrine of holiness has sometimes been repudiated because there has not been the proper exercise of scruple in our business dealings.
- "Showing good fidelity"—faithfulness to

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God in regular attendance at God's house would greatly help to adorn the doctrine. Faithfulness to our Sunday school classes, to the prayermeetings, to family prayer, to the giving of our tithes—all of these help to advertise holiness. And unfaithfulness in any of them gives it the black eye.

CONCLUSIONS FROM THE PAST

By LEWIS T. CORLETT

TEXT: Phil. 1: 23, 24.

I. INTRODUCTION

- Paul makes a review of his life.
- In looking at the hardships, heartaches, burdens and cares, he speaks the first part of the text.
- On further meditation he recognizes the clear call of duty "Nevertheless to"
 - Await God's time for his departure.
 - To fulfill God's expectations.
 - To help many more people before he dies.
 - He lived four or five years more.

II. THE CONCLUSIONS

- Attitude toward the past (Phil. 2: 1; 4: 8).
 - Proper attitude of mind toward all of the past.
- Basis of hope and assurance in God (Phil. 3: 7-10).
 - Not ancestral religion, not mere creed, not just sincerity.
 - Personal knowledge of a personal Christ.
- Present Personal Strength (Phil. 4: 13).
 - Past experiences of deliverance and success encourage him for the present.
 - No problem in the present or future too great or difficult for God.
- Relationship to Material Goods (Phil. 4: 11).
 - Not in bondage to either bounty or want.
- Future activity (Phil. 3: 14, 15).
- Future Hope and Expectation (Phil. 3: 20, 21).
 - Hope, comfort, inspiration, anchor.

III. THE PAST IS BENEFICIAL TO EVERY ONE

- If he takes a similar attitude to that of Paul.
- If it inspires activity in the present and hope for the future.

PLEASEING GOD

By PAUL A. SOUTHARD

INTRODUCTION. We all desire to please God if we are true Christians. We please Him first by being saved and sanctified, this leads us to say that there is saving faith, sanctifying faith, keeping faith. This opens up a vista of the place of importance of faith. Let us see why faith pleases God, and the scripture says in Hebrew 11: 6 that, "Without faith it is impossible to please him."

I. IMPORTANCE OF FAITH IN THE NEW TESTAMENT

- Mentioned of "faith" 129 times directly.
- Mentioned of "faith" 50 times indirectly.

II. IMPORTANCE OF FAITH IN THE OLD TESTAMENT

- Spoken of in Old Testament more pragmatically, but more the less directly.
- Mentioned of faith in the Old Testament 57 times.

III. IMPORTANCE OF FAITH SHOWN BY ITS—

- Numerous usages, faith in God, justification, sanctification, Father, Son, Holy Spirit, unity, leads to salvation, works of love, the pleasure of God, the key to fruitful works, produces peace, joy and hope in believing, excludes boasting, all blessings received through faith, said four times directly to have power. Christ put it as the crux of experience and power, importance shown by Christ's desire to try our faith, it overcomes the world, it is "the victory" it is a shield to Christians, we are exhorted to contend for it in faith (nothing doubting) the apostles recognized it and many times in various places exhorted to its continuance, the Spirit writes in scripture of numerous examples of faith to stir us to faith, among them are Enóch, Abraham, Noah, Joseph, Moses, Caleb and Joshua, David, the three Hebrew children, Daniel, the harlot of Jericho, Peter, Nathanael, Martha, Stephen, Paul, Timothy, the Ethiopian eunuch, Barnabas, and finally of God himself, these all illustrate a direct mention of "faith" as of "faith" itself.
- Other than this of living "faithful," and of of "faithfulness" we have mention in both the Old and New Testaments ten times. Total of all mentioned—343 times.

IV. WHY GOD SO REPEATS HIMSELF

- The carnal heart.
- Our proneness to forget.

- Our proneness to go the way of "sight."
- Our proneness to be at ease in Zion.
- God knows the devil doesn't want real faith exercising Christians.

V. FAITH IS GOD'S REDEEMPTIVE PLAN

- It is the crux of this plan, it all hinges on God's faith and ours.
- Contemplate the utter disaster if this plan failed.
- His plan will succeed but we can fail, if we fail others must take our places.

CONCLUSION: "Without faith it is impossible to please him."

"See that ye fail not."

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

An Acid Test

There are many men who are loud and boastful of their unbelief when circumstances are in their favor, but who become cringing cowards when the moment comes to prove the sincerity of their profession. The story is told of such a man who asserted roundly that God was too good to permit the eternal loss of any man's soul. For him there was no hell of punishment, no sense of guilt for sin, and no faith in the notion that the soul that sinneth it shall die. One day, in pursuit of his tasks on the farm, he was driving a harrow, when his horses took fright at something and ran away, throwing him under the harrow. Instantly, he began to pray at the top of his voice for mercy and forgiveness, and was almost miraculously saved from death. "But I thought you were a Universalist," said a neighbor, "and couldn't be lost." "My friend," said the erstwhile unbeliever, "there is nothing like being under a harrow to take the Universalism out of a fellow."

We Wrestle Not Against Flesh and Blood

Don't forget Satan when praying; but, second, remember the Lord Jesus, God's Man. Those two had a running fight from Bethlehem to Calvary. Through those Nazareth years, in the wilderness, through the three and a half years of His ministry, through Gethsemane, through Calvary, they had a fight, and our Lord Jesus was Victor at every turn.

The whole purpose of prayer is this—it is insisting that the Lord Jesus' victory shall come where you prayerfully claim it. He has taken this world. We are to take possession in His

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name. Prayer is insisting that His will shall be done in any life where you are concerned. "Thy kingdom come," means the other kingdom go; "Thy will be done," means the other "will" be undone! Victory in this man's life means I take this man here for the Lord Jesus Christ and away from the power of the Evil One; Thy will in this man, and in this church, in this problem, in this class in Sunday school, and in this mission field. That is the real banner of Jesus Christ and standing on the enemy's territory and, saying, "I take this in my Victor's name."—S. D. GORDON.

The Faithfulness of God

A sailor who had been long absent from his native country, returned home flush with money. Coming to London, where he had never been before, he resolved to gratify himself with the sight of whatever was remarkable. Among other places he visited St. Paul's. It happened to be at the time of divine service. When carelessly passing, he heard the words, "Pray without ceasing," uttered by the minister, without having any impression made on his mind by them. Having satisfied his curiosity in London, he returned to his marine pursuits, and continued at sea for seven years without any remarkable occurrence in his history. One fine evening when the air was soft, the breeze gentle, the heavens serene, and the ocean calm, he was walking the deck, with his feelings soothed by the pleasing aspect of nature, when all on a sudden darted on his mind the words, "Pray without ceasing!" "Pray without ceasing! What words can these be?" he exclaimed. "I think I have heard them before: where could it be?" After a pause, "Oh, it was at St. Paul's in London, the minister read them from the Bible. What! and do the Scriptures say, 'Pray without ceasing'?" Oh, what a wretch must I be, to have lived so long without praying at all! God, who at first caused him to hear this passage in his ear, now caused it to spring up, in a way, at a time, and with a power peculiarly his own. The poor fellow now found the lightning of conviction flash on his conscience, the thunders of the law shake his heart, and the great deep of destruction threaten to swallow him up. Now he began for the first time to pray; but praying was not all! "Oh," said he, "if I had a Bible or some good book!" He rummaged his chest, when in a corner he espied a Bible which his anxious mother had, twenty

years before, placed in his chest, but which till now he had never opened. He snatched it up, put it to his breast, then read, wept, prayed; he believed, and became a new man.—Selected.

One Reason for Delayed Answers to Prayer

Spurgeon said, "It may be your prayer is like a ship which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight. Mere coasters will bring you coals or such ordinary things; but they that go far to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers which, like the old Spanish galleons, cross the main ocean and are longer out of sight, but come home deep-laden with a golden freight." So keep on praying.—Selected.

Buy a Sword

Here is a notable example of the impassioned eloquence which was so distinctive a feature of the preaching of the late President Floyd W. Nease. Speaking on the text, "He that hath no sword let him sell his garment, and buy one" (Luke 22:36), he says:

A strange command this of our Lord's. Formerly the disciples were sent out without purse, scrip or shoes: yet they lacked nothing; God provided all for them. What warlike times must be these, when one must, if need be, strip his body of clothing to buy a sword. Such times as when the women of Carthage cut off their hair and wove it to fashion bowstrings for the warriors. This is a Waterloo period in the history of the Christian church. One by one its essential articles of faith have been assailed and laid low. Is there today one fundamental doctrine of Christianity left us by the enemy? "There is no single thing which one must believe, no single thing which one must do, to become a Christian," says Dr. Scott. Like a mighty advancing invading army the enemy closes in upon the church. One post after another is taken.

Is the doctrine of the Triune God essential? No—and the city of Washington is in their hands. Is the deity of Christ essential? No—and Baltimore is taken! Is the creation of man essential? No longer—and Philadelphia falls! The fall of man? A myth—New York is theirs! Is the atonement a vital doctrine to Christian faith? No—the enemy has reached New Haven! Re-

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generation? By no means—New London is fallen! Sanctification? Not at all—and Providence is reached! Rewards and punishments? Quite antiquated—the enemy has reached our very gates! It is time to get a sword!—"Symphonies of Praise," p. 120ff.

Where Modernism Fails

Dr. Charles A. Berry, the noted English minister, and Dr. Jowett were traveling together on a train, when the former related the following experience in his own ministry: Late one night his doorbell rang. Everyone else in the house being abed, Dr. Berry himself answered the bell. At the door stood a typical Lancashire girl with a shawl over her head. "Are you Dr. Berry?" she asked. "I want him to come and get my mother in." Thinking her mother was in some drunken stupor, I directed her to the police. "No," she said, "she is dying, and I want you to get her into heaven." The doctor did not want to go. He was enjoying the comfort of his study. "Are there not ministers nearer?" he asked. "Yes, but I must have you," the girl replied, and by her importunity, forced him to go with her. When they came to the house, he found it a house of shame. Drinking and carousing was going on downstairs. Upstairs he found the dying woman. It was in the early days of his ministry, and he was practically Unitarian in his belief and preaching. He told the woman of the beautiful life, the loving ministries, and the noble example of Jesus. He urged her to follow Him; but she shook her head, saying, "That's not for the like of me! I'm a sinful woman, and I'm dying." "It flashed upon me," said Dr. Berry, "that I had no message of help or hope for that dying woman, and like lightning, I leaped in my mind and heart back to the gospel my mother taught me. I told her of Jesus Christ, the Son of God, dying on the cross that just such as she might be saved; of His blood poured out for the remission of sins, and all the blessed truths of the old, old story." "And," he added, "Jowett, I got her in, and got myself in, too." It is the dying love of Jesus Christ that saves. The cross is the dynamite of Christianity.—GUSY SMITH.

Redeeming the Time

In the foreword to the late Dr. Robert Dick Wilson's book, "Is the Higher Criticism Scholarly?" Philip E. Howard writes of him, "To

him language was the gateway into alluring fields that drew him strongly. He prepared himself for college in French, German, and Greek, learned Hebrew by himself, and took a hundred dollar prize in Hebrew when he entered the seminary. "How did you ever do it?" I asked. "Well, you see," he replied, "I used my spare time. When I went out for a walk I would take a grammar with me, and when I sat down to rest, I would take out the book, study it a little, and learn what I could. I made up my mind that I wanted to read the great classics in the originals, so I just learned the languages in order to do that."—Selected.

The Ninety and Nine

On their first visit to Scotland, when traveling from Glasgow to Edinburgh with Mr. Moody, Mr. Sankey chanced to read in an American newspaper a poem by Miss Elizabeth Clephane. He cut out the poem and put it among his hymns. The next day the evangelists were holding a meeting in the great Free Assembly Hall in Edinburgh. Mr. Moody spoke on the "Good Shepherd," and at the close of his address asked Mr. Sankey to sing a psalm. On the spur of the moment the words he had read on the train came to mind. He placed them before him, seated himself at the little cabinet organ, sounded a few chords, and then sang the words to the tune which came to him spontaneously note after note. There was a solemn hush as his voice floated out over the great audience:

*"There were ninety-and-nine that safely lay
In the shelter of the fold.
But one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare,
Away from the tender Shepherd's care."
Then when he reached the great climax:
"There arose a glad cry to the gates of heav'n,
'Rejoice, I have found my sheep,'"*

a thrill swept the vast assembly, a thrill which tens of thousands of hearts have felt since when those words have been sung and heard.—DR. C. R. EROMAN.

Evidently both to the minister and to the layman the Bible contains only the raw materials for thought. It must be supplemented without limit, if one is to comprehend it and to be nourished by it properly.—McMURRY.

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PRACTICAL

THE PASTOR AND THE SUNDAY SCHOOL

By E. P. ELLYSON

POSSIBLY the most unfortunate thing in connection with the history of the Sunday school is the fact that it originated outside of the church and was at the beginning opposed by the Church. The Sunday school is but the adopted child of the Church. And it has had considerable difficulty in getting fully into the Church family, especially the Church organization and thinking. Even yet we insist on speaking of the church and the Sunday school in a way that implies an unwholesome separation. We will refer to missing the Sunday school and going to church as though the church had but the one morning service. To go to Sunday school is not thought of as going to church. But where does one go if he does not go to church? It is held in the church building. Is it not a part of the morning church service?

We have made a mistake in dismissing the Sunday school. There should be no dismissal or closing, but an intermission in preparation for the worship and preaching service. As the Sunday school is now organized (see the Manual) we have no more right to make this difference than to make a similar difference between the church and the prayermeeting. According to the Manual of the Church of the Nazarene the Sunday school is but one of the church schools and is under the care of a board elected by the church and under the responsible direction of the pastor. The Sunday school is the church teaching and at study just as the prayermeeting is the church praying and testifying. We must clarify both our thinking and practice at this point.

The pastor is sometimes much to blame for this condition. He takes the attitude that the Sunday school will take care of itself. He assumes that the Sunday school superintendent has this responsibility and that he is free to give himself fully to other church activities. He will take but little, if any, active interest in the Sunday school. Occasionally we find a pastor who

does not attend the Sunday school session. Others who do attend, sit around showing but little interest. They will profess interest but their actions do not support their profession. Such a one cannot be recommended as a good aggressive pastor. The pastor is the first officer, the general superintendent of the local church; not of the worship and preaching service only, nor of the prayer service, nor of the evangelistic service and pastoral activities, but of the entire local church program. He is just as responsible for the work of religious education as for the work of evangelism or missions. The pastor is the first officer of and has the first responsibility for the Sunday school. If he fails here he is just as chargeable with unfaithfulness to duty as to fail at any other point. This is a responsibility he cannot shift to any other officer and be clear. His work will suffer from his every neglect or lack of interest. He cannot be a full rounded churchman without being a Sunday school man and a Sunday school leader.

For the pastor to take his proper place and succeed he must be well informed relative to Sunday school principles and methods. For the pastor to fill this place and be antiquated in his views and methods is most unfortunate and will greatly retard the work. A part of pastoral preparation should be fitness for Sunday school work. There has been a tendency to not take the Sunday school seriously; to be unprogressive, and to assume that we already know how. Presumption here will be fatal. Unless you have been reading Sunday school literature, unless you have kept up with the improvements from time to time, it is probable that you do not know. The successful pastor must be a student of Sunday school conditions and methods, a reader of Sunday school literature. He should be a graduate of the Leadership Training course and be able to teach this to others.

The Sunday school is the pastor's best avenue of building the church. In the Sunday school is his largest opportunity of keeping in closest and constant touch with all ages and supervising,

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helpful effort in behalf of all classes. By making use of the Sunday school organization, the departments and classes with their leadership, he has a wonderful arrangement by which to secure the co-operation of a large number of helpers through whom to carry on all phases of church activity. To use the Sunday school arrangements, which, by the way, should be considered but the arrangement of the church to work through these groups in carrying on certain work of the church, will save certain multiplication of organization and machinery. When we become thoroughly awakened to this opportunity we will find that it simplifies and adds efficiency to the work of the church. It provides additional leadership and workmen and means much in favor of larger success. The old idea of education confined its field to the impartation of information. We have discovered that this is insufficient. A true education must provide expression as well as impression. It must teach how to do things through practice as well as instruction. A boy must practice swimming as well as be told how to swim if he is to learn how to swim. Instruction is not enough, there must be practice. The Sunday school must train for Christian service and life as well as character. To do this successfully the pupils must be given practice as well as precept. The entire Sunday school organization should be used in the work of the church.

The pastor should not be the superintendent, he should not be a regular teacher, he should not be a member of any particular class. He should be able to fill any of these places acceptably when called upon to do so, but he belongs to the whole school rather than any position or class. He should be in a position to give assistance in any place when needed. He must be a good mixer and be in touch with all departments, with all parts and phases of the Sunday school work. To be in the church building, but hidden away in his study will not do. He must circulate among the classes and be familiar with the pupils, the conditions, the methods being used, the success or failure of each, and be able to give helpful suggestions. He must frequently meet with the cabinet and councils and render them such assistance as possible. He must be the constant counselor of the superintendent. The conditions are becoming such that the pastor cannot succeed apart from the Sunday school.

The Department of Church Schools has prepared a booklet on the subject of this article

which is given free to the pastor. These were given out to the pastors in attendance at the General Assembly. To those who did not receive a copy one will be sent upon request. A postal card will bring it to you.

THE PASTOR'S CHURCH SCHOOL FIELD

By W. W. CLAY

I. The Widening Field

TO THE present generation, the Sunday school is not a new institution. Those whose heads are white have been familiar with it from childhood. It is hard to realize that little more than a century ago the Sunday school was in many places regarded as an innovation, and that it had to fight for recognition as a legitimate form of Christian activity. It is astonishing to be told that opposition to Sunday schools was so intense that some churches were built with the proviso in the deed that if ever a Sunday school should be held in them, the property was to revert to the original owner.

But little by little the Sunday school forged ahead until for more than fifty years it has been a conspicuous part of church service and enterprise. Though its provision for the instruction of the children of the church was inefficient or at least much less than we think necessary now, nevertheless in view of the character of those times it made a distinct contribution both to the life of the child and to the work of the church.

But throughout most of its history the Sunday school has been to a large extent regarded as outside the legitimate sphere of the pastor's work. It is true that most pastors have wanted the Sunday school to succeed, have encouraged the Sunday school workers, and often have tried to enlarge its usefulness. But it was regarded as a work that brought little return in comparison with the other tasks of the minister. The pastor's main field was the adult portion of his congregation, and among spiritual pastors, the one method of work which dominated his whole ministry was preaching; both in the regular pulpit services and in special revival efforts. The conversion of children was often earnestly sought, but since the Sunday school gave no opportunity for preaching, it was in the background of the pastor's thought, of comparatively little value in the building up of a strong work.

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Perhaps one reason for this low valuation of Sunday school work was a lack of vision as to the possibilities it held. Then, patterning after secular education, and sharing the imperfect methods of the teaching art used in them, it would naturally fail of its highest usefulness. But perhaps the greatest reason for this low estimation came because of the comparatively large place that religion occupied in the mental and social life of other days. Then, most Christian homes had family altars; most pulpits were true to the Bible and orthodox teaching; and nearly all went to church. The great bulk of the population was rural and meetings of all kinds were sought for their social as well as their religious values. Consequently both children and adults had for a religious background a knowledge of Bible facts, some conception of religious truth, a reverence for the Bible as the Word of God, and a fair appreciation of the ethical standards of Christianity. The great contribution of the Sunday school in those earlier days was not the formation of a religious background, but an attempt to use such a background in the development of Christian life. This it did by the memorization of scripture, the opportunity for the expression of religious thought, and affording an opportunity for service to laymen in a day when few such opportunities offered themselves. So while pastors generally appreciated and encouraged the Sunday school, yet to most of them it was a work of inferior importance to their work, and independent from it; and the leaders of the Sunday school work both local and general were laymen.

But today religious leaders are awaking to the fact that we are living in a changing and changed world, and that the minister who does nothing more than preach sermons, be they ever so great, to the people who happen to come into his church, finds his field of usefulness limited indeed. A proper appreciation of the religious and social tendencies today will do much to clarify the position that the Sunday school should sustain to the work of the pastor.

One outstanding thing to be taken into consideration is the lack of appeal of the church to our boys and girls. In other days they attended because there was no other place to go, because there were few interests in their lives so that there was a welcome for the new thought and interest that the church afforded them, and because outside of school there were few oppor-

unities for social contact with other children. Today's interests are crowding upon the children modern education with its appeal to the mental, social and esthetic nature of the child; literature of all kinds from the funnies in the newspapers to the choicest juvenile books; the radio with its din of story and humor and jazz; the movie with its appeal to eye and ear. In comparison with all this wealth of excitement the church service and even the Sunday school is tame and without appeal. Not only do the boys and girls outside of the church fail to come, but even the children of the members do not feel the interest that was felt when there were no competing interests. The pastor in his regular services can accomplish little in reaching the children of any community.

Then again people as a whole have largely ceased to attend church. In most cities, if the existing churches were to be packed to the doors, they would accommodate but a small part of the entire populace, and yet most of these churches are attended by comparatively few people. Sunday amusements, the auto's magic that in a few minutes exchanges the heat of the city for the cool breezes and fair landscape of the country, the Sunday newspaper and the radio, are a few of the competitive attractions that keep people from church. It used to be that the announcement of a tent meeting would bring crowds; now people are not even hostile—they are unconcerned and indifferent.

It is needless to call attention to the broken down religious life of the home. Except in a few circles, there is no family prayer, no hour of story telling around the fireside, no reverent perusal of the divine Word. Nor can we dwell on the fact that in so many churches the Bible is set aside, the cross is unmentioned and the time of the preaching hour given over to the discussion of everything but the gospel.

Two results are becoming more and more apparent. First, the moral standards of true righteousness are being broken down, and not only are adults flinging to the winds the ethical practices for which the Bible stands, but young people and even the boys and girls are inured to sin and sinful practices. The pastor has no chance to stem this awful tide. The other is, that in the mental consciousness of the present generation of young adults, and especially in the generation that is growing up, there is no re-

ligious background. The truths that were commonplace to another generation are understood dimly if at all. If it were possible to get the unchurched masses to hear the gospel, the preacher would be misunderstood or more likely not understood at all if he spoke of the atonement, or regeneration, or holiness, or of any of the other important elements of the gospel message. There is little that lies back in their subconscious mind to which the preacher can appeal.

It is because of these conditions that pastors are realizing that their work is more than pulpit exhortation, that in order to successful evangelism there must be teaching. Some of this can be done in the pastor's pulpit ministrations. The pastor whose addresses are largely expository will strengthen and build up his flock. Yet this teaching field is limited. Part of his work must be persuasion, warning, encouragement, and inspiration. Moreover pulpit teaching even by the best pastors appeals almost exclusively to the adult mind, and even to these does not seek to form a religious background but bases its appeal upon the existence of such a background, which often is nonexistent. Even where once in a while addresses are made directly to the younger members of the flock, it is limited in its results, for teaching is more than telling. One important element in the teaching of children cannot be utilized in pulpit instruction—the impression of teaching by expression. You cannot make a laboratory out of the pulpit.

To cope with the new situation and make possible the greatest results pastors are beginning to turn their eyes to the Sunday school and related church schools as being not merely an adjunct to their church work, but an important part of their field. More and more the latent possibilities of this field are being realized. Pastors are seeking to find out how to enter and most efficiently work this field. Churches are beginning to make the ability to build up a successful Sunday school one of the necessary qualifications of the men they call as pastors. Slowly but surely our colleges are beginning to realize the dawning rise of the church school day, and are putting into their curriculums what will some day develop into a course that will guide into the successful use of this great field.

For there is no field that has the latent possibilities of the church school. It will give to our

own children the Bible information that in this day of hustle and business and radio they will not get in their own homes. It will give to newly converted adults the special Bible teaching they cannot quickly get from the pulpit. It will reach people in childhood who never could be reached as adults. Through the children of unsaved homes contacts with parents will be made that will draw them into the circle of the pastor's influence.

A farmer whose crops were growing less every year in spite of careful fertilization, sought the advice of an agricultural expert. This man looked over the farm, made soil tests, and looked into the subsoil. Finally he turned to the farmer and said, "Why don't you farm your other eighty?" The farmer in astonishment said, "What do you mean? This eighty acres here is all that I possess." But the expert answered, "Down beneath the surface of your farm lies ten inches of the richest soil that your plow has never touched. Bring that to the surface with deep plowing, or plant alfalfa or other deep rooted plants that will seek their nourishment in that lower layer of soil, or by some other means; farm your other eighty." Even so in the development of the Sunday school and the other schools of the church there lies a field as yet undeveloped that holds the possibilities of the richest fruitage in evangelism and the building up of the cause of holiness.

The great task of the church is to evangelize the coming generation. This means not only acceptance of Christ, but the development of Christian character and service. We dare not lessen the importance of this work just because we expect the speedy return of Christ. Ten years ago we were looking for the Lord's imminent return; but because we tried not only to save that generation but prepared some of our youth to take up the task of evangelization, today the cause of holiness is moving on. If Christ should come tomorrow and find us trying to develop this field for Him, we have His own word that His approval will be on it: "Blessed is that servant whom his Lord when he cometh shall find so doing." And if He tarry a few more days, we shall have fresh sheaves to lay at His feet when He comes.

Study is systematic work, and not play.—
McMURRAY.

SOME THINGS OF CURRENT INTEREST

By W. G. SCHURMAN

THE Church of the Nazarene has changed in its thinking toward the Sunday school, and I think for the better. I do not know that the younger preachers will understand this perhaps so well as the pastors who have been in the movement for a greater number of years. There seemed to be a feeling among some of the older members of the church that the Sunday school was a kind of a worldly organization that would have a tendency to pull the children away from the standard of holiness. Thank God! all of the old folks were not of that opinion, but some were sure that unless the Sunday school was taken in hand, we would be a ruined people. I remember one church that I served, two members of the church board disposed of the sand tables, the small chairs for the Primary department, and all of the paraphernalia that could have been used to such good advantage by the younger departments of the Sunday school. I confess that there were many things in the Sunday schools of the old line churches of which we did not approve as a holiness movement, but there is no doubt in my mind tonight that we went from one extreme to the other. I was not long in learning that the Sunday school was a real feeder to the church.

In a former article in the Preacher's Magazine I told about a class that I had which was nicknamed, "The Dirty Dozen," and how those boys loved me. I also told how after I had moved to Chicago I got some correspondence from them that made my heart rejoice. One man in business for himself, another cashier of the Indian Head Bank of Nashua, N. H., who were members of that "gang." All the influence for good they ever received, to my knowledge, was from the Sunday school.

Here is an illustration of what occurred in my boys' class in Chicago, recently. Two or three of those young fellows were somewhat addicted to drinking, and the morning we taught the lesson about Esau selling his birthright, we tried to show how that for the sake of a stomach full of beans (lentils) Esau mortgaged his future. Then I made my application. Some of the young fellows in my class, instead of going to night school to try to get an education and make something of themselves, were just being led by their passions and appetites. You can imagine how happy I was when one of the fellows came

to me at the close of the Sunday school and told me how much good my talk had done him, and he was determined to make something of himself. And later on another fellow surprised me by telling me that he was going to night school to take up law. Of course we hope to see these boys converted later on in life, and become members of the church; but whether they do or not, we have at least succeeded in making better citizens of them, and someone else may get them to an altar of prayer and lead them to Jesus Christ.

Years ago I attended a Sunday school convention, and one of the convention workers (I think she was a Baptist) gave an illustration I have never forgotten. She told of four boys who were very clannish and chummy. One of them had an uncle who was a confirmed skeptic, and had much to do with shaping the minds of this quartet. They would frequently interrupt the teacher long enough to ask some question which showed that their minds were inclined to skepticism, and they took peculiar delight in embarrassing the teacher. She felt that for the rest of the class she must think out some scheme for inspiring faith in the hearts of her pupils, and she thought of the following plan, and carried it out: she told the boys one Sunday morning that she wanted them to go out doors in front of the church and stand there for five minutes and then come in and one by one relate what they had seen while standing outside. She so arranged it that the rest of the class listened while each boy related what he saw without the other boys who had been outside with them hearing him tell his story. The first boy said he saw a street car going up the hill in front of the church, marked Kenoza Ave., and that the trolley came off as it went up the hill, necessitating the stopping of the car and replacing of the trolley. He closed by saying that the town was sort of dead and there wasn't much to see anyway. He was sent out of the classroom, and the next boy brought in, and he told how he saw a car going up the hill with four persons in it, three women and one man. Asked if that was all he saw he said he remembered that one of the passengers opened one of the car windows because it was so warm. He was sent out of the room and the third boy brought in. He said a car went up the hill painted yellow, that the motorman was a very short man and that the conductor was quite tall. The car stopped at the top of the

hill to let one passenger off while two others got on. That was all he saw that he could recall. He was sent out and the fourth boy brought in. He said that the electric car went up the hill as they stood watching it, and the conductor taking fares from a number of people on the car; not very many passengers but after taking the fares walked out on the rear platform, removed his hat and wiped his brow with a handkerchief.

The teacher then had the four boys come in, and before the whole class made the following remarks: "Boys, I am so disappointed in you this morning. I sent you out to take observation for five minutes, and each one of you came in telling a different story. I had hoped that whatever else I had succeeded in doing with my Sunday school class, I had taught them the value of truth, but the discrepancies in your stories make me feel that I have failed." The boys earnestly protested that they had told her the exact truth but that they had just told her what had been impressed on their minds as to what they saw, and while there were apparent discrepancies, it was simply because those incidents fastened themselves upon their minds. The teacher then made the application and said, "Boys, you have been telling me that the Sunday school lessons for the last few months, as related by Matthew, Mark, Luke and John concerning one Jesus Christ could not be authentic or inspired because of the seeming wide difference in their stories. Can you not see now that while Matthew was impressed with one thing, Mark and Luke and John brought out other incidents in the life of Christ, and the fact that they did not relate the same incident verbatim was no proof that the scripture was not definitely inspired or authentic?" The teacher went on to tell that the boy, when he went home and was asked by the skeptical uncle what "bunk" the teacher had told them that day, made the reply, "Our teacher explained so satisfactorily to us today the apparent discrepancies in Scriptures, that we see where we are mistaken," and to the joy of that convention told of how those four boys were seemingly cured forever of their infidelity. I say I have never forgotten that illustration.

I think we should study our class and try to become acquainted with their problems and answer them. Just recently we had a contest with

a Sunday school of another denomination, and got an opportunity to exchange teachers. I went to my contestant's class and he taught my class. To my knowledge, some of the boys in my contestant's class had strong convictions about the truth of the resurrection as revealed in the Scripture. I took my opportunity to give them a twenty-five minutes' talk on the resurrection, and when I was through they gave me a vote of thanks. I do not believe they will ever be the same. Whether I successfully proved the resurrection from the dead as taught by Holy Writ, God helped me to put some truths in their minds from which I am sure they will never recover.

It is a fact known but by few that ordinarily the great increase in our church membership comes from the Sabbath school, and this I am sure you can see is self-evident, for the boys and girls who come to our Sunday school and study the Word of God have imbibed that which helps us as we preach the Word to convince them of the necessity of being converted. How much easier it is to convince that boy or girl who has some background of Bible knowledge than it is to work on raw material who hardly knows whether Jonah swallowed the whale or the whale swallowed Jonah.

The Budget

The preachers of the Chicago Central District, as well as some others in the Middle West will be preparing to go to the District Assembly when this copy of the Preacher's Magazine arrives. I have had considerable opportunity to study the cause of missions in connection with the pastor. It is my conviction, and I say it after due consideration, that our budget is not abnormally large. Of course, you have all seen it figured out how that if half of the Nazarenes would give 15c a week, the price of a meal, it will give us over \$375,000 in a year, and it would seem that half of the Nazarenes could be induced to do that much. I have no sympathy whatever with the statement that as a church we are overtaxed. I think some of the churches are asked to give more than their share, but they are so few and far between it ill behooves them to make any strenuous objection. I sat for one and three-quarters hours and looked at the pictures presented by Dr. and Mrs. Hynd in reference to their work in Africa, and when I think of the

days of slavery and even the present conditions that prevail, I am not surprised that Africa has been called the open festering sore of the world. As I sat and looked at those pictures I thought of the multiplied millions in China and India who are little, if any, better off than the Africans, and I said, "O God, how long, how long, before we can get the Church of the Nazarene aroused to her God-given privilege and duty." I remembered what Jesus said in the book of Matthew when He looked upon the people and had compassion on them because they were like sheep without a shepherd, and He cried out, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." I got to thinking—could not God who put money in the fish's mouth supply the missionary needs of the Church of the Nazarene in answer to prayer? Why does Jesus, who has all power and of whom it is said that all things were made by Him, have to ask us to pray that He might send forth laborers? It would look as though we had a part in this great work that will never be accomplished unless we pray as per directions.

It seems as though supplication and intercession release something from heaven that otherwise would never be given except through prayer. I then thought of Elijah in his association with the widow of Zarephath. She and her son were about to eat and die when Elijah, the man of God, said, "Make me a little cake first." There never would have been any miraculous multiplication of the meal in the barrel had the widow not first given of her penury. There is nothing that would hurt me more than to see the Church of the Nazarene make retrenchment in her missionary work. I may be wrong in the statement that I am about to make, but I am sincere when I say that I believe if our people were blessed as they should be blessed, and got out of the religion of Jesus-Christ that which the Scriptures declare is our privilege, there would not be much difficulty in raising the amount necessary to carry on our missionary work.

I remember reading in Wesley's works that he made this statement, "I am not afraid that there will never be a people called Methodists, but what I fear is that we will become a dead ecclesiasticism like other denominations round about us." This may not be the exact wording

but that is the sum and substance of his statement. I confess I am fearful that we lose the romance of religion and the joy of the Lord, and become money-raising machines instead of an evangelistic organization. God forbid that I should ever live to see that day.

I think our people need instruction. I listened to Miss Agnes Gardner give a missionary address one day in which she said that someone in America, a member of the Church of the Nazarene, who refused to give through the proper channels of the church but sent her money direct to India to two so-called holiness evangelists, upon investigation found that these two to whom she sent the money belonged to the so-called "Tongues Movement." The reason this woman gave for not sending her money through the proper channels was because of the rumor that so little of it reached India. It seems to me that the devil must sit up nights to frame propaganda to retard the work of God on the mission field, and against the efficiency of our people at Headquarters in Kansas City.

These are trying days. I recall now one or two pastors telling me that they could get money when their people had the money but now when the people do not have the coin they cannot get it. I do not believe this is true to facts. I do not mean that I do not think the brother is sincere—I believe he is, but it is the pastor's job to arrange plans to raise the budget. I remember one year we had one of our artists in the church make a picture of the tomb of Christ with the stone rolled away, and on that Easter Sunday morning we preached a sermon on the resurrection. We led up to this subject by a sermon the previous Sunday morning, stating that in the tomb of every religious leader of the world was the dust of its founder. Christianity alone had the empty tomb in proof that our Leader is alive. He arose from the dead. In happy thanksgiving because of this fact, we asked the people to come and put their offering in the empty tomb, and that morning we received one thousand dollars in cash.

Another Easter Sunday we had a large picture pasted on a cardboard of Jesus and five children—white, black, yellow, red and brown. It is a beautiful thing in the first place, but as we told the folks how Jesus Christ loved the yellow children as well as the white, and did not discriminate against the black, red, and brown, we asked them to bring their offering to evangelize

these little ones. We got nearly one thousand dollars that morning.

Another time we asked our folks to take the money they were in the habit of spending for flowers to put on the graves of their loved ones Memorial day and lay it at the feet of Jesus for an offering for missions. We said if their loved ones were in heaven and could be consulted, they would approve of it. If they were in that world of woe they would urge it. That plan brought considerable money; in fact, we find as we present the scheme and plan and the folks respond to it, it brings results. Sometimes we get this mental picture in the middle of the night; sometimes while we are praying; sometimes while we are driving around making our pastoral visits, and we confess that invariably where we get the idea while we are praying it seems to be of the Lord—at least it brings results. I do not know what the General Assembly will direct us to do for Missions next year, but personally we hope that whatever else they may do, they will not cut down on their General Budget.

REPORTS IN THE HERALD OF HOLINESS

I was interested some time ago in reading reports in the Herald of Holiness where the pastor and evangelist spoke of an exceptionally fine young man or an intelligent young woman or a lawyer or doctor or school teacher kneeling at the altar of prayer. I wondered what no one ever got inspired or rejoiced over the fact that a "wop," "greaser," "Chink," or "dago" sought God at an altar of prayer. I do not mean that they should report them by such terms, but might not some of those folks that I have mentioned by the names which they are frequently called be just as great a blessing to a church as a so-called intelligent young woman or the fine school teacher or the excellent young man? Are we, I wonder, getting to where we discriminate as to the kind of fish we want at the end of our line, and would there be a tendency to throw back again the fish that bites because it is not to our liking? Jesus said, "Follow me and I will make you fishers of men." There is no doubt in the world that some folks are of more value to the Lord than others, but is it not a fact that often the big fish from whom we expect so much turns out to be not so valuable after all, and the lesser fry was an occasion and means of blessing to the whole church?

THE GOOD OLD DAYS (DAZE)

I have been considerably amused by hearing people talk about the good old days, and I have come to this conclusion that the reason the old days looked so good is because when we were converted or new in our experience of full salvation we were all afire for God. I believe the day will come when the younger element will look back to our days as the days of great achievement. I read some time ago in Peter Cartwright's autobiography a statement something like this, "Oh, for the old days when the power of God rested upon us and men sought God in saving power! We have fallen in evil days, and our hearts cry out for the old-time religion." That was interesting, coming from the pen of Peter Cartwright, for we in 1932 look back to his day as a sort of millennium, yet he deplored the fact that things were so different from what they were in his boyhood.

I am not trying to say that we are not living in evil days. In some respects the world never saw worse days than the present, yet methinks when the apostle Paul went to the great empire city he saw little to encourage him, but in spite of that succeeded in getting people converted to Jesus Christ in Caesar's household. I think I can understand why the Scriptures read, "Say not the former days are better than these." As a matter of fact, they are pretty nearly what we make them. I have frequently said that it never was easy in my ministry to win souls. I find it no harder today. Preachers who have been great soul winners will not agree with me, but I do know that God still blesses the preaching of saving truth. I flatter myself that I am a keen observer of the trend of the preaching of the present day, and nationally known men who were outstanding in their evangelistic gifts fifteen or twenty years ago are now almost entirely given up to such subjects as "The Last Days," "If Christ Came to Chicago," "The Golden Age," "the Anti-Christ," "Gog and Magog," putting their own construction to these names and telling what shall be in the latter days. They may be right, but I still believe that the work of the Church of the Nazarene is to preach entire sanctification as a second work of grace the privilege of the Christian, as pardon is the privilege of the sinner.

I remember hearing Dr. Bresee, years ago, say that there were plenty of women to carry on

the W. C. T. U. work, there were plenty of men to carry on the work of better government, there were plenty of men to do this and that and the other, but God had called us to spread scriptural holiness over the earth, and he trusted we would be true to our calling. In connection with this, I was somewhat interested in hearing a man who posed as a second blessing preacher, a short time ago while preaching to a mixed audience was rather ambiguous in his terms when presenting this great truth, and when taken to task by a good holiness brother said that the people had to be led up to this experience gradually. Then I thought of Caleb and Joshua, who took the opposite course, and did not try to lead the people up gradually to the land of Canaan, but said, "Let us go up at once and possess the land." Not seek it, but take it, because of the fact that it was God's promise. Brother, that is our calling. I believe that when our head is pressing a dying pillow and things once clear to our vision become hazy and indistinct, and we realize that our work on earth is done, we will rejoice with joy unspeakable if we can look back over our record and then look up into the face of God and say that we have done what we could to fit men for the time when the world is on fire.

God help us to be true to our ministerial trust.

HOW THE SUNDAY SCHOOL HELPED US AT NORTH STREET CHURCH, LANSING, MICHIGAN

By PASTOR J. C. LAMBERT

WE came to the North Street Church of the Nazarene, Lansing, Michigan, in February, 1929.

In the latter part of December, 1928, the Spirit spoke to me, while praying in the hills of Tennessee, to take my wife and go to Michigan. Recognizing His voice, we made plans for the change, not knowing just what God had in store for us.

Soon after our arrival we learned that there was a group of people in the North Side of Lansing who had been praying for their first pastor. We came in touch with them and soon understood why we were directed to Lansing, for we felt that we were to shepherd this flock of God's people. We started with twenty-four charter members and with about fifty in Sunday school the first Sunday. God's blessing seemed

to be upon His work in this place from the beginning, for the attendance in the church services and Sunday school began at once to have a steady growth. Rev. T. M. Anderson helped us much at this time in a revival meeting.

Our people were enthusiastic and had a mind to work to build up the congregation and Sunday school. A committee was appointed to draw up a plan whereby every home in the community would be visited and those who had no church home or Sunday school invited to attend. Cards of invitation were given but upon which the prospective Sunday school pupil signed a pledge to attend Sunday school and especially the rally to be held the next Sunday, unless providentially hindered.

At that time we had never reached the three hundred mark in our Sunday school so we set our goal at 302. We offered prizes to the person who had the greatest number present by personal invitation; to the person who brought the largest number in his automobile; and to the person who had the largest family present.

During this time Rev. Mack Anderson was in an evangelistic campaign with us. Due to his enthusiastic support and the hearty co-operation of every member, the goal was reached. This we considered a great victory.

Our Sunday school secretary kept all the signed cards and thus we were furnished with a mailing list for the Sunday school. This list is used during each rally that is held and naturally is continually being increased. As soon as one on this list becomes a member of our Sunday school we remove his name from the list and place it upon the membership record of the class to which he belongs. Cards are sent out each week or personal calls are made by each class to those who are missed in Sunday school, thus creating that good feeling of personal interest which invariably brings results.

The efforts which were put forth at this time were felt in every department of the church for the increased attendance in our church services and Young People's Society soon brought us face to face with the necessity of enlarging our church building which was only 30x50 at that time. The digging of the basement and the added room this had afforded a few months before was a great help but more room was now needed. So we enlarged our borders again, this time adding thirty feet to both basement and auditorium. We have

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WHAT THE SUNDAY SCHOOL HAS MEANT TO ME

By FRANK MCCONNELL

DEAR DR. CHAPMAN:

Your question coming to me at this time, "What the Sunday School has meant to me," has caused me to review my life and to try to see what it has really meant.

The passing years have taught me that I was most fortunate in having parents that took me to Sunday school rather than just sending me. They took me when I was three weeks old and as best as I can count I have not missed to exceed twenty times since then. The training which I received in the Sunday school has stayed with me. The verses that I learned there I quote quite often in my ministry. That teaching has held me steady through the years.

We jump now to the days when I lived in Kansas City. The Nazarenes had a small church in Kansas City. There were few who attended. There was little attraction for young people in the Kansas City Church of the Nazarene. But our godly pastor, now sainted, Rev. A. S. Cochran, told Mervel Lunn and me that we could have a young men's class if we would work it up. We secured a teacher and started to build the class. Charles Jernigan, now gone to his reward, and Whewell Lehman were with us. God was with us and blessed our efforts. Mervel and I would work all day at our daily tasks and at night would start hunting young men. We did not have money for carfare so we walked up to ten miles some nights. When we would hear of a boy we might interest in Sunday school we were after him until he became one of us or turned us down.

During that time there came into my life a great testing. This was a temptation to doubt that there is a Savior and to doubt the power of God. The temptation was hard and lasted a part of two years. But the enthusiasm of hunting young men for Sunday school and the friendship of one of the greatest young men that ever lived saved my life from infidelity. Mervel Lunn was that friend. Of course others whom I had known entered in. But give a young man a good friend and get him enthused over Sunday school and he will not go far wrong.

The sky had cleared and God again reigned supreme in my life. The doubts had gone and one day the superintendent asked if I would take

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already learned during our stay with the North Street church that the larger the place the larger the congregation.

We believe that revivals play a large part in the building up of a Sunday school. They give us an excellent opportunity to get our Sunday school before the public. In the summer of 1931 we had another rally in connection with a large tent meeting held near our church with Rev. J. B. McBride and the Vaughan Radio Quartette. At this time cars again were furnished for those who could not get there otherwise. The usual prizes were offered. The attendance was 502.

You ask, "Do your records show any material growth between these rallies?" We answer emphatically, "Yes!" Our Sunday school has steadily grown until now we are in the three hundred class, often having over 350. The efforts that are put forth for the enlargement of the Sunday school will more than repay every time.

The rally which was held while Dr. Chapman was with us was somewhat hindered by an epidemic of measles and mumps. The attendance of this rally was 479. Dr. Chapman gave a very profitable discussion of the Sunday school lesson for that day. This was enjoyed by all.

We had our largest rally while Rev. Raymond Browning of Columbus, Ohio, was with us last February. This, by the way, was our third anniversary—we had grown from a Sunday school of fifty the first Sunday to an attendance of 525 on this third anniversary Sunday. Truly God has been good to us and has helped us. Praise His name! This rally taxed our building to its capacity. We were again very forcibly reminded of the need of a larger building. We have now reached a place of almost a forced standstill in our Sunday school work unless we can soon arrange for an enlargement of our present building.

This need is not only felt in the Sunday school but in the church services as well. The auditorium is almost invariably filled both morning and evening and a few times extra chairs have had to be brought in for just the regular services.

To a charter membership of 24 three years ago the Lord has added to us continually until today we have 218 on our roll.

We believe that the efforts put forth and the warm interest shown to each individual in the Sunday school has played a great part in adding to our numbers, for which we praise God.

the "bad boys class." Just let me say, there is no such thing as a bad boy or girl until some older person has made him bad. They may be filled with wiggles and with giggles and may see all kinds of mischief but they are not bad. The class was ours. Four boys I think it was, that first Sunday—as fine boys as ever lived. The class grew until there were thirty-three. All but one were converted. Mine was a new life. I had no time to think of doubts. The boys were my life. I must save those boys. Many was the time we played marbles on Troost Avenue from 20th to 25th Street. Many were the evenings they and I, in my car, drove to the country or to parks taking our lunch and playing until boys and teacher were exhausted. Little mattered to me except the salvation of these boys. Thank God this passion for souls has increased as the years have passed. The boys found God, and, with few exceptions, they are great and good men today. Space is too limited to tell of these boys but "they are my boys." Some are preaching and some are in business, but as I see them, I thank God that He allowed me to have a part in their training. In Iola, Kansas, it was my privilege to teach a boys' class. Then in Strong City, Kansas, in a Methodist church. But one day God spoke and said, "Teaching a Sunday school class isn't enough, you must preach." The folks at Covert, Kansas, called us as pastor. The idea of Sunday school was all-I knew. The church there had been closed for four months—no preaching, no Sunday school. The people were blue and discouraged. They promised no salary; they didn't even promise to come to church. But again we found that people could be enthused over Sunday school. Wife and I visited in almost every home in that part of the county, always asking them to come to Sunday school. We had there one of the greatest Sunday school superintendents in Kansas, C. D. Cornwell. Enough to say, the people came and the place that was said to be "a burnt over district" was changed, because people found a common ground on which all could work. The record has been made. It is a well known story in Kansas. But God gave the victory until our little church twelve miles from a railroad had the largest Sunday night crowd in the county and one of the largest Sunday schools. It came about by people working for the Sunday school.

Our next appointment was Sapulpa, Oklahoma.

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Our first message was a Sunday school lecture. A. B. Bracken was the Sunday school superintendent. He and his good wife had the vision. It was no wonder that God helped that church to grow until today, under the leadership of Rev. E. D. Simpson, another Sunday school enthusiast. It has one of the largest Sunday schools in the movement.

Last year our average increase in Sunday school was seventy-nine. This brings us up to "The Unified Service." In my first pastorate I saw what to me was a great mistake; that is, getting a great crowd of people in to Sunday school and just when they were ready to listen, telling them to go home. I am speaking of "Dismissing Sunday school." Why should we dismiss? For what reason should we send the children home? Why not keep them and let them hear what the preacher has to say? The Bible says, "By the foolishness of preaching some will be saved," so why dismiss and send them home? Some have asked, will they stay? They are staying. Many have asked, Do you have to preach any different for the children? Only that a preacher should use simple language and not use big words. Also, he should have some terminal facilities. That is, do not be long-winded. These are good for any preacher. When we used it in a small church there were those who said, "Well, that is all right for a small church, but it will not work in a large one." Well, it has worked with thirty and it has worked equally well with 500. I want to preach to people and not to empty benches, and observation taught me that as a rule people would not come to hear just preaching. So let's get the crowds.

The question is often asked, "Will that kind of service work for my preacher?" I do not know. But the following preachers have preached successfully in my pulpit while I have been using this method. Dr. R. T. Williams, Dr. J. W. Goodwin, Jarrette Aycock, Bona Fleming, Edwards Ladies' Quartet, Holland London, L. W. Collar and R. J. Plumb as well as yourself, Dr. Chapman. These seemed to get along fine. What others could do I cannot say. Only I know many who are using the method. Several churches of other denominations are following our program in Spokane.

The method we are using to get people to Sunday school includes three classes of calls. First personal invitations—inviting people where

ever we meet them. Second, house calls—going to the homes of people and inviting them. Third, the telephone. Of course all other kinds of legitimate advertising is good, but there is nothing like the personal touch. Brother S. W. True, our Sunday school superintendent, has the best system of records I have ever seen. He is a Sunday school enthusiast, and by the use of the records and the three methods of calling we try to keep up with our absentees. Our Sunday school made 21,535 calls last year.

Our motto is, "Keep blessed, keep mellow, love people and go after them." They can be enthused over Sunday school, and will find God if we let them know we are interested in them. We can build the church through the Sunday school. If we get the children we get many of the parents whom we would not otherwise get.

SPOKANE, WASHINGTON

SUNDAY SCHOOL PLANS THAT HAVE HELPED US

By PASTOR O. L. BENEDEUM

THE East Liverpool Sunday school has enjoyed a steady growth for eleven years. The following is the average attendance as reported to the District Assemblies:

1922—192; 1923—235; 1924—289; 1925—313; 1926—393; 1927—409; 1928—430; 1929—445; 1930—531; 1931—570; 1932—604. There are of course a number of reasons why our Sunday school has been successful. Let us suggest a few of them.

I. WE BELIEVE IN, AND STRONGLY ENDORSE THIS DEPARTMENT OF THE CHURCH

When this statement is made, it is not merely a declaration of the lips, but the burning conviction of the heart. This conviction is so strong that to neglect or fail in the faithful propagation of this splendid department, would result in our condemnation. This being the case, we are not only actively engaged as a member of this department, but believe as pastor that God and the general church expect us to fill the capacity of general director or overseer of the Sunday school. I do not mean by this statement that we should act as a boss, and we are not. We are a leader and should never embarrass either superintendent, officers or teachers, by making them feel we are not in full accord with their plans. If we feel there is a better plan, then only a suggestion given in the proper spirit is neces-

sary. In fact we are so strongly convicted that God's hand is on the work of the Sunday school that to fail in attendance or to be in our place at least twenty minutes before time for service, accepting every opportunity to greet and encourage the superintendent, officers, teachers and scholars, would result in a weakening of this department of the church. We whole-heartedly believe in the Sunday school program, and we work at the job. The result is our church believes also, and works with us—hence success.

II. SELECTION OF OFFICERS AND TEACHERS

"Just anybody" positively will not do. Such an attitude and plan of selection of superintendent, teachers, class presidents and other officers, will only defeat our purpose. Those who are best fitted and qualified for the work should and must be selected, if we would have success in this holy business. We have endeavored to be wise in our selection of officers in our school, and in some degree at least have been successful. Our superintendent, Emma Durbin, has led us on in our Sunday school work for several years, and has proven to be a wise selection. She is of course saved and sanctified; not only so, but she keeps spiritual. She is wise in her administration, and is filled with a passion for the salvation of the youth. A vision of the work is maintained by her at all times, feeling keenly the responsibility that has been placed upon her by God and the church. She knows and loves her school. She gives special attention to visitors, introducing them to the school, and in turn the school makes the visitors welcome. A reception committee is at the door to welcome with a warm handshake every person in attendance. A card acknowledging the presence of visitors in our school, with words of appreciation and an invitation to return is mailed to them on Monday by our superintendent. Thus visitors become our friends immediately and often return, some joining our school. She demonstrates her enthusiastic interest and seeks to tactfully lead on to success. The teachers catch the vision and seem eager to follow her leadership. Thus the school as a whole is working, pushing, praying and believing. Thus we grow.

III. ORGANIZED CLASSES

We have several organized classes which hold regular meetings once a month. These classes have done excellent work, greatly assisting in the work of building our school. They have, with the

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assistance of the superintendent, made during the last year 4,221 calls. While 6,073 cards were mailed to new folks or absentees, touching 11,768 persons. That is, some of the cards went to homes where there were three or four persons invited by one card. They mailed 397 cards to the sick, and 1,198 birthday cards. School also made 1,718 telephone calls. The following is a statement of the combined work of charity done by the school: Fifty-five baskets of food; fifty bushels potatoes, tomatoes and fruit; seven hundred thirty-nine pounds of groceries; two hundred eighty-two cans of vegetables; two hundred ninety-one quarts of fruit; four hundred seventy-one glasses of jelly; two hundred eighteen loaves of bread; twenty-four dozens of eggs; three large cakes; nine dozen cookies and doughnuts; twenty-three pies; thirty-three cans of milk; twenty gallons carbon oil; one dinner set (32 pieces); one hundred fifteen pairs of shoes; forty-seven pairs of hose; eight hundred sixty-four articles of clothing; thirty-four household articles; fifty-seven pieces of bedding; nineteen bouquets; five baskets of clothing; one hundred eighty-five hair cuts; and one thousand yards of bandage for Bresee Memorial Hospital in China. One can readily see that the work of our classes is indeed a potent factor in our success as a society.

IV. RALLY AND OTHER SPECIAL DAYS

It has been our custom to have two or three rally days each year. I do not believe we have failed in one of them in procuring some regular scholars from such special effort. However we are careful not to have too many such services, as we have discovered that to do so folks will wait and look for such occasions and not become regular in attendance. We do have however what we call special days, which gives us the same result. To illustrate; the pastor is away on his vacation and is returning; the school arranges for what they call, "Surprise Attendance Reception" in his honor. When properly advertised and worked, this results in a large attendance. The wise pastor in turn will show his appreciation with words appropriate, thus increasing love and fellowship between pastor and people. The Children's day service, Christmas, and Easter should, in our opinion, not be made rally days, but rather special days—the result will be the same. The fact is we take advantage of every possible opportunity. If we are having our District Superintendent, or some other special friends or visitors, we advertise it, talk it, telephone the

news, get excited ourselves; thus others become interested and the crowd comes. Rally and other special days are somewhat like revival services, for the folks get busy and interested and the public responds. These special effort occasions have played a very prominent place in our growth.

V. A FINANCIAL GOAL

For a number of years our school raised \$1,000 for foreign missions by the one Sunday a month and special occasion offerings. We kept a large missionary chart—round like the world—having on it one thousand small circles, each of which represented one dollar. When a dollar was given one circle on the chart was marked out by making same black with a rubber stamp, thus the school became enthusiastically interested. Yes, says one, But how does this help the average attendance? We have discovered by close observance that if a visitor will make an offering of value he will return until he at least feels he has received his money's worth. To illustrate; a few years ago we were in pioneer work for about two years. Often we were annoyed by young folks who would come to the services seemingly to have a good time. They of course were hard to control. In order to cope with the situation, the next evening we would put on a ten cent gate fee. This small amount would work wonders, for they now have ten cents worth of interest in the service. The result is they give attention in order to get their money's worth. The school should have some financial goal, enthusiastically working toward its accomplishment. If the regular scholars show proper interest, then many of our visitors will fall into line and give also, becoming actively interested, determined to see us do the job.

VI. THE PERSONAL TOUCH

We have left this point for the last one. Not because we believe it belongs here, but rather because we have been, as we see it, so neglectful in this rich fertile field of opportunity. It lies before our very eyes, and on every side. It is positively ripe for the harvest, awaiting the Christian reapers. Nazarenes should and must arise and take to heart the matter of personal work. We have the message, the folks are before us, the God of the heavens is with us and we dare not fail. If there is one line of work we purpose to push with renewed interest; in the building of our Sunday school it is that of the personal

touch. The facts are we now have a large list of prospectives, gathered during a recent visitation campaign held in connection with revival by the London Party.

In closing may we assure those in charge of our general Sunday school work our fullest possible co-operation.

TITHING IN HARD TIMES

THERE is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage.

If tithing were a sure thing, like buying five dollar bills for \$4.00, it would have no more moral value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town.

That's not the tithing God has promised to bless. Tithing is a sure thing; and usually it leads to material betterment. But not always; and never, in any magical or non-moral way.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, whether good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law, and that it is for his guidance and his good.

All true enough; nevertheless, there are special reasons and special values attached to tithing in hard times.

It is easy enough to thank God for pleasant experiences, though we know that often they may be spiritually barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines.

Listen to Habakkuk the prophet:

For though the fig tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail;
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet will I rejoice in the Lord,
I will joy in the God of my salvation.

The tither who can make the prophet's words his own will not be deceived by prosperity, if and when it comes.

Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible's references to giving. They total seventy-two. And forty-eight "show open promise of God's blessing to the giver."

During a spell of hard times a bank auditor examining the books of many Toronto business houses found entries in the books of John Macdonald & Co., that showed the firm was setting aside a tenth of its profits for religious and philanthropic work. He closed his audit and recommended to the bank that the Macdonald house should have all the credit it desired. It was the beginning of a new prosperity.

John H. Converse, when president of the Baldwin Locomotive Works, was a tither who believed in doing more in hard times. One year, when his business was less profitable than usual, he gave \$400,000 to religious and charitable work.

It is known and admitted that not everybody gets ahead financially by tithing. Why should he? "Getting ahead" may be a great curse. A tithing business man puts the fact thus:

"There are other successes than money ones. I've got something more than money out of tithing; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in home affairs?"

A man who is almost at the end of his resources will find his time of stress a good time to make new study of his life.

The head of a great business did this once, when he was worse than bankrupt. One day he opened his Bible at Genesis 28:22, drew a pencil mark around the verse, and said, "From this moment on, as long as I live, of all that God gives me I will give him one-tenth."

Since then he has prospered far beyond the ordinary. But what is more, he has made "hundreds of investments for human betterment and to advance righteousness on earth." The feeling that one can thus be a co-laborer with God is the greatest incentive to true living which man can have. It can make one's sunset days his best days.

A conscientious examination of your affairs now may actually show how you can save enough to pay the whole tithe. Consider more methodical ways of buying. Wait a week before buying something you think you want. Buy for use rather than for appearance or luxury value.

Budget your income and outgo. Many people who begin to spend by a budget make a surprising discovery. They find that from ten to twenty

cents of their dollar is being spent without producing any corresponding benefit.

So your whole situation may be helped as you see where your tithe can be paid without distress.

Whenever it can be put into practice, there's a big saving hinted at in the old saying, "He who cuts his own firewood is twice warmed."

Hard times are hard times for God as well as for us. His work suffers because, when depression threatens, so many cut off, first of all, their gifts to religion.

Never mind trying to explain the theology of it. You know that benevolent agencies face lessened incomes. Students who would gladly work must leave college for lack of funds; church enterprises are forced to retrench their work; the poor, the sick, the distressed, all must know keener their sufferings because the church has less money to spend in their behalf. So the tither who tithes in hard times is doubly blessed—in his own life and in being the friend indeed who comes as the friend in need.

Tithing in hard times is a sharing of life with those whose "times" are harder than ours. None of our tithe literally gives "to God"; it goes to men and women like ourselves. It broadens the base on which the world's total of usefulness must rest.

Hard times are good times to begin tithing, because it doesn't take so much moral backbone to tithe a small income as a big one. Many people have been tempted to quit tithing because their incomes became "too big to tithe."

A rich man told a missionary secretary during the war, "I'm sorry, doctor, but I can't give you anything for your work this year. Why, my income tax is a million and a quarter."

The tithe in hard times contributes to our spiritual self-respect. When we are prosperous, we may feel—as we should—that the tithe ought to be supplemented by free will offerings and gifts far beyond the tenth.

In hard times we may not be able to make these gifts. But we know that in tithing we are acknowledging God, and declaring our faith. We are not offering to God that which has cost us nothing.

It costs, to tithe in hard times. But not to tithe costs more, in values that are as real then as ever, and that will last beyond all times, whether hard or easy.

Now you can plan A Tithing Campaign and save money by using the church bulletins we furnish, including one especially written for this hour: "Tithing in Hard Times." The Layman Bulletins, now 32 in number, are printed in the regular two-page church bulletin size, with two pages blank for your own Bulletin material. This saves one-half of your printing cost, not counting cost of paper.

Send for samples, which include pamphlet, "Teaching the Church to Tithe," containing full directions for a ten weeks' program of silent, church-wide education at trifling expense. Non-profit, nonsectarian, nonlegalistic, but simple, clear and workable.

Please mention the PREACHER'S MAGAZINE, also give your denomination.

THE LAYMAN COMPANY
730 Rush Street
CHICAGO

HERE AND THERE AMONG BOOKS

By P. H. LUNN

September with moderating temperatures, shortening days, returning vacationists and a general resumption of activities should include a fall and winter schedule of reading for what Dr. Jefferson terms the "growing preacher." Growth depends largely upon nourishment and nourishment (mental and spiritual) is derived somewhat from books and reading.

Here are a few suggestions for that list:

Just a mention of one book that every preacher should read—Dr. E. Stanley Jones' *THE CHRIST OF THE MOUNT* (Abingdon \$1.50) which I have had the pleasure of personally urging on several preachers, every one of whom has thanked me for so doing. This book has in it some fundamental principles of mysticism which, among other features, place it, in my estimation, as one of the five best current books for ministers.

Another volume that is being given much notice is Bruce Barton's *HE UPSET THE WORLD*, a life of Paul. I admit a deep-seated prejudice or antagonism or perhaps it's just ordinary dislike, of Bruce Barton's writings. He impresses me as being in the same fix as a professor in a leading eastern seminary who wrote a book on "The Psychology of a Christian Experience." In his introduction he naively admitted that he has never had such an experience. However, Bar-

ton's book of Paul makes interesting reading for a preacher. It can be found in most public libraries and I would suggest that it be borrowed rather than purchased for it would be of only slight value to our readers as an addition to their libraries.

THE CYCLOPEDIA OF EVANGELISM by Charles L. Goodell (Long and Smith, \$1.00) combines three previous volumes in this reprint edition: "Heralds of a Passion"; "What Are You Worth?" and "Pastor and Evangelist." This is a big dollar's worth. If for naught else than to revive or increase his evangelistic passion, a minister would do well to get this book. This is a volume to buy for your very own rather than borrow.

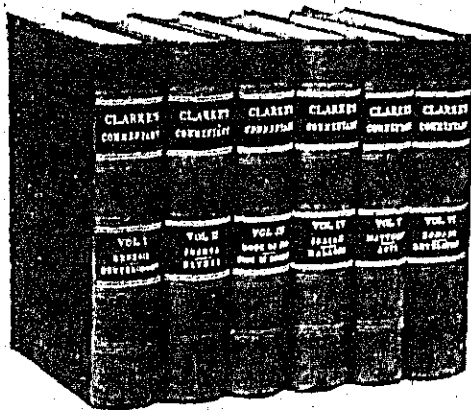
There are now three volumes of Dr. George H. Morrison's sermons in the Dollar Library (Long and Smith—\$1.00 each) *THE GATEWAYS OF THE STARS*, *HIGHWAYS OF THE HEART* and the late reprint, *THE EVER OPEN DOOR*. It is only an occasional preacher who does not enjoy and profit from Dr. Morrison's sermons. They are concise, rugged and to some extent exegetical; not as

flowery and smooth as Jowett's; they are distinctively Morrison's.

Fleming H. Revell has published the latest volume of Dr. George H. Morrison's sermons under the title, *MORNING SERMONS* (\$1.75). This great Scotch preacher is said to have given himself with especial abandon to his Sunday morning sermons. These are particularly rich in content.

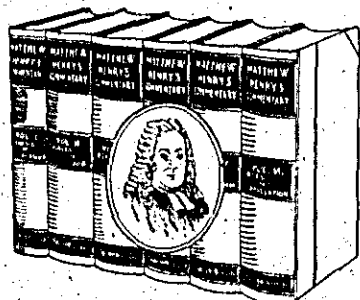
Dr. George Truett's new book of fifteen sermons, *FOLLOW THOU ME* (Long and Smith—\$2.00) continues as one of the best sellers to our preachers. It is said to be fully as strong a series as the former volume, "In Quest of Souls."

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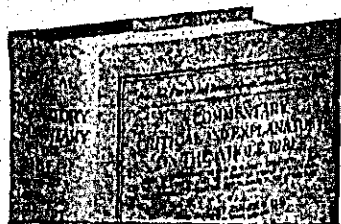
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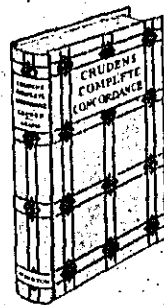


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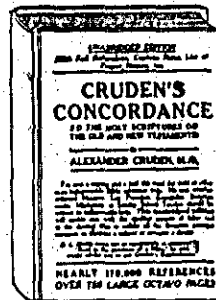
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—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor.

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GOING AFTER THE CHURCH OF THE FUTURE

By THE EDITOR

Of course adults are expected to attend the Sunday school, but after all has been said on the subject, the big work of the Sunday school is to gather in the children and young people and hold them to the church and for the church and for Christ. Last night the pastor of the church where I preached made an earnest speech about his Sunday school and the District Superintendent who sat by me said, "No man will want for material for his church who is able to build a Sunday school." Of course a preacher who can build a Sunday school must also have ability to do a great many other things, for building a Sunday school is not the simple thing it may sound to be. Still the preacher who can build a Sunday school will always, by some means or another, have people to preach to, and they will be the very most hopeful sort of people, too. Then he will have one of the very best means for advertising his regular and special services; for parents and friends will want to come to the church where the children like to go and they will want to hear the preacher that the children love.

We were discussing the matter of taking children into full membership in the church. One man objected on the ground that this made voters out of them and that children did not know how to vote for pastor and that even so they might carry the election. But a wise and experienced pastor said, "Well, that does not concern me; for I would not want to be pastor at a place where the children were against me; and while I may not always be able to please the older people, I have always been able to count on the children."

Of course the saying that the Sunday school is the church of tomorrow is trite enough, but perhaps we have sometimes forgotten that it is the church of the immediate tomorrow as well as the church of the more distant future. In fact when you consider that parents are more readily reached through their children than by any other means you will begin to think that the Sunday school is practically the church of today—there are few places where the Sunday school attendance is poor that the church attendance is large.

THE PROMOTION OF REV. W. G. SCHURMAN

For a number of months past Rev. W. G. Schurman, pastor of First Church of the Nazarene in Chicago, Illinois, has been furnishing material for each issue of the Preacher's Magazine. From many quarters word has come to the editor that Brother Schurman's articles were most interesting and helpful. It will therefore come as a shock and disappointment to many readers, even as it did to the editor and publishers of the Magazine, that on August 16th he laid down the work of the ministry which he loved so well and went to be with the Chief Shepherd Himself.

Brother Schurman was a unique and apostolic preacher—one of the most interesting and unctuous that we have heard. He built up a strong church and all the time kept it spiritual and loyal and missionary. He had no special theories about how to do the work of the ministry, but his example in doing it was full of lessons for his brethren, so that Brother Schurman was in demand as a convention speaker and his writings were read with great delight and profit.

It looked like Brother Schurman was just at the place where a few years would enable him to do more for Christ than he had ever done in his life. Then at the peak of his influence and power he suddenly laid down the cross and went to wear the crown. But our faith in God's goodness and wisdom is such that we still determinedly say, "He doeth all things well." We have thought of the great gap in the ranks which has been caused by his dropping out. But we have heard that a commander in an earthly battle called upon his soldiers to "close up the ranks" (made full of gaps by those who fell) and go on with the battle. And we remember also that John Wesley said, "God buries His workmen, but carries on His work." So despite our sense of loneliness and loss we expect that God shall raise up others who will follow on where W. G. Schurman blazed the way to fiercer battles and fuller victories.

DEVOTIONAL

THE BAPTISM WITH THE SPIRIT

By A. M. HILLS

"And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith" (Acts 15:8, 9, R. V.).

SOME years ago a stranger wrote me asking why, when I preached holiness, I said so much about the baptism with the Holy Spirit? My answer was, "Because the Bible does."

Since then I have been a careful observer of all who profess to preach holiness or sanctification. I have found this to be one of the most crucial tests—do they faithfully preach the pentecostal blessing? I found in England a great center of professed holiness teaching where the baptism with the Spirit was seldom mentioned.

Now let the Bible speak. Ezekiel 36:25-29, R. V., "And I will sprinkle clean water [a type of the Spirit] upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I

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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. . . . And I will save you from all your uncleannesses." In Joel 2:28, 29, "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit." This was quoted by Peter at Pentecost. In Matt. 3:11, "I indeed baptize you with water unto repentance; but he that cometh after me . . . shall baptize you with the Holy Spirit and with fire." See John 16, and Acts 1:8 and Acts 2, and 15:8, 9.

Manifestly inspired prophets as well as Jesus looked forward to Pentecost as the climax and culmination of God's saving work. The coming of the Holy Spirit to take possession of human hearts was the supreme necessity of man. This would restore to man what was lost by the fall. Without the Holy Spirit, Christianity as we know it, and the Christian Church would never have existed.

The text is most important, for it states boldly, plainly and concisely what took place in the hearts of believers.

1. It was plainly a second work of grace. It was precisely what the apostles received at Pentecost. They had been preaching the gospel and working miracles and casting out demons for about three years. Jesus said in the upper chamber that the world hated them because they were not of the world, even as He was not of the world: that they had believed on Him and He had kept them and only one was lost; and He had given them the sacrament of the Lord's Supper and commissioned them to preach His gospel and evangelize the world, and baptize the nations.

To say that these early followers of Christ and apostles were not converted until Pentecost is the height of absurdity! And yet, that is precisely what some preachers are saying to dodge a second work of grace! Instead of being honest interpreters of the gospel, they become champion perverters of it.

Pentecost brought as marked a change in their spiritual experience as any blessing well could. It changed the braggart Peter, quailing at the taunt of a servant girl, and profanely denying that he

knew Jesus, into the Spirit-filled, holy, lion-hearted preacher of Pentecost, with three thousand converts. It changed James and John, "the sons of thunder," ambitiously wanting the first and second places in the kingdom of Christ, into the humble apostles of love. Doubting Thomas became a giant believer. The whole company became new men and women the moment the Holy Spirit fell upon them. Now people must be converted before they can even be candidates for this baptism with the Spirit.

2. It is a heart blessing. "God who knoweth the hearts bare them witness, giving them the Holy Spirit . . . cleansing their hearts by faith." God knew that His people were "bent to backsliding." Christ knew just how easy it would be for Peter to get into a panic of cowardice and deny Him before morning.

The Jews thought that the Gentiles needed the ceremonial purification prescribed by Jewish law. The Savior saw that the remedy must go deeper than that; for the trouble was in their hearts, "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings" (Matt. 15:19, R. V.). Matthew Henry said, "We are as our hearts are." The heart is the center of spiritual life, and the seat of sin, the source of evil from which all the moral faculties—mind, will, conscience, sensibilities are corrupted.

The heart is the spring of every downward tendency—to reject God's Spirit, to oppose His will, to doubt His Word, to run after the world. God understands our trouble perfectly and He must provide a cleansing for our poor, wayward hearts or His salvation is a sad failure.

3. It is a twofold blessing: (1) "Purifying their hearts by faith;" (2) Giving them the Holy Spirit as a perpetual indwelling guest for helpfulness.

(1) Wesley well said, The heart is the proper seat of purity; and Adam Clarke, "The purification of the heart by the Spirit is the grand object of the religion of God, and that alone by which the soul can be prepared for a blessed immortality. Now let us ask what God means by purity? or pure? for in the last analysis, the Bible must be its own lexicon and explanation. It often speaks of "pure water," "pure gold," "pure linen," a "pure conscience," "pure frankincense." We understand it to mean water with no foreign element in it, gold without dross, uncompounded, unmixed. By a parity of reasoning then a pure

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heart would be a heart God-owned, God-possessed, God-filled, with not one purpose, impulse, wish, desire or feeling inimical to God or the interests of His kingdom.

Hear St. Paul exhort Timothy: "Flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." Evidently the great apostle thought there were such people in the world, and he wanted Timothy to increase the number.

It is the Greek word for cleansing from leprosy which is a type of inbred sin. "Behold a leper came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately the leprosy departed from him" (Matt. 8:3 and Mark 1:42). When Jesus had effected the cure—there was no taint or vileness or infection left—so, if those who are afflicted with the malady of indwelling sin, will fall at Jesus' feet and pray in faith as the leper did, they can receive immediate deliverance. "The blood of Jesus Christ his Son cleanses us [same Greek verb used in the text and about cleansing the leper] from all sin." This, then, is the spiritual cleansing that removes the last taint of depravity and corruption from the heart and fits us for fellowship with a holy God and the saints and angels in heaven.

(2) The giving of the Holy Spirit. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him for he abideth with you, and shall be in you. I will not leave you desolate [orphans]: I come unto you" (John 14:16-19, R. V.).

This, it will be noticed, is the positive side of this work of grace. First it subtracts from one something that he has always had, and was born with—his carnality; then it adds to him something that he never had before—the *infilling* of the Holy Spirit.

There is no finality to this positive side: for the Holy Spirit is to abide with us forever, with perpetual increase as our spiritual natures expand and grow. He must still keep us filled. As our sanctified intellects learn more and more of the deep things of God, the Holy Spirit will be compelled to teach us fresh chapters of the love of heaven. That is a university from which no diplomas of graduation are ever given.

Whosoever will consent to this emptying can be a successful candidate for this glorious filling. Rev. S. Chadwick of England tells us he was impressed by the sentence: "God does not ask for personalities; persons will do." That is, God does not ask for exceptional people, but He needs them; and He can do no great things without them. Then why does He ask for persons when He wants personalities? Because the power of Pentecost turns persons into personalities. By the Holy Spirit baptism the most ordinary can become extraordinary. All God asks for is you. His Spirit will do the rest.

The biographer of Mary Slessor, that marvelous missionary of Calabar, gives the secret of her extraordinary life and success when he says, "It was the glow of the Spirit of Christ which lit up her inner self and shone in her face, and was the source of her distinction and her power."

4. It was a sudden blessing. The tenses of the verbs "bare witness," "giving" and "cleansing" are all aorists—the sudden tense. Mahan was sanctified like a flash of light. At Pentecost the Holy Spirit came "suddenly" (Acts 2:2). The average preacher teaches that you grow into holiness; but not so "suddenly!" Both blessings never have been and never will be obtained in any other way.

II. Who can get this baptism? The text tells about its being given to the Gentiles. Then it is for all the race. None of the human family is excluded.

III. Notice how this Holy Spirit baptism was and is obtained "by faith." No church rites. No human doings, nor merits.

1. Faith unhindered. All conditions met (Matt. 5:6; Luke 11:13; Rom. 6:13; Rom. 12:1 and Acts 5:32). A full surrender, a complete obedience.

2. Heart faith (Rom. 10:8-10): Not a mere mental acceptance of truth, but embrace it with the heart; appropriating faith, working by love.

3. Active faith. Luther: "Faith is a holy, mighty, busy thing." Put your whole soul into it. As a man overboard in the sea would seize the rope thrown out to his rescue. God will not disappoint you. The Holy Spirit will come.

Those that keep themselves in the fear and favor of God may say with triumph, "What can the greatest of men do against us?" But those that throw themselves out of his protection, must say with despair, "What can the greatest of men do for us?"—MATTHEW HENRY.

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DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By BASIL W. MILLER

Chapter 4. An Analysis of Wesley's Doctrine

V. NECESSITY AND POSSIBILITY OF THE WITNESS OF THE SPIRIT

1. In Wesley's thought it was necessary to have the witness of the Spirit in order that one might know of a certainty that he was a child of God. No other test existed for him which was final than this one. He speaks of the conscience being deceived thus, "Discover thyself, thou poor self-deceiver! thou who art confident of being a child of God; thou who sayest, 'I have the witness in myself,' and therefore defiest all thy enemies. . . Thou art not lowly of heart; therefore thou hast not received the Spirit of Jesus unto this day. . . Thou dost not keep His commandments; therefore thou lovest Him not, neither art thou a partaker of the Holy Ghost. It is consequently as certain and as evident as the oracles of God can make it, His Spirit does not bear witness with thy spirit that thou art a child of God. O cry unto Him that the scales may fall off thine eyes; that thou mayest know thyself as thou art known. . . till thou hear the voice that raises the dead, saying, 'Be of good cheer: thy sins are forgiven; thy faith hath made thee whole.'"¹

Here we see Wesley thinks it is possible for one to be self-deceived when he relies upon his own conscience, and the only certain witness of filial relationship with God is that of the Holy Spirit which says, "Thy sins are forgiven." This may seem a contradiction, when formerly we asserted the reliability of the testimony of the consciousness. It is only his mode of impressing upon us the necessity of the added testimony of the Holy Spirit as to one's adoption into God's family.

2. For him there was no substitute for this witness of the Holy Spirit. It was absolutely necessary for one to possess this divine assurance that he was a Christian. Nothing else could take

¹ Sermons, Vol. I, 91.

its place. Supposed fruits of the Spirit, the testimony of the mind, as noted above, the "inner illumination of intuition," before being authenticated, must bear the stamp of the Spirit's witness. On this score he was extremely explicit. Note the following, given at some length to bring out his point:

"Let none rest in any supposed fruit of the Spirit without this witness. There may be foretastes of joy, of peace, of love, and those not delusive, but really from God, long before we have the witness in ourselves; before the Spirit of God witnesses with our spirits that we have 'redemption in the blood of Jesus, even the forgiveness of sins.' Yes, there may be a degree of longsuffering, of gentleness, of fidelity, meekness, temperance (not a shadow thereof, but a real degree, by the preventing grace of God), before we 'are accepted in the Beloved,' and, consequently, before we have a testimony of our acceptance: but it is by no means advisable to rest here; it is at the peril of our souls if we do. If we are wise, we shall be continually crying to God, until His Spirit cry in our heart, 'Abba, Father!' This is the privilege of all the children of God; and without this we can never be assured that we are His children. Without this we cannot retain a steady peace, nor avoid perplexing doubts and fears. But when we have once received this Spirit of adoption, this 'peace which passeth all understanding' . . . will 'keep our hearts and minds in Christ Jesus.' And when this has brought forth its genuine fruits . . . there is no need that we should ever more be deprived of either the testimony of God's Spirit, or the testimony of our own, the consciousness of walking in all righteousness and true holiness."¹

Here he affirms that even though these fruits of the Spirit be genuine, before we have received the witness of the Spirit, it is at the peril of one's soul that he rest here. It is necessary to have the seal of the witness of the Spirit, that therefrom peace may be derived, and that he may never be

¹ Works, Vol. V, p. 133.

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deprived of it. The testimony of the conscience, fruits of the Spirit, or any other genuine evidences of being converted cannot be accepted as substitutes for the divine seal, the testimony of the Holy Spirit.

Tillett emphasizes this thought when he writes, "Next to justification and regeneration, which together constitute the essence of salvation on the divine side, the witness of the Spirit is the most important element that enters into what we call 'experimental religion,' a term which Methodists may be said to have introduced into devotional and theological literature . . . Wesley took up where Luther left off and preached with an emphasis hitherto unknown that 'being justified by faith we have peace with God' . . . and that there can be no peace with God without a conscious assurance of pardon."¹ This is the contention of Wesley stated by a recent Methodist theologian.

3. Wesley taught that this divine witness of the Spirit was the privilege of all believers. As he held there was no substitute for this, and since it is necessary for one to have this assurance of salvation to be a child of God, naturally he would be forced to affirm that all believers may attain unto this certainty of divine witness. This affirmation included the idea that the witness of the Spirit was a common privilege of all believers, and not one limited to a special class. In pointing out the difference between justifying faith and a sense of assurance or pardon, he writes, "By a sense of pardon I mean a distinct, explicit assurance that my sins are forgiven. I allow (1) that there is an explicit assurance; (2) that it is the common privilege of all real Christians; (3) that it is the proper Christian faith which 'purifieth the heart' and 'overcometh the world.' But I cannot allow that justifying faith is such an assurance, or necessarily connected therewith."² As noted elsewhere he writes, "If we are wise we shall be continually crying to God, until His Spirit cry in our heart, 'Abba, Father!' This is the privilege of all the children of God, and without this we can never be assured that we are his children."³

Others might affirm that there was a better method by which assurance could be attained, but for Wesley this was the one way, the privi-

¹ Tillett, *Personal Salvation*, 275.

² *Works*, Vol. XII, pp. 109, 10.

³ *Supra*, p. 66.

lege of all followers of Christ. One could expect this item in the theology of Wesley since he was a strict Arminian. It is coexistent with the idea of the universality of the atonement, and its benefits. Usually this doctrine is treated by Methodist theologians in connection with the benefits of the atonement, under the section on justification. The atonement, he said, was universal, and all its benefits naturally must likewise be universal. Since the witness of the Spirit is a benefit of the atonement, it follows that it is universal. No faithful follower of God is doomed to go without this evidence of his conversion.

Tillett, in pointing out the trend of the modern treatment of Wesley's doctrine, clearly doubts that this is a necessary privilege of all believers. While he may believe that this would be a privilege of believers, still as to its being a necessary privilege he would hesitate. "Can one be a regenerate believer and not have the witness of the Spirit? We answer: (1) It is exceptional . . . for such to be the case; and perhaps it does not often occur that one becomes a truly regenerate believer and long continues such without the witness. (2) The Holy Spirit testifies 'with our spirit' and not independently of it. . . (3) The Bible says . . . that unless we are born again we cannot enter the kingdom of God, but it nowhere says that unless we have the witness of the Spirit convincing us of our regeneration we are therefore lost . . . We believe that there are some sincere . . . Christians who have perplexed themselves about their having or not having the witness of the Spirit, that it would give them absolute and positive comfort to be assured, that it is possible for one to be a sincere Christian and yet not have consciously the witness of the Spirit."¹

Herein he states that there are many devout Christians who long for this witness, but do not possess it. Wesley would say that there might be some who, when first converted, did not immediately possess this witness; but as to devout, earnest Christians, of long standing, not possessing this divine assurance, he would say positively no. He writes, "None who believe the Scriptures to be the Word of God, can doubt the importance of such a truth as this: a truth revealed therein . . . solemnly and of set purpose, as denoting one of the peculiar privileges of the children of God."²

¹ Sheldon, *op. cit.*, p. 284-6.

² *Sermons*, Vol. I, p. 93.

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4. The possibility of the divine witness of the Holy Spirit, Wesley said, is confirmed by the constant testimony of Christian experience. It is not only taught in the Bible, for none can doubt that this is the explicit meaning of Romans 8:16, where we read, "The Spirit itself beareth witness with our spirit, that we are the children of God;" but it is also the weight of Christian testimony. After all this appeal to experience was the keynote of Wesley's views. His work was builded upon this appeal to consciousness. His was a doctrine of knowledge, because he could say, "I know the Spirit witnesses." He writes:

"And here properly comes in, to confirm this scriptural doctrine, the experience of the children of God; the experience not of two or three, not of a few, but of a great multitude which no man can number. It has been confirmed, both in this and in all ages, by a cloud of living and dying witnesses. It is confirmed by your experience, and mine. The Spirit itself bore witness to my spirit, that I was a child of God, and gave me an evidence thereof, and I immediately cried, 'Abba, Father.' And this I did (and so did you), before I reflected on, or was conscious of, any fruit of the Spirit. It was from this testimony received, that love, joy, peace, and the whole fruit of the Spirit flowed . . .

"But this is confirmed, not only by the experience of the children of God; thousands of whom can declare, that they never did know themselves to be in the favor of God, till it was directly witnessed to them by his Spirit; but by all those who are convinced of sin, and who feel the wrath of God abiding on them. They cannot be satisfied by anything else than a direct testimony from his Spirit. . . And which way can these souls be possibly comforted, but by a divine testimony (not that they are good, or sincere, or conformable to the Scripture in heart and life, but) that God justifieth the ungodly. . .

"Everyone wherefore who denies the existence of such a testimony does in effect deny justification by faith."¹

This is Wesley's classical appeal to Christian testimony to verify the witness of the Spirit, as taught by Paul. Not only does the testimony of Christians confirm it, but that of those who are not yet converted, who feel the need of grace, tells the same story. To deny it, he would have us believe, is to deny the essential doctrine of the

¹ *Sermons*, Vol. I, pp. 96, 7.

Bible, the keynote of the Reformation, justification by faith. Elsewhere he affirms, "So that there is no need that we should ever more be deprived of either the testimony of God's Spirit, or the testimony of our own, the consciousness of walking in all righteousness and true holiness."¹ This testimony remains so constant that one need never be deprived of it.

5. The reality of the experience of this testimony of the Spirit was never doubted by Wesley. He had been taught to expect it, before he was converted. He had longed for the peace which comes with the testimony while seeking to find Christ as his Savior. When he was converted he experienced the peace and joy of the divine assurance that he was a child of God. In all his writings he holds it up as a possibility, yes, a necessity. To him it was the center around which all Christian experience revolved. One has but to refer to his sermons, numbered X and XI on "The Witness of the Spirit" to verify the fact that Wesley did not at any time doubt the reality of this testimony.

In one place he speaks of a period of twenty years having elapsed when he would not retract anything he had said concerning the witness of the Spirit. Note, "I observed many years ago, 'It is hard to find words in the language of men, to explain the deep things of God. Indeed there are none that will adequately express what the Spirit of God works in His children. But perhaps one might say . . . by the testimony of the Spirit, I mean, an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God' . . .

"After twenty years' further consideration, I see no cause to retract any part of this."

In his *Plain Account of Christian Perfection*, which was written in 1766, he refers to those whom he met at Hernhut, who testified concerning the witness of the Spirit.² He also indicates in the same that he believes that the Spirit witnesses to one's sanctification.³ He even goes so far as to declare that to deny this experience is to deny justification by faith.⁴ Through the years of his long life this remains as the constant testi-

¹ *Works*, Vol. V, p. 133.

² *Supra*, p. 47.

³ *Plain Account of Christian Perfection*, p. 287.

⁴ *Supra*, p. 71.

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mony that the Spirit of God can witness to the adoption of the regenerated into the kingdom of God.

6. The doctrine of Wesley at the hand of recent Methodist theologians has not been treated as well as formerly. Wesley's strong emphasis was on the divine element, while the present stress is more or less on the human phase. Sheldon, referred to elsewhere, doubts the necessity of this divine witness, when he avows, "While then we do not deny that, in accommodation to some special demand of the religious experience, the Holy Spirit may operate immediately for producing the conviction of acceptance with God, we are persuaded that assurance as a standing fact in the normal Christian life rests principally on the mediate agency of the Spirit—on His efficiency in forming filial character and feeling. To sum all up in a sentence, assurance is in and through the filial consciousness, which consciousness is at once an activity of man's spirit and a product of the Holy Spirit agency."¹ This was written in 1903.

¹ Sheldon, *op. cit.*, p. 474.

In a more recent work, written in 1922, on the point at issue he says that concomitant with regeneration is assurance, which is "a more or less luminous conviction of an individual that he stands before God as an accepted child."² Again, in referring to a possible direct witness of the Spirit, he writes "But ordinarily in this form it would not seem to be necessary. Living filial affections by their own virtue naturally evoke a spontaneous inference as to the relation of acceptance with God."³ More to the point he writes, "One who has these affections need not wait for any mystic voice to assure him of his standing."⁴ It is seen that in this he lacks the definiteness of Wesley's earlier statement of the distinct necessity of the believer possessing the witness of the Spirit as to his regeneration. He is doubtless writing under the influence of more recent trends which belittle the need of the supernatural working directly upon the soul, as in Wesley's day was the normal belief.

² Sheldon, *The Essentials of Christianity*, p. 226.

³ *Ibid*, p. 228.

⁴ *Ibid*, p. 228.

EXPOSITIONAL

MICAH—THE REVIVAL PREACHER

By OLIVE M. WINCHESTER

Jehovah Coming in Judgment, Chapters 1, 2

"For, behold, Jehovah cometh forth out of his place, and will come down, and tread upon the high places of the earth" (1:3, R. V.).

IN THE little village of Moresheth-Gath the Spirit of the Lord moved upon Micah. He was stirred by the sins of the people. Just as his great contemporary, the prophet Isaiah, had a vision of the Lord so did he. While the vision was not as majestic as that of the greater prophet, yet it was just as truly a vision of the Lord. His work was not as great in scope. The major prophet moved among the princes and the aristocracy, and viewed the nation among the nations. Micah was concerned with the social sins and transgressions of the people in Israel and Judah.

THE VISION OF JUDGMENT

As Micah looked away he saw the Lord coming forth out of His place, appearing in might and power. He beheld Him treading upon the high places of the earth. There breaks forth a mighty thunderstorm and the mountains seemed to be dissolved in the streams of water that pour down from above; the valleys also are torn asunder with the rushing torrents. All this is a manifestation of the divine wrath against the sin of man, for the sins of Samaria and Judah. "Catastrophe, then," says Tait, "is interpreted as God's witness against the sin of men. The holiness of God when confronted with the iniquity of man must act as well as speak. The believer in divine sovereignty will be ready to acknowledge this, and to interpret the experience when it comes. A mechanical conception of the universe blinds men's eyes to the witness of the events of

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life; it is for the prophet of the Lord to interpret them. We may not, of course, find an explanation of every event in the direct intervention of God, nor can we interpret all suffering as divine protest against sin: if we were to attempt to do so, we should do violence to reason and experience. But as believers in moral government we must hold ourselves in readiness to relate our experiences to divine sovereignty, and to see in history the working out of divine purpose." In the onward sweep of this storm of judgment the city of Samaria would become a heap, simply a field for the planting of vineyards. The houses and the walls will be torn down and the stones thereof will be hurled down into the valley. With the destruction of the city will follow the demolition of the graven images. The very objects in which they placed their supreme trust will be destroyed and all shall fall together. How completely this prophecy has been fulfilled has been described by Cheyne. He tells us, "There is every appearance of the ancient buildings having been destroyed, and their materials cast down from the brow of the hill, in order to clear the ground for cultivation; masses of stone are thus seen hanging on the steep sides of the hill, accidentally stopped in the progress of their descent by the rude dykes and terraces separating the fields. . . . The materials of the ruins . . . are piled up in large heaps, or used in the construction of rude stone fences; many of these heaps of stone are seen in the plains at the foot of the hill."

THE CRY OF DESPAIR

Feeling the weight of the sin of his nation, and being borne down with its burden, the prophet burst into a weird wail, and goes through the streets of Jerusalem barefooted and without his upper garment. In this way he expressed his own grief over the nation's sin and also symbolized the fate that awaited the people. Then in his imagination he sees the onward march of the conqueror and he calls out to the towns and cities en route and sounds the warning. Isaiah had likewise seen the advance of the army of the enemy (Isa. 10:28-32). He, however, had pictured the approach as coming from the north and bearing down directly upon Jerusalem. Micah on the other hand while noting the danger to the capital city, saw the invasion as bearing down upon his own native village. While Jerusalem was dear to him and he bemoaned its fate, yet the simple little town of his home was the center of his world

as much as the great capital. As he looks out he sees destruction sweeping along touching every hamlet around about and then pressing on toward Jerusalem. The description that he gives would seem to be more in accord with facts than that of Isaiah's for invasions more frequently came from the west than from the north. Moreover, at this time the Assyrian king, Sargon, was in this vicinity contemplating an onward march against Egypt. Accordingly it might be expected that when he had conquered this country that he would invade Judah from this western section. In his mind's eye the prophet begins the onward march of the conqueror at the maritime plain and then pictures him as moving forward until he reaches the towns that lie around about his own home.

In the Hebrew there is a play upon words in the list of towns given us, a figure that appealed much to the Hebrew writers. Thus when the prophet says, "The inhabitress of Sa'anah shall not march forth," if we translate the name of the town according to its significance we would read, "The inhabitress of March-town shall not march forth."

In the list of towns enumerated Lachish is reproached as being the cause of sin to "the daughter of Zion." The explanation given for this is that as the last town on the borders of Judah toward Egypt, she "would receive the Egyptian subsidies of horses and chariots, in which the politicians put their trust instead of in Jehovah." Moreover also Lachish would pass on the "Egyptian ambassadors to Moresheth-Gath, the next stage of their approach to Jerusalem."

DELIBERATE SIN

The outpouring of wrath upon the nation had not been for sins of a milder type. They had been deliberate in their transgressions. They had set their minds to do evil. They gave their thought and attention to this end. Upon their beds in the night time did they meditate upon evil devices; then when the morning light broke they proceeded to carry out their purposes. These were the wealthy men of the country, who were so bold in their sin. One of their special transgressions was the maltreatment of the poor. These were the days of the development of great landed estates, and in acquiring them often the nobles dispossessed small land holders. The case of Ahab desiring Naboth's vineyard was often repeated, and many a man was deprived of his heritage.

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Thus the prophet denounces their sin:

*Woe to them that plan mischief,
And on their beds work out evil!
As soon as morning breaks they put it into execution,
For it lies to the power of their hands!
They covet fields and seize them,
Houses and lift them up,
So they crush a good man and his home,
A man and his heritage."*

Because as a people they had thus deliberately sinned and had devised evil, so accordingly would Jehovah devise evil against them, evil of such a sort that they could not escape from it. Although they may have acquired great estates, yet the time was coming when the invader would enter the land and seize their coveted possessions. Moreover, also this seizure would be a hopeless one for them; there would be no year of jubilee when they would be returned again to their owners; this would be final and unretreivable. Again we hear the words of the prophet:

*"Therefore thus saith Jehovah:
Behold, I am planning evil against this race,
From which ye shall not withdraw your necks,
Nor walk upright;
For an evil time it is!
In that day shall they raise a taunt-song against you,
And wail out the wailing ("It is done"); and say,
"We be utterly undone:
My people's estate is measured off!
How they take it away from me!
To the rebel our fields are allotted,
So thou shalt have none to cast the line by lot
In the congregation of Jehovah."*

Being thus reproved by the prophet, the hearers reacted and cried out, "Prophecy ye not." They did not wish to hear the words of the prophet further. Micah suffered the same fate as did Isaiah in this respect. When Isaiah burst in upon a group of dissolute nobles weltering in a drunken riot as they were consummating an alliance with Egypt to protect themselves against the Assyrian foe, they ejaculated in mocking tones, "Whom will he teach knowledge, and whom will he make to understand the report?" So as Micah denounced the covetousness of the grasping nobles and the doom that was to fall upon them, they in turn bade him cease and exclaimed, "Reproaches shall not depart." Moreover, they justified themselves in a facile optimism which made them feel that Jehovah would look upon them

for good. But with undaunted courage the prophet returns reply:

*"But ye are the fors of my people,
Rising against those that are peaceful;
The mantle ye strip from them that walk quietly by,
Averse to war!
Women of my people ye tear from their happy homes,
From their children ye take my glory forever.
Rise and begone—for this is no resting-place!
Because of the uncleanness that bringeth destruction,
Destruction incurable."*

He realized that he was not the kind of a prophet that the people would accept. He knew that if a prophet would join with them in their intemperance and dissipation, and prophesy falsely unto them, he would be accepted, but one who came bringing the word of Jehovah in truth and sincerity, he would be rejected.

THE BREAKING FORTIF OF HOPE

After the severe denunciations which Micah had poured forth, he reverts to words of hope. This seems characteristic of his prophecies; he relieves the dark picture of the denunciation of the sins of his people with the assurance of a day of deliverance when Jehovah will gather the remnant of Israel. Here again we see a line of thought parallel to that of the greater prophet Isaiah. One of the outstanding teachings of this greater prophet was that a remnant shall return, and Micah sounds the same note. Even though they shall be scattered, yet the time will come when they shall be gathered, not simply few in number, but they shall be a great multitude, even though they be a remnant. There will go before them one who will break down obstacles and lead them forth from the land of exile, and before them will go Jehovah as in the days when they came forth from the land of Egypt.

HOMILETICAL SUGGESTIONS

In selecting texts verses 3 and 4 might be desirable with the theme, When the Lord comes. Then divisions might be formed from the verses, the first being, He "will tread upon the high places of the earth," the second, "The mountains shall be melted under him" and third, "The valleys shall be cleft."

In chapter 2 verse 10 is used by some with the theme, "The Christian's call from earth." Wolfendale suggests this and comments, "We may take these words as a call to Christians to arise from

the world with all its attractions—an admonition not to live too much for earth. For everything proclaims the transitory nature of things below, and reminds us that here we have no continuing city! Every condition justifies the sentiment of the poet:

"Too low they build who build beneath the skies."

Then as divisions he cites: (1) "Earth is not the scene of repose, (2) Earth is not the place of destination, (3) Earth is not suitable for our residence."

*"It is not for me to be seeking my bliss,
Or building my hopes in a region like this;*

*I look for a city that hands have not filed,
I pant for a country by sin undefiled."*

While Wolfendale may use this text in an applied sense to some degree, yet it would seem to be a reasonable deduction.

Verse 12 of this same chapter is fraught with meaning telling of God's remembrance of His people. Thoughts might be brought out in this connection that though scattered God will search His people out; they shall be cared for as the shepherd cares for his sheep, a figure used so frequently in Scripture and if we add verse 13 we have the thought of divine guidance being vouchsafed unto them.

HOMILETICAL

FAINTING—A SPIRITUAL EMERGENCY

By ROY L. HOLLENBACK

"If ye faint not" (Gal. 6:9)

I. FAINTING IS A COMMON THING WITH THOSE OF AN EPILEPTIC NATURE

1. Inbred sin is moral epilepsy, and those who are afflicted may "throw a fit" at any time.
 - a. Those of us who have had His sanctifying touch can now remember those old fainting spells, when we fell into sin suddenly and unawares; froth, poisonous and foul, poured from our lips; our breath stifled; we labored with heart failure; we convulsed with anger.
 - b. Thank God that those old fainting spells are passed for those who have been cleansed from all sin.

II. BUT THE SANCTIFIED ARE NOT ALTOGETHER IMMUNE FROM FAINTING

1. Sometimes fainting is caused by a lack of nutrition which weakens the heart action.

—The psalmist said of the redeemed: "Hungry and thirsty, their soul fainted in them." They had not received sufficient food into their spirits to sustain life and strength.

—Jesus said of the multitudes: "If I send them away fasting, they will faint by the way."

 - a. Our souls need food. Job said, "I esteemed the words of thy mouth more than my necessary food."
 - b. The soul needs both the elementary food, and the "strong meat" of the Word.

2. Fainting spells may occur through exhaustion.

- a. In the 119th Psalm, and verse 81, we find David fainting from deferred answer to his prayer, but sustained by hope in God's Word.
 - b. Again we are told to "Be not weary in well-doing, for in due season we shall reap if we faint not."
3. Fainting may result from God's chastisements.
- "My son, despise not thou the chastening of the Lord nor faint when thou art rebuked of him" (Heb. 12:5).
- This chastisement is a sign of love. "Whom the Lord loveth," etc.
- It is also a token of our sonship: "He scourgeth every son," etc.

God is too kind to withhold chastisement from us when we need it, and yet too wise to lay upon us more stripes than would be for our good.

4. We may faint under adversity.

1. Prov. 24:10, "If thou faint in the day of adversity thy strength is small."

—So often when the sea begins to heave, and "the winds are contrary," and everything seems to be against us, we lapse into unconsciousness of the Omnipotence of God to meet every emergency.
2. But if we will stop to consider Christ and His sufferings, we will not count our way to be very difficult. "Consider him

that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds."

5. *When we faint, we are unfitted for the service of God.* "What man is there of you that is fearful and fainthearted, let him go and return to his house, lest his brethren's heart faint as well as his heart" (Deut. 20: 8).
6. *Fainting offers occasion to our enemies to attack us.* "Remember what Aamelek did to thee by the way; how he met thee and smote the hindermost part of thee, even all that were feeble behind thee, when thou wast faint and weary" (Deut. 25:17, 18).

III. THE CURE FOR THIS EMERGENCY

1. There is nothing that revives the spirit like water. From Calvary flows the life-giving stream, a dash from which will quickly resuscitate the fainting spirit.
2. Fresh air is likewise indispensable. The poet says:
"Oh, heavenly wind, thou hast not lost thy force,
Breathe through each fainting soul today
thy mighty course."
A breath from the Spirit will put life into circulation.
3. The posture has much to do with restoration. The head must bow low in prostration before God.

CLIMAX:

Administer "first aid" to those who are threatened with this emergency whenever:

1. There is a loss of consciousness of God.
2. The vision grows dim or fades out.
3. The feeling of inner uneasiness is present.

—Do not wait until the collapse has come to run to the fountain for a dash of its water, and to inhale a breath of the Spirit's love.

THE COMING OF THE HOLY SPIRIT

(Acts 2:1-13)

By H. A. ERDMANN

- I. INTRODUCTION: Preparation for the Descent of the Holy Spirit.
 1. Promise of the Father.
 2. Obedience and faith of disciples.
 3. Waiting in Jerusalem.
They did not scatter their forces. Those who scattered did not get in on the fulfillment of the promise.
The greatest event in the working out of the plan of salvation was the coming of the Holy Spirit at Pentecost.
- II. THE OCCASION
 1. The day of Pentecost.
 2. There was a vital connection between the

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Passover and Pentecost. Without the Passover there would have been no Pentecost. Deliverance from Egypt comes first.

3. Here were representatives from a vast region of country.

III. THE SPIRIT'S DESCENT

1. He came suddenly, but not unexpectedly.
2. Outward manifestations:
 - a. Sound of a strong wind (not wind, but sound of wind).
 - b. Tongues of flame (not fire, but like as fire).
 - c. The tongues spoken.
Confusion of tongues at Babel, caused by self and sin, scattered and divided the people. The gift of tongues reunited them into one people because all understood what was spoken.
3. Entire company of one hundred and twenty filled with Holy Spirit.
4. A fullness for each irrespective of capacity, for they were all in a fully receptive mood and attitude.

IV. EFFECT UPON THE HUNDRED AND TWENTY

1. Unholy ambition was removed.
2. Bigotry was killed.
3. Doubt was annihilated.
4. Backsliding was made less likely.
5. Courage was inculcated.
6. Their hearts were purified.
7. They were given power and comfort.

Illustration: A powerless church is like a modern locomotive. The steel may glisten until the eye is dazzled. The mechanism may be so complicated and yet so perfectly adjusted as to create a feeling of wonder. But if the wheels never move, if no load is drawn, if no power is displayed, interest soon dies. Dr. William Arnot was waiting at a station for his train to start. Finally, impatient at the delay, he inquired if there was a lack of water for the engine. "Plenty of water," came the quick reply, "but it's not bilin'!"

It is the church with tongues of fire and a heart aflame that makes a stir in the world.

V. THE EFFECT UPON THE PEOPLE

1. Heard the sound and ran together.
2. They marveled.
3. The wonderful works of God were heard.
4. They were amazed.
5. Opposers began to mock.
6. Many believed and were added to the fold.

ANALYSIS OF MATTHEW

By BASIL W. MILLER

- I. THE VALUE OF MATTHEW'S GOSPEL: Renan termed this book, "The most important book of Christendom—the most important book that has ever been written."
- II. THE PURPOSE OF THE BOOK:
 1. Papias seems to indicate that Matthew's Logia was written originally in Hebrew or Aramaic, which position is sustained by the fact that throughout the idioms of the Hebrew appear as in no other Gospel.
 2. No less than sixty times the word "fulfilled" is used, or some other reference to the Old Testament is made.
 3. The portrait of Jesus is given as that of "the King of the Jews," or the Messiah, or the Divine King.
 4. The word "kingdom" appears fifty-five times, "kingdom of heaven" thirty-two times, and "Son of David" seven times.
 5. The genealogy given in the first chapter traces the lineage through the royal line, that of Joseph, showing Christ to be the Son of David, the Son of Abraham. In this way He is linked with the kingdom of David, and with the Abrahamic covenant.
 6. Hence we conclude that the purpose of this book is to present Christ to the Jews as their promised Messiah, or as their Divine King.
- III. ANALYSIS OF THE BOOK: *
 1. The genealogy and birth of the King (Chs. 1 and 2).
 2. The forerunner of the King (John. Ch. 3).
 3. Testing the King (Ch. 4:1-11).
 4. The proclamation of the King (Ch. 4:12-25).
 5. The laws of the King (Chs. 5, 6, 7).
 6. The ministry or works of the King (Chs. 8, 9, 10, 11:19).
 7. The rejection of the King (Chs. 11:20 to 20).
 8. The entry of the King into the capital city (Chs. 21 to 25).
 9. The trial and death of the King (Chs. 26, 27).
 10. The resurrection of the King (Ch. 28).

*This analysis presents Christ as the King of the Jews.

Analysis of Matthew *

- I. THE BEGINNING OF THE KINGDOM (1:1-4:16).
 1. Birth of the king from the royal line of David (1).
 2. The childhood of the king (2).

3. The herald of the king, John (3:1-12).
4. Testimonies of John and the Holy Spirit as to the king (3:13-17).
5. The temptation of the king (4:1-16).

II. SIGNS AND WORKS OF THE KINGDOM (4:17-16:20).

1. Calling of workers in the kingdom (4:17-25).
2. Sermon on the Mount (laws of the kingdom) (5, 6, 7).
3. Works in the kingdom (ten miracles) (8, 9).
4. Twelve preachers of the kingdom (10).
5. Teaching and works of the king (11, 12).
 - (1) John the Baptist's question (11:1-15).
 - (2) Three cities (11:16-30).
 - (3) Pharisees fail to grasp meaning of the kingdom (12).
6. Parables of the growth of the kingdom (13, 14).
7. Contrasts between the law of the kingdom and Jewish legalism (15-16:12).
8. The great question, and the declaration (16:13-20).

III. THE PASSION OF THE KINGDOM (16:21-28).

1. Announcement of the king's death (16:21-24).
2. Value of the soul (16:24-28).
3. Transfiguration of the king, healing and tax money (17).
4. Greatness in the kingdom, and forgiveness (18).
5. Social laws of the kingdom: divorce, children blessed, rich young man, and the wages of the laborers (19, 20).
6. Triumphant entry, cleansing temple, etc. (21, 22, 23).
7. The second coming of the divine king (24, 25).
8. The passion and death of the king (26, 27).
9. Victory over death (28).

*Book analyzed with reference to the kingdom.

Analysis by Time Concerned

1. 33 or 34 years (1-28).
2. 30 or 31 years (1-3).
3. 3 years (4-28).
4. ½ year (16-28).
5. 1 week (21-28).

Jesus the Promised Messiah

1. Preparation for the work of the Messiah (1-4:11).
2. Proclamation of the Messiahship of Christ (4:17-16:20).
3. The Passion of the Messiah (16:21-28).

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Whence? Who? and What?—Three Questions

1. Whence the Messiah? (1-4).
2. Who is the Messiah? (5-16:20).
3. What has the Messiah come to do? (16:21-28).

Chapter Analysis of Matthew*

1. The birth and infancy (1, 2).
2. Jesus approved (3-4:11).
3. The teachings of Jesus (4:12-7).
4. The works of Jesus (8, 9).
5. The workers, or preachers, with Jesus (10).
6. Opposition to Jesus (11, 12, 13).
7. Popularity of Jesus (14, 15).
8. End of Galilean ministry of Jesus (16, 17, 18).
9. Perean ministry (19, 20).
10. Temple ministry (21, 22, 23).
11. Mount of Olives ministry (second coming) (24, 25).
12. Trial and death of Jesus (26, 27).
13. Resurrection of Jesus (28).

*Above analysis is given for easy memory work as to chapters.

Another Analysis of Matthew*

1. The birth and infancy of Jesus (1:1-2:23).
2. Preparation for the ministry of Jesus (3:1-4:11).
3. Ministry in Galilee (4:12-18:35).
4. Ministry in Perea and travel to Jerusalem (19, 20).
5. Teachings in Jerusalem (21-25).
6. The passion and resurrection of Jesus (26-28).

*Brief analysis of the main events in the life of Jesus.

Another Type of Analysis of Matthew*

- I. PREPARATION FOR CHRIST'S MINISTRY (1:1-4:11).
 1. Genealogy, announcement to Joseph, birth of Christ, the wise men, flight and return from Egypt (1, 2).
 2. Ministry of John, baptism and temptation of Jesus (3:1-11).
- II. CHRIST'S MINISTRY IN GALILEE (4:12-18:35).
 1. Moves from Nazareth to Capernaum, call of disciples, widespread fame (4:12-25).
 2. Sermon on the Mount (5-7).
 3. Miracles showing authority of Christ: healing the leper, the centurion's servant, Peter's mother-in-law; stills the tempest; curing of the Gadarene demoniac and the paralytic; call of Matthew, raising of Jairus' daughter; cure of a woman, two blind men and a demoniac (8:1-9:34).

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4. Christ's compassion; names and preaching journey of the disciples (9:35-10:42).
5. Attitudes of various groups toward Christ's gospel: John's question; woes against the cities; criticism of the Pharisees for healing on the Sabbath; warning against blasphemy; Christ's true brothers and sisters (11, 12).
6. Parables illustrating the growth of Christ's kingdom (13:1-52).
7. Opposition increases; rejection at Nazareth, death of John, feeding 5,000, walking on the sea, eating with unwashed hands, and break with Pharisees (13:53-15:20).

III. RETIREMENT TO NORTHERN GALILEE (15:21-18:35).

1. Journey to Tyre, Canaanitish woman, feeding of 4,000, sign demanded (15:20-16:12).
2. Journey to Philippi, Peter's confession, prediction of death, transfiguration, cure of epileptic boy (16:13-17:23).
3. Return to Capernaum, temple tax, message on humility and forgiveness (17:24-18:35).

IV. MINISTRY IN PEREA AND JUDEA (19, 20).

1. Forbids divorce, blesses children, rich ruler, and the perils of wealth (19).
2. Parable of laborers in vineyard, foretells death, question of James and John, cure of blind man at Jericho (20).

V. LAST WEEK OF CHRIST IN JERUSALEM (21-28).

1. Triumphant entry, controversies, the passion, garden agony, trial, death, and resurrection (21-28).

*Analysis given above is concerned more or less with the geographical locations of the ministry of Jesus.

ILLUSTRATIVE MATERIAL

Prepared by J. GLENN GOULD

The Blindness of Unbelief

A minister was preaching on Glasgow Green a few years ago when someone asked permission to speak, and made his way to the platform.

"Friends," he exclaimed, "I do not believe what this man has been talking about. I do not believe in a hell, in a judgment, nor in a God, for I never saw any of them."

He continued talking in this way for a while, when another voice was heard from the crowd, "May I speak?" The infidel sat down; the next man began.

"Friends, you say there is a river running not far from this place; the River Clyde. There is no

such thing; it is not true. You tell me that there are grass and trees growing around me where I now stand; there is no such thing; that also is untrue. You tell me that there are a great many people standing here. Again, I say that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, I was born blind. I never have seen one of you, and while I talk it only shows that I am blind or I would not say such things. And you," he said, turning to the infidel, "the more you talk the more it exposes your own ignorance, because you are spiritually blind, and cannot see. Dear friends, 'By faith ye are saved.' Try the life that Christ lived. There you will find life and love and everlasting joy."—*The Life of Faith.*

Giving to God

A missionary home on furlough visited a London merchant and asked him for a contribution to foreign missions. The merchant was a Christian, and in response to the appeal wrote a check for one thousand pounds and handed it to the visitor. They continued for some time in conversation, the missionary holding the generous gift in his hand, when a messenger entered and handed the merchant a telegram. He read the message, then said, "This telegram informs me that I have just sustained a serious financial loss in my business. I must insist that you return to me the check which I just gave you."

With a heavy heart the missionary handed it back and the merchant tore it up. Then he drew out his check book and wrote another check for five thousand pounds and handed it to the visitor with these words: "I am learning that I must give to God while I can."

Taking Time for God

Among the ancient Greeks the runner that won the race was not the man who crossed the line in the shortest time, but the man who crossed it in the least time with his torch still burning. We are often so busy with life's activities that we are in danger of allowing the torch of our spiritual life to become extinguished.

A good woman said that in the rush and hurry of her life she felt in danger of being "jostled out of her spirituality." It is a real danger, this of being too busy to be good, of running too fast to keep our torch burning.

There is a beautiful hymn we sometimes sing, "Take time to be holy." It does take time to be

holy. We must not live too much in a rush. We need to take time for meditation and prayer and fellowship with God if we would make any attainment in grace or growth in spiritual insight and character.—G. B. F. HALLOCK.

The Gift of Laughter

The religion of Jesus Christ brings happiness and joy to the heart and diffuses a radiance in the face. It is said that there is not one happy face in the "Rogues' Gallery." Happiness cannot dwell in the face of him whose heart is full of bitterness and sin. True Christians are always the really happy people. It is said that Dr. Theodore Cuyler and Mr. Spurgeon were once out in the fields enjoying God's sunshine and the beauties of nature. Dr. Cuyler told a story at which Mr. Spurgeon laughed until his sides shook. Suddenly Mr. Spurgeon said, "Theodore, let's get down on our knees and thank God for laughter." And these two happy Christian preachers knelt in the field and thanked God for the great gift of laughter.—*Christian Observer.*

Discipline of Suffering

I have a bird in my home and you ought to hear the little fellow sing. He is called a "Roller." He sings as if his throat would burst. He sings as if he were in love. He sings as if he felt. And remember he is caged. Joy sometimes needs pain to give it birth. Fannie Crosby could never have written her beautiful hymn, "I Shall See Him Face to Face," were it not for the fact that she had never looked upon the green fields nor the evening sunset, nor the twinkle in her mother's eye. It was the loss of her own vision that helped her to gain her remarkable spiritual discernment. It is the tree that suffers that is capable of polish. When the woodman wants some curved lines of beauty in the grain, he cuts down some maple that has been gashed by the ax and twisted by the storm and tapped for the syrup. In this way he secures the knots and the hardness that takes the gloss. Someone has said that out of David Livingstone's own arteries went the red blood that today is helping to redeem Africa.—*Selected.*

Covetousness

Caroline, queen of George II, lived in St. James Palace, and thought that the adjoining St. James Park, belonging to the public, would make a nice palace ground. She asked the prime minister, Sir Robert Walpole, what it would cost to shut it up and make it a royal garden. "Oh, a trifle, madam," answered the cynical premier. "A trifle, Sir

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Robert," answered the queen; "I know better. It will cost much, but I wish you to tell me the cost as near as you can guess." "Why, madam, I believe the whole will cost but three crowns," rejoined the prime minister, looking her calmly in the face. The queen, seeing that Sir Robert meant the crowns of England, Ireland and Scotland, answered, "Then I will think no more about it." The awful cost of covetousness is very often, not only human life and earthly honor and position, but eternal life and heavenly crowns.—J. H. FLECKENSTINE.

Watch and Pray

Because her lone wireless operator after fourteen hours on duty took a nap, the Leyland liner *California*, only eighteen miles away, did not know of the *Titanic* disaster in time to go to the rescue.

She could have been alongside the *Titanic* in less than two hours—long before the *Titanic* sank.

The *California's* engines were shut down at 10:15 on Sunday night, April 14, on account of appearance of icebergs. A few minutes later Wireless Operator Evans crawled into his bunk.

He probably was scarcely sound asleep when the frantic "C. Q. D." flashed from the *Titanic*. The shutting down of the engines would not have prevented Evans from receiving this message if he had been on watch. He could not have replied, but he could have given the news to Captain Lord.—Selected.

A Song from the Heart

Jenny Lind and Grisi were rivals for popular favor in London. Both were invited to sing the same night at a court concert. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornful look of Grisi that she was at the point of failure when suddenly an inspiration came to her. The accompanist was striking his final chords. She asked him to rise, and took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She hadn't sung it for years. As she sang it she was no longer in the presence of royalty, but was singing to loving friends in her Fatherland.

Softly at first the plaintive notes floated on the air, swelling louder and richer every moment. The singer seemed to throw her whole soul into the weird, thrilling, plaintive prayer. Gradually the song died away and ended in a sob. There was silence, the silence of admiring wonder. The

audience sat spellbound. Jenny Lind lifted her sweet eyes to look into the scornful face that had disconcerted her. There was no fierce expression now; instead, a teardrop glistened on the long black lashes, and after a moment, with the impulsiveness of a child of the tropics, Grisi crossed to Jenny Lind's side, placed his arm about her, and kissed her, utterly regardless of the audience.—Selected.

The Worth of a Burden

On the lower deck of one of our river packets a little pile of pig-iron was carried on the trip up the river, and when the cargo was unloaded, the pig-iron was not removed, but was carried again on the trip down the river. When the reason was asked, the answer was given, "She travels steadier when she carries a weight." And that is true of men and women. The world has little use for the young man or woman who has no furrow of thought, and no wrinkle of responsibility. And we are not kind to our own children when we seek continually to shield them from the hard things in life. We may wish to spare them some of our own hard experiences, but if they are to be strong and self-reliant they must reach it by putting themselves under the burden, and feeling the pressure of some of the difficult things in life. You want your boy to be strong and manly; you must push him off the plank, that he may learn of himself to swim. "Every man shall bear his own burden."—Pittsburgh Christian Advocate.

Through Sorrow to God

Jolly Harry Lauder had a heart so filled with merriment that for years he had been setting all the world alauding with his rollicking songs. But a great darkness fell upon Harry Lauder. As he left the theater one night he received a message that his only son had been killed at the front in France. It was a crushing blow, for the boy was the idol of his father's heart. But the Scotch comedian turned to God for comfort. A few weeks later he was canceling lucrative engagements and going to France with the Y. M. C. A. forces to sing gospel songs to the soldiers and to bear his witness for Jesus. Commenting on his own experience Lauder said, "When a great sorrow overtakes any man there are three things that he may do. He may sour on life, or he may try to drown his sorrow in drink, or he may turn to God. I have chosen the third path." Would to God that all who pass through the night of sorrow might make the same choice, and find the same light dawning in their lives.—Selected.

PRACTICAL

THE PASTOR'S CHURCH SCHOOL FIELD

By W. W. CLAY

II. TRAINING FOR CHURCH SCHOOL LEADERSHIP

THE oft-quoted saying, "Poets are born, not made," finds its demonstration in experience, as well to Sunday school workers as to poets. Unless a person possesses certain natural aptitudes, no amount of training ever will make him a leader anywhere in any line of work. John Wesley recognized this principle in his selection of his ministers, for one of his unvarying questions was, "Has he gifts, as well as graces, for the work?" Often we see a man who desires to be a preacher, whose passion for this exalted place is based on a fancied call of God, whose piety and experience are unquestioned, who may study hard and even graduate from college, only to fail in the work and ultimately find all doors closed against him. Others can see what he cannot, that he lacks those elements of personality that are essential to success. The same thing is true of leadership in the Sunday school work. Instances are often met with where persons have taken the Leadership Training courses, and then when tried out in the actual work of the school have proven incompetent.

But it is just as true that gifts alone do not insure success. Whether a man has a natural aptitude for music or for machinery, his success in either will depend on the development of that aptitude by intensive training. Where leadership finds its field of operation in public speech, there personality counts for much—indeed it is indispensable. Yet even here training shows up in the achievement of greater success. No preacher was ever truly a great leader of men through personality alone. Somewhere he obtained a knowledge of the system of truth he must preach; somewhere he found out how to organize his thoughts, how to think things through, how to use good language, how to speak impressively, how to sway an audience. But when a man is to find his field of leadership in teaching in a college, his need of training becomes more apparent. He must know his subject intimately, entailing years of intensive

study. He must know the principles of pedagogy, and know as well through practical training how to apply these principles to his work. In all leadership, personality alone is a failure, and training alone is equally a failure. Given a choice between a gifted personality with little training, and a personality not so gifted but highly trained, the greater success usually comes to the latter. But given a personality of the right sort plus a thorough training, and the greatest success is sure to ensue.

One of the things that has militated against the success of the Sunday school has been the impression that little or no preparation has been needed for any part of the work. There has been a feeling that the only serious problem with the children was making them behave and if he possessed this knack, anyone could teach them. All that was needed to teach adults was the ability to read the questions printed in the quarterly—or even that was not necessary as one of the favorite methods used to be to ask each scholar to read a verse and give a comment on it. The real ends of teaching, the ability to impart knowledge, the training of character, and the fixing of impressions by expression, were unrecognized and seldom utilized. Then too the superintendent often was chosen not because of his fitness for the work but because of some popular appeal—his youth, or friendliness, or imposing appearance, or wealth, or some other pull. The old method of electing the superintendent by popular vote was largely responsible for this, for whether he was chosen by the votes of children and thoughtless young people on their own initiative, or whether these votes were manipulated by designing teachers and others, in either case there would be little thought for leadership fitness. Once in a while a superintendent would be chosen who happened to have in addition to his quality that gave him a pull with the voters some aptitude for the work; and once in a while a superintendent would take his job seriously and seek to qualify for his task by attending conventions and seeking ideas in current Sunday school literature. But too often being a superintendent meant being only a platform man-

ager, and a poor one at that. About all a superintendent did—and few people expected him to do more—was start the school off, call on someone to pray, take the big part in the concert reading of the lesson, tap the bell for opening and closing the lesson study, call for the secretary's report, and dismiss the school. This was all; there was no thought of real leadership, no conception of true and worthwhile objectives, no attempt to put the school ahead in efficiency of any kind, no vision of progress in any line except in numbers, and this rarely met with. And still occasionally is met with this same conception of Sunday school leadership. Too often teachers are found who insist that they are born teachers, and do not need to prepare themselves generally, or their lessons week by week in particular. And occasionally a superintendent of the old school gets into office who ignores training, and imagines his work is successful if he can worry through each Sunday session without embarrassment. Such conditions however are becoming rarer with each passing year, and in many places both the workers and the church in general recognize the need of some degree of training, of some acquired fitness for the great work of training immortal personalities for God's service.

Yet there is one place where this need of special training is not generally appreciated, and that a place where it is needed most. The schools of the church, Sunday school, week day schools, Vacation Bible schools, are being sensed by pastors as one of the richest fields in their great work of winning souls for Jesus, and of building up the church—and yet too often the pastor seems to feel no need of any special training for his leadership in this field. Rather, he assumes that his training for the regular pastoral program of preaching and visiting and the general work of the ministry is sufficient for this other field.

There is only one relationship that the pastor ought to sustain to his Sunday school—he must be its leader. It was with a fine sense of appropriateness that the schools that train workers for Sunday school efficiency were named Leadership Training schools. For the teacher to be a success he must be a leader of the class he teaches; and the superintendent must also be a leader of men, both in a spiritual and in an organizational sense. But of all persons, the pastor must be a leader; not only a leader in his pulpit ministrations, but in every department of his work. In his relation to his Sunday school, either he will be a leader

with all that the word means, to his superintendent, to his church school board, to his workers, and to the pupils in general, or else he will be just one of the teachers—or only an interested spectator. The man who aspires to real leadership in the Sunday school field, whether as superintendent of the local school, or as pastor, or as District Superintendent over the schools of a district, must pay the price of effort in definite training for his leadership. It is not enough to throw one's personality into a vigorous and inspiring endorsement of the work, although that is more than some pastors do. But endorsement that does not have for its basis a foundation of information that is both broad and yet minute in regard to all phases of the work fails to accomplish much. Too often public addresses on Sunday school work are nothing more than oratorical commendations; in effect all the speaker said was, "I think Sunday schools are a nice thing; whatever it is that you have to do to make them go, keep on doing it, I'm with you."

As a church school leader, there are some things the pastor must be able to do. He must know how to give to his workers intelligent advice and counsel in regard to the details of the work. He must be capable of developing leaders for the Sunday school work as officers and teachers. He must be able to inspire his workers to obtain definite preparation for their leadership tasks. He must be able ahead of all others to sense the next step ahead for the school, and to make and carry out at all times a definite program of progress and efficiency. He must know how to utilize the possibilities of the Sunday school opportunity for building up the church in numbers and spirituality. He must be able to guide his school so that it will not be enmeshed in any of the new devices for robbing Sunday schools of their spirituality and orthodoxy that are emanating from modernistic sources. Such ability implies a store of knowledge that does not come by intuition or thought or ingenuity, and that the pastor's own experience can never give, but which must be obtained through the thought and experience of others who have given long and intensive study in this specialized field, coupled with wide experience in every phase of the actual work. This knowledge so essential for successful leadership may be roughly classified under three heads.

First, the pastor must thoroughly know the principles that underlie church school organization. He should be familiar with the methods

that his own church has recommended, and should have a definite comprehension of each detail of the organization. Besides this, he should know something of the methods used in schools of other churches in order to lead his school into new efficiency and as well to avoid those methods that would lower the standard of efficiency and spirituality.

Second, he must know how to teach. In passing on his program to his workers, he must use the same teaching methods that underlie all successful teaching. Nor can he correctly judge the efficiency of his teaching staff unless he possesses the proper standard by which to judge them. Then too his workers will not only be influenced by what he says to them about teaching, but his example as he teaches in the Sunday school or in Leadership Training classes will inspire them and not only make them ready to listen but eager to acquire the same efficiency for themselves.

Third, he must know how to judge personality—he must know something about the different characteristics of personality, both in adults and in children. Here general psychology that touches the processes of thinking only, or that relates to adult personality alone, will not suffice. The pastor should know that also, but in addition he must know all about the peculiar characteristics of each stage of growing personality. This knowledge of personality will help him in developing and training his workers; it will give him an intelligent appreciation of the work of each teacher; and it will furnish him with a basic criterion for testing methods of teaching and organization.

There are many sources where such information may be obtained. Unfortunately our colleges and Bible schools are not giving to those who are preparing for the ministry much definite church school training, largely because such courses are not recognized by the larger institutions of learning, and the smaller schools must follow the standards of the larger ones if their students are accredited there. It is to be hoped that a thorough preparation for this phase of leadership in a field that is growing in importance every year will soon become a part of the training given to every prospective minister, whether his field be in the pastorate or the evangelistic field. Yet such a course would not help the thousands of busy pastors who cannot spare either the time or the money to take a college course.

But this does not mean that such a training is out of any pastor's reach. Every pastor whose

success has anything of permanence in it has somewhere learned to study. This ability to study plus a desperation born of a sense of need will enable any pastor to get a training not to be despised. There are many avenues for intensive Leadership study.

There are very few pastors that are not within reach of special classes in Leadership Training. Such classes are offered by the various state and national Councils of Religious Education; and while there is much that one needs to guard against from these sources, yet they have their value, especially in technical training. Training schools from one to four weeks in length are being put on by colleges, by summer camps, and by groups of churches; at these schools the pastors should be the first to enroll. Then too the Department of Church Schools of our own church offers courses in Leadership Training by correspondence, a method that will yield valuable training if one has sufficient initiative and persistence to carry on such a study. No matter where the courses are taken, credits are given that will show recognition; and it should be the ambition of every pastor to have in his possession at least the silver seal certificate that shows the completion of twelve units of study in training for church school leadership.

Then too there must be specialized reading; reading before set courses are begun, reading while taking them, and still more reading after the highest certificate or diploma has been won. Someone has said that the pastor who does not read at least one book a year on some church school theme is a failure. Doubtless the statement is true; but who gave anybody the authority to set such a low standard? The trained college professor is constantly reading along his specialized lines. The physician who succeeds must constantly get new information through reading books and papers, and attending lectures. The artisan, whether he be skilled in painting, or mechanics, or flower growing, or any other art, keeps at the head of the procession by constant reading. So the pastor who senses the importance of the church school field to his success and to the cause of Christ will with his other reading read much along this line. There are a large number of valuable books already waiting for the pastor's reading, many of them inexpensive, and many of them available through public and church libraries. Our own Department of Church Schools has issued a series of books that should be in the library of

every pastor. They are written from a holiness standpoint, and have for their background our own peculiar objectives. Then besides books there are papers. Two that are valuable are *The New Century Leader* (David C. Cook Co.), and the *Sunday School Times*, both of which contain besides the exposition of the lesson valuable articles on technical and organizational themes. Yet the papers that offer the best and widest training material are our own *Bible School Journal* and *Children's Worker*. It will pay every pastor to read carefully the special articles in both these papers. It will not be hard for the pastor to find valuable reading material if he really desires it. The great difficulty is to inspire the pastor to a real appreciation of the importance of his church school field.

One other source of cultural and informational training is in conventions and other Sunday school gatherings. The pastor who is awake to his task will be eager to seize every such opportunity, and no matter how great may be his training, will invariably find help. The only one who will not be helped is the man who is so incompetent that he feels he already knows all there is to know about it. Yet even he might get stirred up if he would but go.

Yet after all, the hardest thing is not to get books to read, nor to get a place to enroll in classes. The hardest thing is to sense the need of training. Without training there never was, and there never can be, efficient leadership.

CONNECTIONALISM IN THE CHURCH OF THE NAZARENE

By H. C. LITTLE

IN THE BASIS of union by which the Eastern and Western branches of the Church of the Nazarene were united in 1907, is the following paragraph: "We are agreed on the necessity of a superintendency which shall foster and care for churches already established, and whose duty it shall be to organize and encourage the organizing of churches everywhere." The superintendency, therefore, is the connecting link between the local churches and the district and general interests, and this paragraph, which is incorporated in the *M. . . .*, may be said to be the letter of connectionalism in the church. "The letter killeth," however, "but the spirit giveth life." We are interested, therefore, in the spirit of connectionalism in the Church of the Nazarene.

And what is the spirit of it? It is that enthusiastic and whole-hearted co-operation or "laboring together" of local churches, pastors, evangelists, and district and general leaders, in pushing forward the whole program of the entire movement, for the great work of "spreading scriptural holiness over the whole earth."

The purpose of connectionalism, as I see it, is twofold; namely, *protection and propagation*. And both churches and ministers are protected by our system of superintendency. It is a sad fact that there are men in the world who claim to be God-called preachers, who are really "wolves in sheep's clothing." There are others who in general seem to be "holiness men," and sound in doctrine, but who in the midst of the battle modify the message of holiness and as the poet said,

"Smooth down the rugged text for ears polite,
And shugly keep damnation out of sight."

Our system of superintendency is a protection to the churches against such impostors. But the ministers who preach the truth faithfully and are sound in doctrine are also protected in the same way from being classed with those who compromise the truth.

But the propagation of the great work to which God has called us is the chief purpose of connectionalism. And so vital is the need of the closest and most hearty co-operation between local churches and the district and general interests that it can scarcely be overestimated. How very few new churches would be organized but for the aggressiveness and zeal of our superintendents! And how few of those which could be organized under the congregational system would grow into strong centers of holy fire and power, without the untiring efforts of superintendents to secure suitable pastors to develop and train the newly organized bands! But superintendents can carry on this work of reaching out into new territory only to the extent that they have the support of the local churches.

The advantages of connectionalism are very marked. It is a decided advantage to the ministry. Preachers who can so adapt themselves to conditions and difficulties as to succeed everywhere are very few indeed. The peculiarities which contribute to one's success in one place may actually hinder his success in another. Many a good man in the ministry has had a much smaller measure of success than his abilities promised, merely because he has not been in the right

place. Now it is the duty of our superintendents to study constantly the needs, the problems, and the peculiarities of the various churches and the peculiarities and adaptabilities of the various preachers, in order to get the right man and the right church together. And is not this a decided advantage to the preacher? Does it not greatly increase his opportunities for a successful ministry? And how sad that any minister should ever harbor the thought that the superintendency or connectional system is a hindrance to him. It should be very clear that all one needs to do is to prove his ability to do the job, and his willingness to co-operate heartily in the great work of the whole movement, in order to have Superintendents everywhere recommending him to other churches. And even though one should have failed to do his work because of impossible conditions, how generous have our beloved Superintendents proven themselves to be, by considering the difficulties and then trying to place the man in a more favorable location.

The advantages to the churches are evident also. If by the help of the Superintendent the right pastor is secured the church may expect growth and prosperity. The occasional visit of Superintendents with reports from other sections of the district and general work, is a source of inspiration to the church. Greater uniformity of action is secured under the leadership of the superintendency, and this united effort, or all working at the same job at the same time, in the same general way, is necessary to the success of the movement. The advantages to our foreign missionary work of our system of superintendency has been shown very impressively within the past two years by the visits of three of our General Superintendents to our various mission fields for consultation and encouragement, and for the purpose of making recommendations to the General Board concerning the needs of the fields. The spending of large sums of missionary money where there is little promise of permanency is thus avoided. And the advantage in raising missionary funds is very evident. To know that our mission fields have the enthusiastic approval and support of our Superintendents after actually seeing for themselves what is being done is an inspiration to the local churches to give liberally to this cause.

So important is connectionalism that it may be questioned whether any holiness church which is congregational in government, can succeed per-

manently. And for the following reasons: (1) It is natural for holiness people to believe every one is sincere who claims to be a holiness preacher. This makes it easy for the "false prophet" to prey upon them and injure or wreck the work, if the church is without superintendency. (2) With congregational government there is no one whose specific duty it is to recommend and sanction the calling of pastors, and because of this there are almost sure to be so many men hindered from getting into right pastorates that the permanent success of the work as a whole will be seriously crippled if not made impossible. (3) Holiness people are eager to see others enjoying the same blessings and privileges. They want to see other holiness churches organized. But without adequate superintendency to direct this zeal, it will either die from lack of exercise or be so misdirected as to produce very few permanent results. (4) Holiness people are missionary in spirit. But without full supervision and direction by regularly constituted Superintendents missionary activities are likely to produce such meager results as to discourage the missionary spirit. The great tendency of congregationalism, therefore, is to become localized, and interested only in its own community. This is fatal to holiness and its propagation.

May I offer the following suggestions to my fellow-pastors for arousing and maintaining the connectional spirit in the local church? (1) We must have this spirit ourselves. We must learn that one of the best means of prosperity and growth in the local church is the growth and success of the district and general work. To know that by its help new churches are being organized, more revivals made possible, more missionary work done, is a source of great blessing and encouragement to the local church. To keep his people in such close touch with the program, the needs, and the growth of the district and general work, that they will feel themselves to be a vital part of a growing, conquering host, will spur them to greater efforts at home. And after a pastor has raised about all the money he can for local needs, he can, if his heart is in it, raise a neat sum for the "regions beyond." When the self-denial offering for missions was announced last November, I had been for several months in a strenuous campaign to raise every possible dollar for our new

church. I was tempted to "pity myself" a bit and to feel that under the circumstances I would be justified in quietly ignoring the appeal. But I could not do it. The connectional spirit prevailed, and I went into it to do my very best. I ignored every local need for the month, and although the people had given about all it seemed they could give to the building fund, yet I urged self-denial, preached missions, and kept it before them throughout the months. Brother Gibson and Brother Franklin gave us a great boost. When the total amount was in on November 22nd it was \$360! And the people were blessed in giving it. And, best of all the spiritual tide has been rising ever since, until we verily believe we are on the eye of one of the most blessed revivals the church has ever known. (2) If the connectional spirit is low do not kill it by talking of the duty of standing by and supporting our district and general work. But show your people the blessings, the privileges of being associated with such men of God and such spiritual leaders, as our District and General Superintendents. Read an occasional short report of victories on the foreign mission field. Last Sunday morning I read to my congregation some excerpts from a letter from one of our missionaries in Africa, which did more, I think, to foster a missionary spirit than I could have done in a half hour's lecture on the duty of being loyal to the cause. In every possible way show the people the benefits and blessings of being a vital part of such a "chosen generation, a royal priesthood, a holy nation, a peculiar people."

If we will do this, our people will respond heartily, and we shall march forward as a mighty army, and "no man shall be able to stand before us all the days of our life."

IRONTON, OHIO

AN APPRECIATION

Dear Coworkers:

I have taken the Preacher's Magazine now for a year and I want to acknowledge it, and be it known, now to all whom it may concern, words can't describe how it has answered many of my perplexing problems, that were unsettled in my mind before I became acquainted with it. It seems to be brim full of pointers and instructions for both pastor and evangelist. I would advise all young preachers to subscribe for the magazine. —ERNEST BRANDT, Portland, Michigan.

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THE WORK OF THE PREACHER

(The following selection from a sermon preached by E. P. Marvin on the occasion of the installation of a pastor in Toronto, as quoted in China's Millions, under date of February, 1918, and also the poem on "Advance" were sent to us by Missionary David Walworth from Sunsuutsa, away back on the Maranon River in Peru.—EDITOR.)

IF YOU will take your first sermon here from the text, "I determined not to know anything among you save Jesus Christ and him crucified," you will do well. That is the King's business and you are His ambassador. Read often Paul's charge to Timothy and Titus, and make your closet your power house. Yours is a high, holy and heavenly calling.

Remember that you are a specialist under a great commission, and not a cyclopedia, a lecturer, or an all-rounder to do housecleaning for the world. You have a message from heaven dyed with divine blood. Preach the preaching God bids you and remember that "he that winneth souls is wise."

The source of all evil in the world is sin, and the only sovereign remedy is the gospel. It is high treason to God Almighty to turn aside from the great themes of ruin and redemption to be a smart trumpeter of sociology, science, or the glories of our splendid intellectual and materialistic civilization. If you advertise secular or sensational themes, God's benediction will be on those who stay at home.

Preach Christ, not only as a great teacher and an object lesson, but Christ crucified for the sins of men. If He was not God manifested in the flesh, He was the greatest pretender ever seen on earth. Study the Bible to teach it and get a working knowledge of it. Earnestly contend for the faith against destructive critics. You should recognize these heresies as old as infidelity, found mainly in Paine's "Age of Reason," written a hundred years ago and fairly answered many times. The supernatural overwhelms rationalism.

Study the whole Bible to be versatile in preaching. About one-quarter of the Bible is prophetic. Don't neglect that. Study especially the prophecies of these last days, that you may understand the signs of the times and know what you ought to do. The Lord's coming in triumph is the pole star of our hope, and its near approach makes the study more and more interesting and important. It is spoken of more than three hundred times in the New Testament, and as we see the day ap-

proaching it becomes more and more the doctrine of a standing or a falling church. Let the obstacles of these last times stimulate and not discourage you. Have the courage of your convictions, and declare the whole counsel of God. If you do not warn sinners to flee the wrath to come, they will naturally and logically infer that you are a Universalist. Emphasize the guilt and doom of sin.

You are to be popular with God first of all. Paul said that God's judgment came first, his own conscience next, and that of man was least of all. Rise above the seven great principles—the five loaves and two fishes. It requires wonderful faith to overcome the present wonderful world. Provide for your family, but keep right with God if you have to live from hand to mouth—God's hand and your mouth. Feed the flock of God. Spiritual life is better than academic learning.

When you enter the pulpit make no apologies. If you have a message from God, deliver it, or hold your peace and have a Quaker meeting. Do not waste time by long prefaces, but say good things from the start, and do not keep on talking after you get done. Better leave the poor people longing than loathing. Leave self out of the pulpit and take Christ in. Do not preach old sermons without warming them over and never stop growing. Do not harp too much on one string, but give the great variety of the Bible. Take care of your character and let God take care of your reputation. If lied about, thank the devil for lifting from you the woe of those concerning whom all men speak well. God may love you for the enemies you make. Have no petted or neglected classes.

Paul kept the faith, but lost his head, but God will give it back to him gloriously crowned. A setting star may rise again, but a falling star never. Do not abuse people for not liking you; perhaps you like yourself too well. Blame them for not loving Jesus. You are not a preacher, no matter whose hands have been laid upon you, unless you know the truth and are anointed by the Holy Spirit. Do not scold. Be a friend of sinners, but not of sin. Always preach as well as you can, but do your best for those who come on rainy days. Christ preached marvelously to one woman at the well and to one rabbi at night.

Ventilate your meeting house; sleeping in church is due more to physical causes than to bad manners. Do not repeat, "As I said before." If you said it plainly before, say something else next.

Leave out big words, and do not expect your hearers to bring their dictionaries, but their Bibles. Do not tire yourself and others out; when weariness begins, devotion ends. Do not miss all the good places to stop. Stop at a climax. Do not preach with a big stick in your hand, but keep sweet and hold up the cross. Use illustrations, but pack your sermons so as to have something to illustrate. Be clear. We can see to the bottom of Lake George, but we do not think a mud puddle deep because we cannot see to its bottom. Make your sermon proportionate. If it is narrow and shallow, make it short; if wide and deep, it may be longer. I was told of a man who might be a good preacher but for two faults: he had no delivery and he had nothing to deliver. Remember you preach to save rather than to entertain.

Preach straight, and live as straight as a divine epistle. You are ordered to be a pattern. Preach publicly and from house to house. A sympathetic, house-going preacher makes a church-going people. The early church progressed mainly by personal evangelism. Be sure to please God, and if no friendly faces smile upon you, look upward and onward. Make few promises; keep out of debt; live the simple life. Set up a high standard for the church, and show them how to live it. Your actions will be your loudest preaching. The church is an assembly of God called out of the world into brotherhood, sonship, and heirship. It is unique, wonderful and eternal; rising heaven-high above all transient and man-made societies. It is sent to regenerate rather than to reconstruct.

Go forward, brother, with mighty faith and cheerful courage. Walk closely, work earnestly and watch constantly for that blessed hope, the glorious appearing of our Lord Jesus Christ.

IF NO SOUL PASSION WHAT IS LIFE WORTH?

By J. W. MONTGOMERY

THE other day I lay on my back in the shade resting and began to think what it would mean to live a life without a passion for souls. It never before occurred to me just how worthless such life would be. If there is no flame of holy passion to light a torch in another life one has lived in vain! Suppose he has won high distinction and been awarded a prized diploma for what he has learned. He has merely taken the time to get into his head the same thing that another has already mastered. That mark of

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success will be erased by time, because multiplied thousands have mastered the same course in the same length of time. He has left no unusual record to be remembered by when he is gone. If he has had no passion for others he has done nothing to inspire them to learn worth while things. The next time you meet a man even of great culture he will be talking about the same things he discussed with you before, and will be discussing them in the same manner if he has no soul passion. Without a living flame of passion for the welfare of others life is only a routine of uninteresting habit.

If a man preaches without passion he may be able to say a few nice things, and get a few congratulations at the close of his speech, but what of it? That's been done since the year one, but who has ever gotten anywhere at that?

Suppose one learns to organize his forces until great throngs are attracted to his church (through their efforts) to hear him talk in a manner that will leave them in doubt as to whether he meant "black or white, red or blue." What has he accomplished? Thousands of others have done as well, and have gotten the world no closer to Jesus Christ!

A man without sufficient passion to bring folks face to face with real issues of life is drifting with the tide, no matter what stripe or color his boat is painted. He would do about as much good with a small crowd as with a large one. Why work or bother to get more?

Jesus was "moved with compassion." He "wept" over a lost city and over an individual who had died. His love for them was so pronounced until He did something definite to remedy the situation. He was criticized in both cases, as in dozens of other cases where He was moved by a mighty flame of passion for a lost world, but soul passion cannot be stamped out with criticism. In fact soul passion is never entirely free from criticism, and learns to thrive undisturbed in the midst of it.

If you and I fail to leave our footprints on the sands of time as ministers of the gospel of Jesus Christ it will not be through lack of educational advantages, for we have access to all the books and teachings necessary to outstanding success in the ministry. It will not be lack of opportunity, for that is unlimited before us. It will not even be lack of speaking ability, as poor as that may be, for if we speak the best we can with deep conviction, under divine inspiration of God's Spir-

it and with soul passion our messages will abide. If we lack soul passion our life is worthless and our deeds will die.

AS I SAW OTHERS

By the SECRETARY

Not having anything particular to do while the anniversary was on in the District Assembly, the secretary looked about and observed a few interesting things as follows:

Ed Rudel, Dr. Chapman and George Franklin were running double-headers—listening to reports and taking occasional naps.

When the speakers changed the pitch of their voices, paused a little, and when there was a change of speakers everyone waked up.

By speaking briefly and using an occasional joke some speakers kept the people awake until their time was up.

Dr. Chapman looked through a book on Sunday school work—the secretary thinks this helped him to keep awake.

Some seem to have a special pose which makes it difficult to determine whether they are dozing or listening attentively.

Speakers are changing more often now and that, with the consequent variety of voice and delivery helps some.

Ed Rudel is putting up a hard fight to keep awake—he too is trying to look interested.

One good sister with gray hair sits with her head bowed on her hand. She may be praying, but the secretary thinks she is asleep. A sister by her side has her head bowed now and the secretary thinks she too is finding her thoughts a bit sluggish.

Ed Rudel manages to open his eyes occasionally, but the secretary thinks his thinking apparatus is not functioning very well.

George Rinholdt is doing famously at keeping awake—the secretary thinks he should be mentioned in the report of the committee on resolutions.

Brother and Sister Malmberg move over to the other aisle to get out of the sun—two sisters arise and leave the tabernacle—George Franklin is reading "He Giveth More Grace," no doubt he is awake now.

Very few men and very few young people are present. Now the atmosphere is improving—everyone is awake!

HOW I RAISE MY BUDGETS AND FINANCE MY LOCAL CHURCH

By C. A. GEEDING

I HAVE been asked to tell you how I raise my budgets and finance my local church. I appreciate the fact that I am not to tell you how you are to do your task. It is not always an easy thing to tell another how we do this, or raise that, or accomplish the other. One may even be doing the thing and yet not find it easy to explain how he does it.

There are a few outstanding principles that I always try to employ in my attempt to accomplish the stated task:

First, is adjusting my congregation to myself. Getting them to understand me, learning my general makeup and nature; learning my general methods of operation, getting accustomed to my tone of voice and mannerisms. Making them to feel easy in my presence; getting them to understand how to take me in my attitudes and statements. Knowing when to take me as serious and when not. One of my members in a former pastorate said to me one day, "Brother Geeding, you have three faces." I did not exactly appreciate his statement at first, so I said, "I don't understand you, please explain yourself." He said, "You have one face in the pulpit, another during your social life, and another during your board meetings." I said, "Thank you, sir." I attempt to convince my people that I am sincere in all that I do and say. Then there is the task of establishing their confidence in me and my word on money matters. The way I do this is by being careful what I say and what I promise. If the cause needs approximately one hundred dollars I tell them exactly that. I don't tell them one hundred and fifty or two hundred. I try to do everything out from behind cover and in the light. I tell them for what purpose the money is being raised and where it goes. I keep a correct record of every penny received and disbursed, information of the same can be had upon request. We often practice rendering quarterly financial reports and mailing a copy of the same to each member of the church, and also to any who are not members, if they are regular and systematic contributors to the church. I do but very few things in connection with the business end of the church and its departments without an official action by the respective official body or board. And I insist that my members follow the same rule. The people who mistrust, as a general rule, do not give financial support.

I must not only convince the people that I am honest, but I must convince the people that I am capable of successfully directing their finances. I must not make my people wonder why it takes so much money to run the little that has to be done. But I must make my people wonder how I am able to do so much with such a little. When one has accomplished all this, the people will almost trust him with their pay check.

Second. The second principle is adjusting myself to my congregation. This of course is much easier than adjusting the people to me. I must get acquainted with the people. I must learn my people collectively. I must learn my people individually. Learn the ones that are sensitive and the ones that are not. The ones that are stingy and the ones that are liberal and free-hearted. Learn the workers and the shirkers. Learn the stubborn and self-willed. The dictators and would-be church bosses. Learn the timid and backward, the forward and impulsive, the conservatives and the radicals, and so adjust myself to them all.

Third. The third principle is informing my people and educating them in God's financial plan for His church, namely, "Storehouse Tithing." I firmly believe that if we could get every Christian to accept and practice God's financial plan our financial problems would all be solved. With this thought in mind, I constantly endeavor and strive to accomplish this.

On going to my present pastorate I found about twenty to twenty-five per cent of our people tithing. At present we have between seventy-five and eighty per cent of our people tithing. We have accomplished this (by God's help) largely through the presentation of the doctrine of "Storehouse Tithing," in the stern light of the illuminating truth of God, displayed through such texts as found in Mal. 3: 8, "Will a man rob God?" showing that God keeps books with man, and is always able to tell man how he stands with Him financially. Mal. 3: 10, "Bring ye all the tithes into the storehouse," shows distinctly how much and where to put the tithe.

Matt. 5: 20, "Except your righteousness exceed the righteousness of the scribes and Pharisees," etc., shows God's comparative gospel according to the standard of light.

Mark 12: 41, "And Jesus sat over against the treasury," shows the fact that Jesus is looking on and sees our actions, deeds, and attitude toward the financial interests of the church.

1 Cor. 16: 2, "Upon the first day of the week

let every one of you lay by him in store as God hath prospered," shows God's plan for systematic support of His work.

1 Kings 17:13, "But make me therefore a little cake first," teaches the lesson of obedience. Also the fact that God and His interests must come first. And many other scriptures can be used in presenting the great truth and doctrine of "Storehouse Tithing."

When I have succeeded in getting this across and on my people, its fruits and results are indeed enjoyable and gratifying.

When I have realized my results on all of this, then I am ready to do the primary thing in mind, "Raise the Budgets and Finance my Local Church." I then present my plans and the methods to operate those plans. I have often heard it said that it is one thing to present plans, it is quite another thing to get them to work. And I agree, but I consider that when I have presented a plan or method that does not work, it is up to me to find a substitute for it that will work. And I am persuaded that there are workable and successful plans for my church. And if I am persistent enough in the matter, God will help me to find them.

The present plan under which my church operates is in brief, as follows:

1. Each Christian bring all his tithe into the church regularly, through the regular church envelope.
2. All contributions to special offerings are made over and above the tithe.
3. All departments of the church are self-supporting.
4. All departments make substantial contributions toward lightening the financial load of the church.
5. A special offering is taken once a quarter to cover the interest installment on our mortgage indebtedness.
6. All our running expense money for revivals is raised among the members of the church, by the stewards, by private solicitation.
7. The evangelist's remuneration is raised by public offering during the campaign.

Someone might say, "But does your plan really work?" I will give you the present results of the plan and let you be the judge.

Our receipts from tithes more than meet an average weekly need of \$67.00.

Enough money is secured through our quarterly

special offerings to meet an annual need of \$700.00.

Our Sunday school, W. M. S., and N. Y. P. S. are self-supporting, and in addition, carry the General Budget.

Our revival meetings are paid for, and the evangelists kept satisfied.

Our District and General Budgets are paid in advance. All other bills and obligations are paid to date as per arrangements. No one is hurt, and no one has sweat much, but the preacher.

CINCINNATI, OHIO.

RELATIONSHIP OF PASTOR TO THE N. Y. P. S.

By LEWIS T. CORLETT

BEHIND every successful organization is a successful man. He may not be seen much in the work of the organization, but his ideals, his plans, his influence and his example have made it what it is. One writer went just a little farther and made this statement, "Every great movement can be traced to crises in the personal spiritual life of an individual." The example given was that of J. Hudson Taylor's connection with the great China Inland Mission. Success is dependent upon personality much more so than organization. Every great church, every active spiritual group can be traced to some one person who was not willing to give up but persistently labored until he began to see some of his ideals and prayers take material form. Fortunately the Young People's Society of the Church of the Nazarene is a vital part of the church organization under the supervision of the pastor and not separate as in some other organizations of young people. But this very fact brings tremendous responsibility upon the pastor as to what type of supervision he renders to the organization.

The personality of the pastor, his hidden life, his unseen influence, will do more to determine what the society will be than what he says or does. Young people are led and directed more by the spirit of an individual than by his precepts. Young people have a keen sense of spiritual discernment and are very quick to detect sham, formality, lack of devotion, and lack of spirituality. While many times outwardly seeming to resent discipline, young people always respond to the leader who has a high standard of personal

conduct and with firmness, yet loving and kind, demands that the young people of his church hold up a standard according to the requirements of the Bible and the Manual. Character of the right type always commands respect, and the right type for church leadership is a life hidden in Christ with God, filled with the Holy Ghost, with a marked degree of positive devotional life that can be noticed on the outside and that will leave an impression on others that the individual has been and talked with the Lord. The first and most important responsibility the pastor has to the Young People's Society is to show them what positive holiness is.

Second, the pastor owes it to the young people to let them know that he is an information bureau for them, to be used any and all the time. Of course, the pastor cannot know everything, but there are three fields in which the pastor must be authority, or his young people will feel that he is ignorant and cannot help them. First, he should know the Bible, and be able to give the Bible setting and interpretation of all the problems that confront youth. He should know the Word to such an extent that the young people will feel an urge to call upon him when in doubt of interpretation, location of verses or setting of various passages. Second, he should be an authority on the doctrines of the Church of the Nazarene, which are, as we believe and interpret them, the doctrines of the Bible. He should have such a reserve of knowledge in this field that the young people will feel that he will be able to explain any detail of the doctrine that they may want to know about. The young people will ask about the doctrine if they have a feeling that the pastor is capable of giving an intelligent answer. Third, the pastor must be an information bureau of all the workings of the denomination. Loyalty begets loyalty. The pastor should know how each and every department of the work of the denomination functions and what purposes they are supposed to accomplish, he should know just what different items are in the budget and the percentage allotted to each one, he should know what general officers have charge of the various departments, he should know the names of the missionaries on the different fields, he should know of the work of the Publishing House and with its wide contact through which they can provide everything that any person ever needs to carry on any department of the church. He

should know the various officers on the district, and what funds should be raised and how they are to be raised. In fact, summing up the proceeding, the pastor owes it to his young people to know all there is to know about all the departments of the church and be ready at all times to give an intelligent explanation of the operations of all departments of the church.

Third, the pastor is responsible to give the Young People's Society proper supervision. He is a director of the concern, not the president, he is a supervisor not a prosecuting attorney. The pastor should be careful at all times of his attitude to the adverse criticism of youth. We are well aware that there are hundreds of young people in the world who are not living right, but we should also remember that the great majority of the group, that we are coming in contact with, are just about the cleanest band morally that you will find in the average town or city. The pastor should be an advisor but as much as possible stay out of sight and throw the responsibility on the officers. He should be a booster all the time. He should, as any supervisor, watch for signs of leadership and recommend to the officers of the society certain ones to be tried out in various capacities with the idea of developing the leadership that is so badly needed in all of our churches. Supervision does not demand much open work but it demands a lot of thought and observation, which each one of the Young People's Societies of the church has a right to expect of its pastor.

Fourth, the pastor should set the proper example before the officers of the society as to the attitude that they ought to take to their work and office. The dignity and seriousness with which a pastor approaches the church services, with his conduct in the pulpit, will reflect itself in the operation of every department of the church. The example of interest, sympathy, love and service that the pastor carries out in his routine of duties will begin to show itself in the manner in which the officers of the society carry out their work. It is easy for the pastor to stand in the pulpit and state what needs to be done but it takes much more prayer, much more thought, a greater degree of energy, and a lot more courtesy to carry out these things in the routine of duty so that he can say to his young people, "Follow me as I follow Christ." The pastor should not do the work for the society

set them a proper example of how to do their work, the proper attitudes to manifest, and the proper service to be given, by the manner in which he conducts the affairs of the entire church.

Briefly, this sums up the responsibility of the pastor to the Y. P. S. as we see it. He must have a positive spiritual experience, radiating the power and presence of God at all times; He must be a source of information concerning the Bible, doctrine and denominational activities; He is a supervisor, a director, and not the president or the executive board; and last but not least, He must set the proper example as to how to do the job.

MY IDEAS OF A SUCCESSFUL MINISTER

By H. J. HART

IDEAS as to what constitutes a successful ministry may vary somewhat, but it would seem that there should be more fundamental principles which serve as indicators in this matter of success. I remember hearing my good District Superintendent say to a church which I was leaving, and the matter of selecting another pastor was being considered, "Brethren, get an eloquent man if possible, a learned man if you can, a good mixer or an ideal in any other line; but be sure to get a man of God." I have had plenty of time to make observations since that day, and am of the opinion that the first element of success in the ministry is to be a God-called, God-inspired man. It goes without saying that a man who measures to this qualification is a man who has met God and has a knowledge of His marvelous transforming grace.

The element of devotion is also necessary in this matter of being a successful minister. That is, the minister must be a man of prayer, a man of the Word, a man with a soul passion to be like unto his Lord. He is devoted to his Master first. Above every other tie he is tied to God. "All his springs are in thee." And then he must be devoted to the task of winning men. His all-consuming desire is to help the needy, to strengthen the feeble knees, and lift up the hands that hang down. His example in matters of devotion will have a lasting effect upon those to whom he ministers—they will desire to follow in his path. Who can measure the influence of a life of holy devotion? Its powers are yet unmeasured. Such a life blesses and uplifts all who come beneath its radiance. The church has no greater need than

that of a ministry, deeply devoted to the task of prayer and the preaching of the Word.

The successful minister must build those to whom he ministers into the "household of faith." He dares not attach the people unto himself. If he does his work will pass away with him, and the man that follows will be left to pick up the fragments of wasted efforts. Many preachers have seen their work evaporate because they failed in selling the people on any other thing than themselves. They were so much in evidence in the matter of building the congregation that when they left the people had all their props taken away, and were soon scattered. Build the people up in Christ.

The day in which we live has developed a spirit of dealing with everything in a mass way. That is, we have mass production, mass movements of various kinds, and the spirit prevails in religious circles as well. If the minister is not careful he will become nothing more than a number monger, having in mind above other things the matter of counting noses, the numbers which seek at his altars, the numbers which attend his services, the numbers which were present at Sunday school and on *ad infinitum*. We should desire to get the gospel message out to the greatest group possible, but should never sell out a more worthy purpose to an inferior ambition which often has its grounds in selfishness. We are building for eternity; let us build with rock upon rock.

We must not pass by without emphasizing the fact of tenderness in the heart of the minister. Tears may not be a test of grace, but where there is grace there will also be tears, occasionally. Gladstone declared Moody's strength was in his tears, rather than his eloquence. His tears were indicative of a deeper tenderness of heart. The weeping prophets will wield an influence for good everywhere. Tears are irresistible, when they are genuine. There is unmeasured power in a tender heart. To weep over the erring ones, to show a compassion as did the Master is an element of success.

The minister, to succeed, must be a student of human nature. He may not be learned in worldly wisdom, but if he is observing and will listen to babes, birds and sages he can improve himself and increase his usefulness in a wonderful manner. To know men is a very desirable thing. The better one knows men the more easily he can move them in the direction he wants them to go.

This perhaps is an art which takes much time and application to become a success. Be observing.

Much care should be taken lest doubtful practices be employed in the ministry. Paul speaks of this as "cunning craftiness." And "providing things honest in the sight of all men." That is, he is not to be a wire puller, for selfish purposes or any other purpose. If his brethren see fit to advance him in position he is ready, as much as in him lies, to enter into the advanced position and labor with all his might. But he would never take the field in the interest of his own advancement. His reports are honest and true. There is no stretching of facts in order to make things appear in his favor. He refrains from leading the people to feel that he is the most popular preacher in his community in order that the eyes of the church may be upon him as a great preacher. True greatness is not achieved in such manner. He does not cater to any group in order to swell the membership of his church. Great care should be taken lest he who would lead the people into paths of righteousness may himself become a cast-away.

WICHITA FALLS, TEXAS

VALUABLE FINDS AT JERICHO

EDITOR'S NOTE.—*Missionary Kauffman of the Nazarene work in Palestine recently sent me a copy of The Palestine Bulletin, the only English daily paper in Palestine. Brother Kauffman had marked the following article which I think will be interesting to preachers as representing the fact that "the deeper they dig the more evidence they find" that the history recorded in the Bible is correct. The article is by Professor John Garstang:*

Three years ago, when Sir Charles Marston first enabled me to re-examine the site of Jericho, several problems of peculiar importance to students of Bible history were still awaiting solution. The earlier excavations, while throwing new light upon the archaeology of the ancient city, had left the dating of several lines of defensive walls and ramparts in considerable doubt. One expert frankly stated his opinion that during the late Bronze Age (c. 1600-1200 B. C.), the period which under any theory should cover the entry of the Israelites into Canaan, the city of Jericho already lay in ruins.

Our first season's work found the solution of this initial difficulty. A stout wall of brick that lay along the western brink of the mound was

seen in various unexcavated places to be overlaid by the remains of a second wall, following the same line. With this was associated a thinner screen wall of the same material. The stratification and details of evidence were examined and enabled us at the time to state a definite and agreed conclusion.

The main defenses of Jericho in the late Bronze Age (c. 1600-1200 B. C.) followed the upper brink of the city mound, and comprised two parallel walls, the outer 6 feet and the inner 12 feet thick. Investigations along the west side show continuous signs of destruction and conflagration. The outer wall suffered most, its remains falling down the slope. The inner wall is preserved only where it abuts upon the citadel or tower to a height of 18 feet; elsewhere it is found largely to have fallen, together with the remains of buildings upon it, into the space between the walls which was filled with ruins and debris. Traces of intense fire are plain to be seen, including reddened masses of brick, cracked stones, charred timbers and ashes. Houses alongside the wall are found burned to the ground, their roofs fallen upon the domestic pottery within.

There remained the question of the date when the walls and city were destroyed. In my opinion, based upon a detailed examination of the stratifications related to the outer wall, this had probably taken place about 1400 B. C., the culture being that of the late Bronze Age before the infiltration of Mykenwan wares. Our second season was devoted largely to this problem, and led us to examine another unexcavated area overlooking the spring on the eastern side. There, also, came to light further traces of conflagration and destruction; and several burned-out storerooms of an extensive building yielded a welcome series of pottery types, the date of which would help materially to decide the matter. But at this stage, again, technical questions arose. Criteria for the precise dating of the pottery types were wanting, and to this end we determined to search for the necropolis in the hope of finding dated groups.

BRONZE AGE FINDS

The third season's work has been rewarded by results of unusual interest and value. Foremost may be placed the archaeological materials recovered from the Bronze Age tombs. These were located in unbroken ground some four hundred yards westward from the city mound, and they proved to be practically intact. In all twenty-five have been opened and cleared. They yielded 1,800

registered objects, mostly pottery vases, of which some fifteen hundred were in good condition and several hundreds without a flaw.

The deposits cover the whole range of the Bronze Age down to 1400 B. C., the later groups being dated by royal Egyptian scarabs; they represent the various phases in the life of the city already recognized in our earlier explorations. The deep levels of the early Bronze Age in the mound are still largely beyond our reach, but here and there trenches or denuded spots have enabled us to trace the line of a protecting wall of this period, apparently the earliest of the site.

In the early part of the Middle Bronze Age, estimated elsewhere from Egyptian analogies to fall about 2000 B. C., the site was enclosed by a stout wall of large, unbaked bricks which followed the brink of the mound, and enclosed an area of about seven acres. A strong tower, 60 feet in length, protected the gateway and the approaches to the spring on the eastern side. It contained three deep chambers in which we found helpful stratified deposits. A room at the foot of the tower gave us a finely carved bull's head in darkened ivory (4.75 cms. in height) in which again may be detected a Babylonian feeling.

The known pottery types of this period, hitherto limited though distinctive, have been greatly augmented by the recovery of nearly eight hundred specimens from the first tomb discovered in the necropolis.

THE HYKSOS PERIOD

In the second part of the Middle Bronze Age, which covers the Hyksos period in Egypt (c. 1800-1600 B. C.) the city underwent a notable expansion. Already, in the preceding phase, houses had been creeping outside the walls down the slopes of the mound, which was now surrounded by a massive rampart. This comprised a glacis of great rough-hewn stones, an upper defensive parapet of brick, and an outer fosse; and the area enclosed was about ten acres in extent. Local prosperity now attained its zenith, a fact clearly seen in the furniture of the newly excavated tombs. Pottery became more elegant in form, and more varied in design. Plastic art, of which examples are rare in the Bronze Age, is represented by a unique rhyton. This is a pedestal vase of local ware and form, modelled externally to represent the head of a bearded man and almost life size. So far as I am aware no similar specimens are extant.

The transition from the Middle to the Late Bronze Age culture is not well defined in the ceramic series, nor is it marked by any sudden change. It is true that the defenses of the city, after the partial destruction of its outer ramparts, retreated to the old lines upon the brink of the mound, while in the necropolis the grotto tombs gave way to simple graves from one to two yards deep. Otherwise the local arts were continuous, though bearing witness to a certain deterioration; and we may assume that whatever punishment was inflicted on the city by the Pharaohs at the close of the Hyksos regime, the local population returned in part to the old site and resumed their former customs. Egyptian influence makes itself felt in Jericho for the first time about 1500 B. C. It was apparently only at this time that the Pharaohs' rule became effective in the lower valley of the Jordan.

Thereafter the 15th century B. C. is well represented; the "billit" wares of Cyprus and their imitations made their appearance, as in Egypt, at this time; but there is a conspicuous absence of Mykenæan products and the distinctive art of the Tel-el-Amarna period. The series of scarabs, of which 64 were recovered from the various layers of these tombs, end with the reign of Amenhetep III. They have been examined independently by Professor Newberry, who kindly traveled from Cairo for the purpose, and in his expert opinion they range through the Hyksos period into the early part of the 18th Dynasty; but comprise no specimens of the period from Akhenaton (Amenhetep IV) to Ramses II, inclusive of both those reigns. The evidence from the tombs thus all points to an interruption in the life of Jericho in the age of Amenhetep III. The Bronze Age city of Jericho perished at some date after 1411 and before 1375 B. C.

THE IRON AGE

The next definite trace of occupation brings us to the Iron Age, about 1200 B. C., and in this respect the evidence from the city and the necropolis is also in agreement. Overlying and by the side of the Palace area of the Bronze Age lies a well-marked stratum of the early Iron Age; its special features are a cobble-paved street ascending in steps to the top of the mound, and the foundations of a considerable building with stout walls of stone.

The outer fortifications of the city, however, remained in ruins throughout this period; and so far as our investigations have proceeded they

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were not restored until the second phase of the Iron Age, about 900 B. C., after which there is abundant proof of renewed activity and occupation, lasting, though fitfully, to the Byzantine epoch.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

IN REMEMBRANCE OF ME by Edward Jeffries Rees (Cokesbury—\$1.00) is a collection of twelve communion sermons singularly rich in content and aglow with illustrative matter. These sermons might well serve as models of their kind.

A volume of stirring evangelistic messages by Dr. French E. Oliver has been given the name of one of the sermons—*PILATE'S WIFE* (Revell—\$1.50). Dr. Oliver may properly be classified with such renowned evangelists as Moody, Torrey and Chapman. His addresses are ringing and challenging and they have that distinctive something akin to personality; in other words there is nothing stereotyped about any one of them. The first three sermons in the series have as their subject, "Pilate's Wife." Following this are three on "Pilate's Perplexity." The other five are, "Christ Before Herod," "Pilate's Defense," "Are Evolutionists Mentally Competent?" "Creation or Evolution," "Things We Must Stick To." Each one of these sermons is replete with human interest and terse, arresting statements; also, they are uncompromising in their insistence and emphasis on evangelical truths. In this day of shrinking book budgets the preacher who says as did one wise minister, "I must have books whether or not I eat; I can starve my body occasionally but I cannot afford to starve my mind," will make no mistake in choosing this volume for careful study.

When I first picked up *THE USES OF LITERATURE IN THE PULPIT* by Oswald W. S. McCall (Harper—\$1.50) I did so with some lack of interest. The title struck me as being somewhat "highbrow." As I turned the pages I stopped at this paragraph: "A preacher should be a thinker. Literature helps him to think. The preacher should be large in human experience and sympathy. Literature is passionate with these. The preacher should be able to state what he thinks and feels. Literature is the great tutor in the art of statement."

I agreed with this fully, as you do, and inwardly reprimanded myself for my hasty judgment, while Tolerance smilingly registered another vic-

tory. But, back to the book—it has an unusual wide scope; in the first division Dr. McCall deals with four essentials in the presentation of truth; (1) The Preacher's Self-preparation. As the organ and vehicle of his message the preacher must give attention to various values—of social contact, intellectual discipline. The preacher is a craftsman and must give attention to mannerisms, voice, language. (2) Spaciousness. Wide interests; versatility; an inclination to roam in heavenly orbits where earth's clamor is subdued a God's whisperings are heard, where light and life for the service of man may be obtained. (3) Instinct for the Essential. Is it a fact that modern preacher is tempted to "stamp and run a dust, to shake the very earth with racket, rush off to committees and preaching service groups and conventions, to organize, to promote efficiency and eliminate waste, to shout and shout and rip and roar"? (4) A sense of human meaning, the ability to enter understandingly into the feelings of people. The ministry should be "the cure of souls." The minister must be a happy medium between books and people, God and humanity. (6) Tragedy; Divinity. The tragedy is abidingly present in life and no preacher is great that refuses to take cognizance of life. "Every sermon should be a demonstration in divinity." The preacher cannot so demonstrate, majoring in easy familiarity and businesslike banality. This is merely a summary of the very beginning of this valuable "tool" book. The rest is equally pertinent to a preacher's calling and success.

ADVANCE

Spare not, lengthen thy cords, and strengthen thy stakes (Isaiah 54:2).

Is this the time, O Church of Christ, to sound Retreat? To arm with weapons cheap and blunt. The men and women who have borne the brunt Of Truth's fierce strife, and nobly held the ground?

Is this the time to halt, when all around Wide horizons meet, new destinies confront, Stern duties wait our nation, never want To play the laggard when God's will was found No; rather lengthen stakes and strengthen cord Enlarge thy bands and gates; O thou elect, And to thy kingdom come for such a time. The earth with all its fullness is the Lord's; Great things attempt for Him, great things expect Whose love imperial is, whose power sublime.

—Selected

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