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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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### GETTING THE SERVICE READY FOR THE MESSAGE

By THE EDITOR

PEOPLE who are not preachers are likely to be greatly mistaken in their ideas of what it takes to get a meeting ready for the preaching. Some, I think, imagine that a long testimony meeting in which the people are encouraged to "talk" to exhaustion is a good thing before the preaching. Others imagine that a lengthy and "rousing" song service in which there is much *perspiration*, even if inspiration is lacking is a fine preparation. Some special singers are wont to come on just before the sermon with a light song that stirs up religious fun—or if it is a good, solid song, then they think the way to do is to work on the emotions of the people until a shout is raised and the preacher is put up in the midst of a storm with the evident thought that he can drive the tide yet higher.

But preachers know that much depends upon the "atmosphere" that is developed as a preparation for the sermon. Therefore the preacher should be really in charge of the service from the beginning. If there is a special singer the preacher should either select the songs or else suggest the general character of songs that are to be used. The preacher knows the line of truth he expects to bring to the people and he knows the line of worship service that will prepare both him and the people for it.

I have sometimes planned a service of devotional type and have even selected the opening hymn. When, lo, a light-hearted song leader stood up and clapped his hands and demonstrated and ranted and tried to "work the people up." He has even urged the people to sing by sections, by sex, or by age and has made a sort of side-show out of the proposition so that when I came to read the scripture lesson and talk about prayer and meditation and devotion the impression was that I had set in to reprove the exercise we had just been through, when this was not my thought or intention at all.

But I have also had the opposite difficulty. I have gone to preach for a pastor who was so obsessed with the idea of giving me an early start that he had practically no worship service and put me up to preach before the congregation got "settled," and I felt that I was at a disadvantage in not having an atmosphere sufficiently distinct from the secular and usual.

There was something consistent and helpful in the method of the old circuit rider who lined the hymns so the people could sing without books, and read a lesson from the Old Testament and one from the New. For by the time he had come to the place for preaching, the people were prepared with him for the occasion. In fact the service was a unit from the beginning to the close; for it was planned and directed with the one purpose in mind. Of course we cannot go back to the exact ways of the old circuit rider, but we should find some way to apply the lesson on effectiveness which his method taught.

There is a better way than to discuss the relative importance of the different parts of a given service, and that better way is to plan the service as one undivided whole and make the various parts contribute to the common end by properly supporting and supplementing one another. Still there is no way of ignoring the fact that in the Protestant church the sermon is the hub of the service. Therefore it is better to consider the worship portion as a preparation for the sermon rather than to risk adjusting the sermon to the introductory worship period.

### PULPIT AND WORSHIP VOCABULARY AND INTONATION

By THE EDITOR

Someone sent me a clipping from a daily printed in Manchester, England, describing an investigation carried on by the British Broadcasting Company relative to the best sort of vocabulary and intonation to use in the pulpit and in the worship services of the church. The investigation was said to show that in these instances there should be as little departure from the usages of ordinary life and conversation as possible, although it was admitted that some concessions are highly advisable. It was said that there is general dissatisfaction with the stilted style so common in the old days. There is an air and impression of insincerity in what was once known as a "pulpit" manner. The clipping was quite interesting, but hardly adapted to reproduction in these pages. The suggestion, however, is valuable.

Only yesterday I heard one pray who has a very pleasing voice and sincere manner in ordinary conversation among the people. But in the public prayer he was artificial, strained, monotonous and much given to useless repetition. The intonation was sing-song, the vocabulary was sickeningly "pious," and the whole prayer seemed like an ordeal. The best part of it was the relief one felt when it was all over and one discovered that nothing calamitous had happened yet.

I have known a preacher who enunciated so confusedly and emphasized so monotonously that a listener did not know whether to flee or to go to sleep. If the word "the" was in line for emphasis the preacher would say it just as loud and vociferous as he would say the most meaningful word in the paragraph. The emphasis had nothing to do with the thought or with the importance of the word—it just came every so often, hit or miss.

Then I have known a preacher who dropped in ejaculations of praise, even to using the holy name of God, amidst his notices and in the beginning of his sermon when he had not yet gone far enough for the listener to discover whether he was going to hear anything worth while or not. I have heard one like that within the past week. I studied him somewhat closely. In this case, I feel sure these ejaculations of praise took the place of the "Ahs" that some others use when their words are reluctant for the want of lively thoughts to spur them up. The preacher was not really blessed and happy. His thoughts, let alone his heart, was not especially in what he was doing.

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He was bridging over an intellectual depression. He was hedging for advantage before the battle commenced. But to me there was the impression of carelessness bordering on irreverence.

Last night I heard the pastor of a small church. He lifted his voice to such a high pitch and used so much long power that his words, unable to reverberate among the rafters on account of the low ceiling, clashed and boomed upon the ears of the hearers until one could not see the lightning for being stunned by the thunder. As I sat there I recalled the advice of Wesley which was that the preacher should endeavor to speak loudly enough that all present can hear him without straining, but to avoid speaking louder than that both for the sake of his own voice and the ears of his listeners.

I think the average pastor bores the people unnecessarily with wearisome, long-drawn and oft-repeated notices. He often assumes an academic air and announces as though it were strictly a professional matter. Just why a preacher cannot stand up and tell the hours of his services for the benefit of the few strangers who may be present, and give out special notices once and without comment is a little difficult to understand. If he would practice this for a while the people would learn to listen and to remember. But as it is, what is the use to either listen or remember? It will all come again and will be illustrated and argued before the service has ended.

I think the suggestion of the Manchester paper is a good one. There should be some concession to the pulpit and worship service as compared with ordinary social conversation, but the concession should not be great and should not be made with effort. Any man who stands up to read the Bible in the presence of worshipers should feel a reverence and awe appropriate to the occasion, and backed with this proper sense of propriety, he should read naturally and distinctly, but not strainedly or noticeably sanctimoniously, lest he appear to be adding to the Word of God by his vocal interpretations. And when a man preaches the Word of God to the people, if he is religious and intelligent, he does feel a sense of restraint and need of special candor and care. And backed by this, he should be natural. To introduce levity and lightness or to descend to the valley of assumed or developed pessimism is impious and foolish. But to speak out earnestly as a dying man to dying men, with intonations largely directed by the letter and spirit of the particular line of truth or testimony he is setting forth, is the ideal way.

There is what, for want of a better name, I call a "secular" voice which is offensive in the pulpit. I heard it a while ago in a ritualistic church. The preacher wore a robe and led a service that had been carefully outlined. But in spite of all that, his voice was metallic and made one think more of a captain of a river steamer than of a leader of the people's devotions. It may be he could not help it. Perhaps he "was born that way." Still I could not help feeling that the depths of his soul were not stirred and that he was but an actor on a stage. Well, he was not that, he was just the opposite of that. An actor said to a formal, cold preacher, "We present fictions as though they were facts; you present facts as though they were fictions." But something should be done about this. Either the preacher should have a revival in his own heart so he would have something to express, or else he should have a course in voice training so he can better express what he feels. As it stands now, either his heart or his voice is in for indictment as unsuited to the holy office of the ministry.

We are not interested in merely setting forth the ideal of vocabulary and intonation as they might exist in one who is fortunately endowed by birthright or early environment. Rather we are concerned for improvement for ourselves and others. It must be possible for all of us to improve. And if we improve we must not refuse to study ourselves and others on this very point. Strange that any of us should think ourselves so excellent that we make ourselves the standard. But perhaps this is not the case. Perhaps we only assume the superiority complex to cover a cowed and discouraged soul. But whatever the situation, let's be courageous. Let's come right out into the light and look ourselves over. We have too glorious a gospel for us to hinder it by presenting it in other than the best way possible to us. Let us examine our method of announcement and see if we cannot improve it. Let us strive earnestly for a more appropriate vocabulary. Let us make sure of sincerity as a heart condition, and then make our intonations interpret what we know and feel. Let us become better preachers of a gospel that is so good that no man can improve it.

### HAS THE PREACHER'S MAGAZINE HELPED YOU?

The December number will complete the seventh volume of the Preacher's Magazine. Publications that are designed especially to help preachers are not plentiful at best. And those which attempt to adapt themselves to the whole wide field of the Protestant ministry are too general to be of much assistance to those who are set to the task of making effective in the ministry of the Church of the Nazarene and kindred bodies which hold to the vital, evangelistic program of the full gospel. This rather limited field we have tried to serve, and the expressions we have had from subscribers have been of an encouraging nature, and have caused us to think we have at least some measure of success.

But our difficulty has been and still is securing a sufficient number of subscribers to make the burden of publication endurable. The Nazarene Publishing House took up this enterprise at my earnest solicitation, and I have always felt somewhat responsible for the financial losses the Publishers must sustain year by year. And now I think it possible that we can make the Magazine self-supporting. Not by raising the price of subscriptions, but by increasing the number of subscriptions. The plan calls for instant co-operation among our subscribers, and is so simple that no one can possibly misunderstand.

First, let every subscriber who appreciates the help he gets from the Magazine send in his renewal now, today. Most subscriptions expire with the December issue, and the new volume begins with the January number. Send in your renewal without delay. This is the best proof that you want the Magazine to continue and is the best assurance the Publishers can get.

Second, let every subscriber personally solicit a brother preacher's subscription and send that in also right away. Some can get more than one with just a little effort. But let us all aim at getting one.

It is not possible to make a wide canvass for subscriptions, since only preachers are invited to subscribe, and the usefulness of the Magazine would be diminished by the presence of the names of lay members on the list. And it is not possible for the Publishers to find the preachers who should take the Magazine. There remains no way but for our subscribers to help us out.

What do you say? Let your answer be in the mails before the end of the week.

*Yours to serve,*

J. B. CHAPMAN, Editor.

## DEVOTIONAL

### GOD'S PURPOSE IN SAVING ISRAEL OUT OF EGYPT

By A. M. HILLS

**W**HEN thy son asketh thee in time to come saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and Jehovah brought us out of Egypt with a mighty hand; and Jehovah showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes, and he brought us

out from thence that he might bring us in, to give us the land which he swore unto our fathers, and Jehovah commanded us to do all these statutes, to fear Jehovah our God for our good always, that he might preserve us alive, as at this day. And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us" (Deut. 6:20-25).

Read before service Exodus 15:1-18.

God teaches His great truths of salvation and two works of grace by illustrations on such a colossal scale that all the world may see and understand.

(4)

After the matchless crossing of the Red Sea Moses sang of Jehovah, "Who is like unto thee, glorious in holiness, fearful in praises, doing wonders. The people that thou hast purchased, thou wilt bring them in and plant them in the mountain of thine inheritance; thy holy habitation."

I. These striking scriptures have led theologians and hymn-writers for centuries to regard Egypt with its hard bondage, degrading tasks and cruel servitude as a type of the unregenerate state—the bondage of the soul to sin and Satan. The crossing of the Red Sea and the deliverance of the Israelites from Pharaoh and his hosts has been used to symbolize the deliverance of the soul in the experience of forgiveness and justification, the lifting of the pangs and penalties of sin, the restoration to the divine favor.

II. Then the hymn-writers and theologians widely diverge as to the meaning of the desert wandering and the Promised Land! Here is a hymn written by Dr. Isaac Watts:

*"There is a land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain.*

*"There everlasting spring abides  
And never withering flowers:  
Death, like a narrow sea, divides  
This heavenly land from ours."*

His conception, you see, plainly was that Canaan was a type of heaven. And, of course, if that were so, then the long, needless and disgraceful forty years of wandering in the wilderness was a normal Christian experience. And it would further follow, that there are but two crises in human experience; one is conversion, and the other is death.

But there is another theology and another kind of literature entirely different, more scriptural, more exalting to the life and more spiritual. This hymn from Charles Wesley will illustrate what I am saying:

*"O glorious hope of perfect love!  
It lifts me up to things above;  
It bears on eagles' wings;  
It gives my ravished soul a taste,  
And makes me for some moments feast  
With Jesus' priests and kings.*

*"Rejoicing now in earnest hope,  
I stand and from the mountain top,  
See all the land below;  
Rivers of milk and honey rise,  
And all the fruits of paradise,  
In endless plenty grow.*

*"A land of corn, and wine, and oil,  
Favored with God's peculiar smile,  
With every blessing blest:  
There dwells the Lord our righteousness  
And keeps His own in perfect peace,  
And everlasting rest.*

*"O that I might at once go up;  
No more on this side Jordan stop,  
But now the land possess;  
This moment end my legal years [not my life],  
Sorrow and sins, and doubts and fears,  
A howling wilderness.*

*"Now, O my Joshua! bring me in!  
Cast out Thy foes, the inbred sin,  
The carnal mind remove;  
The purchase of Thy death divide;  
Give me with all the sanctified,  
The heritage of love."*

You see, this interpretation regards Canaan not as the type of heaven, but as the type of sanctification, the rest of heart from inbred sin in this life.

III. This was evidently the design of God in this great series of remarkable events. The divine Being was not acting aimlessly, without a plan. "He brought us out," said Moses, "that he might bring us in to give us the land which he swore unto our fathers." And what if there was a divine purpose in it—a teaching of truth by object lessons for all coming ages! Just as Israel was delivered from Egyptian bondage on purpose to go into Canaan inheritance at Kadesh-Barnea, what if today and all days, God calls all persons out of the Egypt of sin by conversion just on purpose to take them into the Canaan of sanctification at Kadesh.

It is barely possible that it was no accident that the Hebrew word for holiness was Kadash. It is significant too that the pillar of cloud and fire led the people to Kadesh, and Jehovah commanded them to go in, and take possession of their inheritance. But they indulged in the luxury of "a

(5)

spell"! Some doubtless doubted the divine ability to take the country. There were cities in it walled to heaven. And there were giants whom perhaps God could not conquer. All the committee of spies unanimously reported that it was indeed a wonderful country; such fertility and such fruit they had never seen. But—! The majority! And just think! It was an overwhelming majority—even ten to two! And to think of it, the minority were two religious enthusiasts who put substantially all their confidence in God! It would never do to go off in such wild enthusiasm! The more they discussed the matter, the more excited they got till they were ready to stone Moses and Aaron, Caleb and Joshua, forsake God and go back to the servitude of Egypt.

This was such outbreking, excuseless sin, after all God had done for them that Jehovah turned them back to die in the wilderness—that whole adult generation, save Caleb and Joshua.

And so it is today. When the full and blazing light comes to converts in regard to the second work of grace and they learn that it is not only their blessed blood-bought privilege to be sanctified, but that "This is also the will of God even your sanctification" (1 Thess. 4:3), "For God hath called you to sanctification" (1 Thess. 4:7 and 2 Thess. 2:14) then they will have to go forward into their spiritual Canaan, or go back into the wilderness of backsliding. That seems to be the plain teaching of the lesson before us.

This whole historical incident is cited and enlarged upon in the second and third chapters of Hebrews. We are told of the "rest" God has prepared for His people in nine verses just as He prepared the Promised Land for ancient Israel, which they forfeited and lost forever, because of their unbelief and rebellion. We are faithfully warned not to repeat their folly. "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God; but exhort one another day by day, so long as it is called Today; lest any one of you be hardened by the deceitfulness of sin; for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end; while it is said, Today, if ye shall hear his voice, harden not your hearts as in the provocation. For who, when they heard did provoke? Nay, did not all they that came out of Egypt by Moses? And with whom was he displeased forty years? Was it not with them that sinned, whose

bodies fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief. Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it" (Heb. 3:12-4:1, R. V.).

Manifestly there are two Scripture rests for those who will accept them, Matt. 11:28, for the sinner, and the soul rest of Canaan for the Christian, "The people of God" (Heb. 4:9).

There came a time when Charles Wesley heard of it, and sought it, and wrote:

*"Breathe, O breathe Thy loving spirit  
Into every troubled breast.  
Let us all in Thee inherit,  
Let us find THAT SECOND REST.  
Take away our bent to sinning,  
Alpha and Omega be;  
End of faith as its beginning,  
Set our hearts at liberty."*

Toplady, in spite of his unfriendly theology, felt the same longing of soul for Canaan and wrote:

*"Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood,  
From Thy wounded side that flowed,  
Be of sin the double cure,  
Save from wrath, and make me pure."*

Dr. Watts, in spite of his mistaken theology, felt the need of Canaan rest, even if he did put it beyond death, and wrote:

*"Lord, we are vile, conceived in sin,  
And born unholy and unclean,  
Sprung from the man whose guilty fall  
Corrupts his race and taints us all."*

*"Soon as we draw our infant breath  
The seeds of sin grow up to death.  
Thou art the Lord of every heart,  
But we're defiled in every part."*

*"Behold, we fall before Thy face,  
Our only refuge is Thy grace;  
No outward forms can make us clean,  
The leprosy is deep within."*

All Christians have this same trouble, whether Wesley, Toplady or Watts. They all want more than deliverance from Egypt by justification from the penalty of sin. They need the cleansing from the offensive leprosy of conscious unlikeness to

(6)

God. The promised land of deliverance from inbred sin is for them. God has provided it and lovingly leads us to it and invites us to enter in. Then comes the solemn warning: "Let us there-

fore fear, lest a promise being left us of entering into his rest any of you should seem to have come short of it" (Heb. 4:1). In other words, go forward at Kadesh and get sanctified.

## DOCTRINAL

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

By BASIL W. MILLER

Chapter Four. Continued.

#### VI. THE DIRECT WITNESS OF THE HOLY SPIRIT

THE witness of the Holy Spirit to one's adoption, according to Wesley, comes directly from the Holy Spirit to the human consciousness. It is not to be confused with any type of dynamic inspiration or infusion coming through the mind. It is not the same as "an inner illumination of the mind" whereby one knows his religious status. Nor is it an intuition arising from conscience or fruits of personal righteousness; whereby one thinks he is a child of God. While all of these may be worthy within themselves and true, still to Wesley they will not be accepted as substitutes for this direct testimony of the Holy Spirit. As to the manner of the coming of this witness, Wesley may remain in doubt, but as to the fact of its directness he does not waver.

(1) He gladly admits the witness of the human spirit, being nearly the testimony of conscience, as it is abetted by the fruits of the Spirit. In quoting Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God," he states, "It is manifest, here are two witnesses mentioned, who testify together the same thing; the Spirit of God, and our own spirit." He would not have us believe that the divine witness is all there is, but he affirms that the witness coming from the Holy Spirit speaks directly to, and along with, this human spirit. It is not our purpose at this point to discuss the nature of this human witness, suffice it to say it finds its completion in the testimony coming from the divine Spirit.

<sup>1</sup>Sermons, Vol. 1, p. 95.

(2) The second witness received, the witness of the Spirit, he affirms to come immediate and direct. Speaking about the text, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6), he states, "Is not this something immediate and direct, not the result of reflection or argumentation? Does not this Spirit cry, 'Abba, Father,' in our hearts the moment it is given, antecedently to any reflection upon our sincerity; yea to any reasoning whatsoever? . . . All these texts then, in their obvious meaning, describe a direct testimony of the Spirit."

Again on this score he writes, "The sum of all is this: the testimony of the Spirit is an inward impression on the soul of believers, whereby the Spirit of God directly testifies to their spirit, that they are the children of God. And it is not questioned, whether there is a testimony of the Spirit; but whether there is any direct testimony? Whether there is any other than that which arises from a consciousness of the fruit of the Spirit? We believe there is; because this is the plain, natural meaning of the text, illustrated by the preceding words, and by the parallel passage in the epistle to the Galatians; because, in the nature of things, the testimony must precede the fruit which springs from it; and because this plain meaning of the Word of God is confirmed by the experience of innumerable children of God; yea, and by the experience of all who are convinced of sin, who can never rest till they have a direct witness."

Whereby we see that the witness of the Holy Spirit cannot be merged into the testimony of our own spirit. Thus we should have only one wit-

<sup>1</sup>Ibid, I, p. 95.

<sup>2</sup>Ibid, I, p. 99.

(7)

ness, and one testimony instead of two distinct testimonies.

2. Moreover, the testimony of the Holy Spirit precedes the testimony of the human spirit. Wesley is very distinct on this point. To him the Spirit witnesses to one's adoption before any fruits of the Spirit can be said to exist. It is the basis of a life of righteousness. Let him speak on this issue: "That the testimony of the Spirit of God, must, in the very nature of things be antecedent to the testimony of our own spirit, may appear from this single consideration; We must be holy in heart and life, before we can be conscious that we are so. But we must love God, before we can be holy at all, this being the root of holiness. Now we cannot love God, till we know He loves us: 'We love him because he first loved us,' and we cannot know His love to us, till His Spirit witnesses to our spirit. Till then we cannot believe it. . . . Since therefore the testimony of his Spirit must precede the love of God, and all holiness, of consequence it must precede our consciousness thereof."

Wesley raised this question in order to carry his point of the direct witness of the Spirit, as distinct from the human spirit. If both witnesses came together then there was no argument on which he could rest his views that the witness of the Spirit was direct, and distinct. Otherwise there would be one united witness, which could be thought of as coming only from the human spirit; or the conscience. Thus the divine element in this witness to personal salvation would be eliminated. While Wesley is a firm believer in the testimony of the conscience as derived from the fruits of the Spirit, still he is unwilling to have anything overshadow the divine, direct, and supernatural element in one's assurance of salvation. By keeping these two distinct, through showing that the divine witness antedates the other, he is able to maintain the supernatural process.

3. The fact that this witness to sonship is direct is also confirmed by human experience. As noted elsewhere human testimony confirms the existence of the witness, but Wesley goes farther and affirms that this direct witness of the Spirit is so authenticated. "It is confirmed by your experience and mine. The Spirit itself bore witness to my spirit, that I was a child of God, gave me an evidence hereof, and I immediately cried,

<sup>1</sup>Ibid, I, 95, 6.

'Abba, Father.' And this I did (and so did you) before I reflected on, or was conscious of any fruit of the Spirit." This needs no further comment than is given above, where the argument for the confirmation of the existence of the witness of the Spirit is found. For every step in his argument, Wesley was careful to have experience with him. It became the test of each element in his doctrinal structure.

4. This direct testimony is to be sought by the sinner that he might have peace from the turbulence of his heart. Sin, Wesley thought, brought unrest, the stress of temptation and evil. Every awakened sinner is in a state of uneasiness until the witness of the Spirit comes directly to his soul that he has been accepted by God as His child, and that his sins are "covered by the blood of Christ." The sinner cannot be satisfied with anything less than this immediate witness or persuasion of assurance, born of the testimony of the Holy Spirit. A quotation on this will suffice to show the strength of his argument:

"These," speaking of sinners, "cannot be satisfied with anything less than a direct testimony from His Spirit, that He is 'merciful to their unrighteousness, and remembers their sins and iniquities no more.' Tell any of these, 'You are to know you are a child, by reflection on what He has wrought in you, on your love, joy and peace;' and will he not immediately reply, 'By all this I know I am a child of the devil.'" Again he makes the same assertion that the sinner cannot rest until he has the direct witness, and can know that his sins are forgiven."

The force of this argument is that since even the aroused and convicted sinner cannot rest until the Spirit directly witnesses that he is forgiven, therefore in the nature of things this direct witness from the Spirit must be a possibility. Throughout Wesley is trying to establish the one thought: That the assurance of salvation comes through a direct witness of the Holy Spirit to our spirit. If he can lay a foundation for this, then his doctrine is trustworthy.

5. In Wesley's desire to posit the doctrine of the direct witness of the Spirit as an integral part of Arminian theology he tries to establish the idea that to deny this witness is to deny the heart of evangelical belief, and more especially of Armin-

<sup>1</sup>Sermons, I, p. 96.

<sup>2</sup>Ibid, I, 99.

(8)

ianism, justification by faith. Evangelicalism, under whatever flag it sailed at that time, believed that this doctrine of Luther was the *sine qua non* of the Christian faith. Lutheranism, Calvinism, and Arminianism joined hands on this score. So Wesley strikes at the core of Protestantism and states that this witness of the Spirit and justification by faith stand or fall together. He writes:

"Everyone therefore who denies the existence of such a testimony in effect denies justification by faith. It follows that either he never experienced this, either he never was justified, or that he has forgotten . . . the experience he then had himself; the manner wherein God wrought in his soul, when his former sins were blotted out."

This again is an appeal to his own personal experience. He means to say, that when he was converted, he experienced this witness, hence every one should possess it, when God justifies him. If Wesley's position be correct that the witness of the Spirit is both possible and necessary, and a benefit of the atonement, it would follow that to deny it was to deny justification by faith. Since he carefully laid his premises, and diligently employed strict logic in his arguments, he declared that his conclusion was correct. Therefore justification by faith realized in the soul, and the witness of the Spirit, must coexist.

6. As Wesley was definite in his declaration of the necessity of the Spirit's witness to justification, so also was he insistent upon the need for this direct witness to sanctification. It must be remembered that in his doctrine sanctification was as integral a part of the process of regeneration as justification. For him the process did not cease at justification. He would say that justification was regeneration begun, and sanctification was regeneration completed. One was the beginning and the other the end of the same process. His argument ran something as follows: Justification is that divine work whereby God forgives one's actual sins. But after justification sin, the sin principle, or depravity, remains in the heart of the believer. Sanctification eradicates this sin principle, or cleanses it. It can thus be seen that the process of redemption would not be completed until sanctification was experienced. Since sanc-

tification was as essential as justification, the witness of the Spirit would also be necessary to sanctification. Let us then note Wesley's statements on this score.

"Q. But how do you know that you are sanctified, saved from your inbred corruption?"

"A. I can know it in no otherwise than I know that I am justified. . . ."

"We know it by the witness and by the fruit of the Spirit. . . . As when we were justified the Spirit bore witness with our spirit that our sins were forgiven, so, when we were sanctified He bore witness that they were taken away. Indeed, the witness of sanctification is not always clear at first . . . neither is it always the same, like that of justification, sometimes stronger, and sometimes weaker. Yea, and sometimes it is withdrawn. Yet, in general, the latter testimony of the Spirit is both as clear and as steady as the former."

Again, "To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more—a divine evidence and conviction that He doeth it. In that hour it is done, God says to the innermost soul, 'According to thy faith be it unto thee.' Then the soul is pure from every spot of sin."

Pope in commenting upon this witness of the Spirit says, "It is undoubted that Mr. Wesley taught that the witness of finished sanctification is to be expected. . . . There is no text of Scripture that directly promises the knowledge of so great an internal work; but none is necessary. It is the prerogative of the Holy Spirit to make His indwelling and work evident to the consciousness . . . by giving us 'the full assurance of hope.'"

In the later history of Wesley's doctrine this possibility of the Spirit's direct witness to sanctification might be said to be the battle ground. Writers up until the time of Sheldon fairly well accepted Wesley's doctrine *in toto*. But with Sheldon, at the beginning of the present century, doubt begins to arise. He reasons somewhat as follows:

(1) A conviction of sonship toward God, however luminous, does not involve self-knowledge. "It may assure him that he is a child of God, but not that he is a perfected child."

<sup>1</sup>Ibid, 287.

<sup>2</sup>Works, Vol. XI, p. 53.

<sup>3</sup>Pope, *Op. cit.*, Vol. III, p. 127.

<sup>4</sup>Sheldon, *System of Christian Doctrine*, p. 74.

(9)

<sup>1</sup>Ibid, I, p. 97.

<sup>2</sup>For his argument see, *A Plain Account of Christian Perfection*.



(2) This assurance could come only from an omniscient source that no remnant of sinful tendency beneath the consciousness remained. "The fact of entire sanctification can be duly certified by nothing except this special revelation." To which Wesley would remark, that the witness of the Spirit is a special divine revelation.

(3) It is not a part of divine economy to grant this. The Scriptures do not so inform us, for they do not testify to a perfection of sonship.

(4) Since a scriptural warrant is wanting it must be approved, if at all, by the testimony of Christians. Some suppose that they have received this witness, but the number is small. "It might not be easy to prove that the actual possessor of entire sanctification would be damaged by the consciousness of its possession. Yet on the other hand something may be conceded to the widespread conviction that the most genuine saint is wont to be unaware of his sainthood."

#### VII. THE RELATIONSHIP OF THE DIRECT AND INDIRECT WITNESSES TO ASSURANCE

1. This direct witness does not stand alone; but from it comes an indirect one. The direct testimony of the Spirit is given to the witness of the soul. The Spirit concurrently testifies with, or as Wesley would say, to, the human spirit that we are the children of God. One does not stand by itself in its affirmation of assurance of redemption. At the expense of a possible repetition of material let us quote Wesley at this point:

"The sum of all is this: the testimony of the Spirit is an inward impression on the souls of believers, whereby the Spirit of God directly testifies to their spirit, that they are the children of God. And it is not questioned whether there is a testimony of the Spirit; but whether there is any direct testimony? Whether there is any other than that which arises from a consciousness of the fruit of the Spirit. We believe there is; because this is the plain meaning of the text . . . because in the nature of the thing the testimony must precede the fruit which springs from it."

Wesley terms this the "testimony of the conscience." The Spirit testifies to the conscience, or along with the conscience, and this united wit-

ness is the basis of assurance of forgiveness and sonship. The two cannot be separated in the thinking of Wesley. First the Spirit witness, and the fruits of the Spirit, or the voice of conscience, unites with this divine affirmation. The order of precedence as noted elsewhere is the witness of the Spirit always first, and followed by the other.

2. These two witnesses can by no juggling of words be made to refer to the same thing. They are distinct in their source. The first is from the Holy Spirit, while the second is from the human spirit, consciousness, or the conscience. They are distinct in that which prompts their witness. The first is based upon the fact that one has been adopted into God's family as a child (Rom. 8:16), and the second is the result of a "conscience void of offence," or of the fact that one possesses the fruits of the Spirit, love, joy, peace, etc. While they both affirm the same thing, still Wesley would have us believe that the final testimony is the result of two distinct, inseparable forces, divine and human. He states the doctrine thus:

"But the direct witness is never referred to in the Book of God. Not as standing alone; not as a single witness; but as connected with the other; as giving a joint testimony; testifying with our spirit that we are the children of God." Again, "The preposition (speaking with reference to Rom. 8:16) *sun* only denotes that He witnesses this, at the same time that He enables us to cry, 'Abba, Father.' But I contend not; seeing so many other texts, with the experience of real Christians, sufficiently evince that there is in every believer both the testimony of God's Spirit and the testimony of his own, that he is a child of God."

3. The supposition of the distinctiveness of the divine Spirit and the conscience as to the filial relationship with God is the one point with which more recent Wesleyan theologians are divergent from Wesley in their views than any other. The modern trend is toward a complete unification of these witnesses. It even goes so far from Wesley's original statement as to deny the witness of the Holy Spirit, and to make the voice of conscience absolutely decisive. The current theory of assurance is termed *dynamic*, hereby meaning that the Holy Spirit works mediately through the con-

<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Sermons, Vol. I, p. 99.

<sup>4</sup>Ibid, p. 98.

<sup>5</sup>Works, Vol. V, p. 113.

(10)

science, losing His own identity, and permitting the feeling, or sense of filial relationship to be final.

Sheldon in one of his later works brings this out. Commenting on Romans 8:16, he writes, "The witness *with* is specified here most evidently, but at the same time a witness to the human spirit, since no third party is contemplated. The theory of immediate communion has its advocates, but the apostle's language does not exclude the supposition that the Holy Spirit works dynamically, and effects assurance mediately, that is, by enkindling and sustaining the filial temper which cannot well refrain from calling unto God as Father." While he grants, as anyone must who reads this text accurately, the possibility of an immediate witness from the Holy Spirit, still he affirms his belief in the mediateness of this witness, working dynamically through the soul. By such a means the distinctiveness of these two witnesses is denied.

Miley, one of the staunch defenders of Wesleyanism in all its implications, while accepting the immediateness, and hence the distinctiveness of the witness of the Spirit, practically denies it when he outlines the mode through which it comes. "We have seen that in the work of assurance the Spirit makes no direct communication to the intelligence, nor in any way reveals Himself, but simply by an immediate operation within the consciousness produces the assurance of a gracious sonship. We have also seen that the two witnessings coalesce in a purely unitary state of assurance wherein consciousness observes no distinction between the two." His doctrine is Wesleyan to a point, still the final effect is a denial of the distinctiveness of the two witnesses. As we have seen, Wesley said that there are two distinct witnesses, both of which can be recognized as separate from the other.

Wesley would criticize Miley's doctrine by saying that if such be true then we have no method by which we can be certain that there is a direct witness of the Spirit. There would be no marks by which it could be understood. Wesley's great contention is that one may have a direct witness of the Holy Spirit to his adoption that he cannot doubt it. As was seen, this comes previous to the

<sup>1</sup>Sheldon, *New Testament Theology*, p. 242.

<sup>2</sup>Miley, *Systematic Theology*, Vol. II, p. 351.

testimony of the conscience, and hence can be recognized as separate from the other. In reality Miley laid the foundation for the later dynamic theory of assurance, wherein the distinctiveness and immediateness of the work of the Spirit is denied.

Lewis, now professor of theology at Drew University, which chair both Miley and Curtis at earlier dates held, would go one step farther than either of these writers, and practically deny the work of the Spirit as understood by Wesley. In his *Manual of Christian Beliefs* he tries to reinterpret the basic Methodist doctrines in the light of today. But in doing this he drifts from the moorings of Wesleyan theology. He says on this score, "There are many people for whom the traditional doctrine of the Holy Spirit is no longer convincing, who yet are firmly convinced of their experience of God. . . . Whatever a man does or feels under a conviction of the divine will is for him an experience of the Holy Spirit."

He makes only one possible reference which might be interpreted as relating to the Holy Spirit, when he says, "It co-operates with man's own spirit." He here and elsewhere utterly rejects the Wesleyan standard because of his belief concerning the development of the doctrine of the Spirit, he finds his basis in the Greek World-Spirit idea, which denies the reality of the action of the Holy Spirit.

But when such steps as these are taken they must reject the theology of Wesley and offer as substitutes modern ideas of religious truth.

<sup>1</sup>Lewis, *A Manual of Christian Beliefs*, p. 108, 9.  
<sup>2</sup>Ibid, p. 104.

On the subject of sleep, Sir Thomas Browne said, "Sleep is death's younger brother, and so like him, that I never dare trust him without my prayers." Longfellow said, "Sleep, death's beautiful brother, fairest phenomenon, poetic reality, thou sweet collapsing of the weary spirit; thou mystery that everyone knows; thou remnant of primeval innocence and bliss; for Adam slept in Paradise." Reade said, "Sleep—life's nurse, sent from heaven to create us anew day by day." Shakespeare said:

"Sleep—do not omit the heavy offer of it:

It seldom visits sorrow; and when it doth,

It is a comforter."

And the Bible says, "He giveth his beloved sleep."

(11)

# EXPOSITIONAL

## MICAH, THE REVIVAL PREACHER A Remnant Saved out of the Ruin and Exalted (Chs. 3-5)

By OLIVE M. WINCHESTER

THE messages of Micah fall in three main divisions with the address, "Hear ye," beginning each section. In each division a certain cycle of thought is followed, a delineation of the corrupt conditions prevailing, a warning of imminent judgment and a setting forth of the hope of future salvation. In chapters 3-5 this comes out very distinctly with two of the most outstanding Messianic prophecies found in Scripture.

### PRESENT DISTRESS

From the note of hope which closed chapter 2, the prophet turned to face the conditions around about him. He was not only an idealist who could see the future with its glories, but he was also a realist who saw the actual state of affairs as they existed then. He addresses himself first to the rulers of the land, asking of them if it was not devolvent upon them to understand the principles of justice. Herein Micah follows in line with the other 8th Century prophets in that one of the main themes of his preaching is the need of justice. Religion had revolved itself into a series of ceremonies and thus had become mechanical; all principles of ethics and righteousness had been omitted. The prophets of this period were calling the people back again to truth and justice, a justice wherein they would show pity on the poor instead of the harsh and cruel treatment they had been wont to give. In the most striking figures the prophet depicts the oppression exercised by the rulers on the poor. He charges them that they eat the flesh of his people and slay the skin from off them; and break their bones, and chop them in pieces as for the pot, and as flesh within the caldron. These were, to be sure, figures, yet they represent a heartless cruelty on the part of the princes. They might carry on such persecution for a time, yet the day would come when they themselves would cry "for mercy," they

would make their plea to Jehovah, but He would not answer them, yea He would hide His face from them. This would be the resultant effects of their evil doings. The measure which they had meted out to others would be meted back to them.

After the word of rebuke to the rulers, the prophet uttered a denunciation against the prophets. Instead of being spiritual guides to the people, they were leading them astray. They themselves were mercenary in their objective, and when they did not receive monetary reward, they would declare woe against their hearers. In consequence of their evil deeds, the judgment of God would come upon them also; they would grope in the darkness for a vision from God and would not find any; they shall be thrown into confusion and with shame they shall cover their lips for they shall be without a word of comfort to the people who will be in distress because of the judgments of God. In contrast to these hireling prophets Micah himself was filled with power of the Spirit of Jehovah; he might be declaring unto the people of God their sins and iniquities, instead of proclaiming a message of peace, but inasmuch as this was the message given by Jehovah, the might of the Spirit of the Lord was resting upon him.

With special messages to these two particular classes, Micah then comprehends all the leaders, the rulers, the priests and the prophets. All have been mercenary in their work, they have sought for rewards and bribes; yet at the same time in confidence they asserted that Jehovah was in their midst and this being so no evil could befall them. Like the people of the northern kingdom, they felt that they were alone the people of Jehovah and to maintain the glory of His name He would deliver them. But the prophet proclaims a message to the contrary; he announces that the time will come when Zion shall be plowed as a field and Jerusalem shall become heaps. All the glory of the city shall pass away and destruction shall follow.

(12)

### FUTURE GLORY

Turning away from the corruption of sin that Micah saw on every hand, he caught in his mind's eye a vision of the future glory of the people. Whether this Messianic section is original with Micah or he is uttering the words of the older prophet, Isaiah, it matters little as to the message which Micah wished to convey, it is one and the same in either case: To obtain a correct view of the purport of the passage we should analyze its imagery first, then give its interpretation. This Terry has done in his work on Hermeneutics; he gives the essential contents thus; (1) "The temple mountain (including Zion) is to be exalted into prominence above all other hills; (2) Jerusalem will be the source of law and revelation; (3) there will be a confluence of all nations thither; (4) universal peace is to be effected by divine judgment among the nations." Thereupon follows the interpretation; (1) "Jerusalem occupies a conspicuous historical, geographical and religious position in the origin and development of the kingdom of God on earth; (2) the gospel is a republication and enlargement of the law and word of Jehovah, having issued from Jerusalem as a geographical and historical starting point (cf. Luke 24:27); (3) the nations will acknowledge and accept the truths and excellencies of this new and higher revelation; (4) the ultimate result will be universal peace among the nations." Skinner in dealing with the section first gives as a title, "Zion the center of the universal religion in the latter days"; then he continues, "In this striking picture of the Messianic age the following features should be noticed: (1) The pre-eminence amongst the mountains of the world of Zion, the acknowledged seat of Jehovah's universal dominion (cf. Jer. 3:7; Psa. 2:6; 110:2, etc., also Eze. 40:2); (2) The extension of the true religion is effected not by conquest but by the moral influence of Israel's theocratic institutions upon surrounding peoples (cf. Isa. 40:3). The submission of the nations is spontaneous; they are filled with eager desire to learn the ways of Jehovah (cf. Zech. 2:11; 8:22). Hence (3) the nations retain their political independence. They are not conceived as absorbed in the Jewish nationality or as incorporated in a world-empire. Jehovah, not Israel, rules the world and He rules it by His word, not by the sword. (4) The authority of Jehovah, appealed to in all international disputes, brings war to an end, and ushers in an era of universal peace." It

is to be noted that there is nothing said in the passage as to way in which the reign of the gospel and universal peace is to be brought to pass; we are given only the general outlines.

Following this distinctive Messianic section which extends through verses 1-5 of chapter 5, the same line of thought is continued in verses 6-8. In the day of blessing there shall be gathered the lame and the afflicted. Under the rule of the oppressing princes the unfortunates had suffered, but under the reign of the Messiah, they shall receive care; they shall be the remnant; they shall become a strong nation. They represented the righteous seed in the earth and once again they shall dwell in Jerusalem. Jerusalem shall become once more the center of dominion. Here again we have the exaltation of the city of Zion representative of the time when the gospel shall have supremacy.

Looking away from the picture of future glory, the prophet returns again to the conditions around about him. He sees a cry of despair in the nation; he sees not only the present distress but as he looks into the future which is not far removed he beholds his nation a captive. But in the midst of this his thought turns away to the more distant future and he discerns that even out of Babylon Jehovah's people shall be redeemed. It may be that for the present many nations are assembled against them, with the intent to destroy; but they do not understand the purpose of the divine plan; they are as "sheaves to the threshing-floor"; Judah is to arise and thresh. Through the Lord their God they shall become strong and will triumph over many peoples, and they shall take the spoil thereof and bring it to the altar of the Lord. Throughout this whole chapter we note that the thought is ever recurring back to the final redemption of the nation when it shall reign in majesty with Jehovah as king. For a moment the prophet is borne down by present conditions but straightway again he returns to the theme of redemption.

### A RESTORED NATION

Once more the thought of the prophet returns to the distress awaiting the nation, then again he moves in his vision to a future time. He sees the little town of Bethlehem and utters a prophetic word, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have

(13)

been from of old, from everlasting." The significance of this reference to the birthplace of Christ is brought out by Smith: "Bethlehem was the birthplace of David, but when Micah says that the Deliverer shall emerge from her he does not only mean what Isaiah affirms by his promise of a rod from the stock of Jesse, that the King to come shall spring from the one great dynasty in Judah. Micah means rather to emphasize the rustic and popular origin of the Messiah, too small to be among the thousands of Judah. David, the son of Jesse the Bethlehemite, was a dearer figure than Solomon son of David the king. He impressed the people's imagination, because he had sprung from themselves, and in his lifetime had been the popular rival of an unlovable despot. Micah himself was the prophet of the country as distinct from the capital, of the peasants as against the rich who oppressed them. When, therefore, he fixed upon Bethlehem as the Messiah's birthplace, he doubtless desired, without departing from the orthodox hope in the Davidic dynasty, to throw round its new representative those associations which had so endeared to the people their father-monarch. We may conceive how much a promise would affect the crushed peasants for whom Micah wrote. A Savior who was one of themselves, not born up there in the capital, foster-brother of the very nobles who oppressed them, but born among the people, sharer of their toils and their wrongs!—it would bring hope to every broken heart among the disheartened poor of Israel."

With still another brief reference to struggle and travail, Micah continues with his outlook upon the future. This time he sees the Messiah and he exclaims: "And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth." Not only shall the Messiah feed the flock but He shall bring peace. As Isaiah had in the manifold name given to the Messiah called Him the "Prince of Peace," so Micah proclaims the fact that the Messiah shall be peace; He shall be peace in time of need when a hostile force shall come against them. Thus we have the picture of the shepherd king and the blessings which flow from him.

*"As the good shepherd tends his fleety care,  
Seeks freshest pasture and the purest air,  
Explores the lost, the wandering, sheep directs,*

(14)

*By day o'ersees them, and by night protects;  
The tender lamb he raises in his arms.  
Feeds from his hand, and in his bosom warms,  
Thus shall mankind His guardian care engage,  
The promised Father of the future age."*—POPE.

Continuing the work of the Messiah when He shall come to the deliverance of His people, there is the overthrow of Assyria, and the exaltation of the remnant of Jacob. This remnant shall be a source of refreshment like the morning dew upon the grass, yea, as showers of rain. Moreover the remnant shall be strong as a lion in the midst of the nations, overthrowing all adversaries. Herein we see another point of comparison between Micah and the older prophet Isaiah in the prominence given to the thought of the remnant. Although the people had become corrupt, yet there remained those who had not bowed down their knees to the graven images, and these would be the seed of the future church.

With a brief passage outlining the course of judgment that was to fall upon the people, the taking of the horses and chariots wherein they trusted for strength, the cutting of their cities and strongholds, the removal of their soothsayers, the casting down of their idols, the prophet concludes his message proclaiming the fact that God will "execute vengeance in anger and wrath upon the nations which hearkened not."

#### HOMILETICAL SUGGESTIONS

In chapter 3 verse 8 we have an interesting text: "But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his sin." A theme might be: Enduements of the Spirit, and the first thought, is power, the second judgment, the third boldness. In chapter 5 verse 4 is an excellent text: "And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth." The theme might be, Christ feeding His flock, and divisions. In strength, In majesty, In eternal life giving power. Also verse 5 the first part in this same chapter, is a good text, "And this man shall be our peace." Lange says, "Christ is our peace, because through Him we have peace above us with God, within us in our conscience, around us with other men."

*"Peace hath her victories  
Not less renowned than war."*—MILTON.

## HOMILETICAL

### TO LIVE IS CHRIST

By ROY L. HOLLENBACK

Text: *To live is Christ, but to die is gain* (Phil. 1:21).

This text is a little index into the philosophy of life which the apostle held, and which sustained him against the discouraging elements of his stormy career.

There are two questions which naturally suggest themselves in the wording of the text, the first of which is:

#### I. WHAT KIND OF LIVING IS CHRIST?

1. That living is Christ of which He is the author and the source. "I am the bread of life." "Except ye eat my flesh," etc.
2. That living is Christ of which He is the primal element. Christianity is not the conforming to a set of rules or a certain code of ethics and ceremonies. But "Christ liveth in me." Christ is enthroned in our hearts by the Holy Ghost.
3. That living is Christ which mirrors the same holy tempers that radiated from Him.

Peter and John so impressed the people that "they took knowledge of them, that they had been with Jesus."

4. That living is Christ which is designed to the same ends for which Christ lived. That is, saving men from sin, and pointing them to Christ as the Savior.
5. That living is Christ which is mingled with the same spirit of sacrifice which characterized His life.

#### II. WHAT KIND OF DYING IS GAIN?

1. That dying is gain which concludes a life of unselfish service for Christ. A life spent thus for others' salvation will speak on and live on forever in its influence here below.
2. That dying is gain which brings to an end all that renders living a burden. We lay aside disease, pain, sorrow, etc.
3. That dying is gain in which there is no sting nor foreboding of a second death.
4. That dying is gain which transports us to a better place, and opens to us a fuller life. If there is an "abundant entrance" awaiting us.

#### CONCLUSION:

These assurances should arm us against discouragement; whether our prospects are to live or to die, for there is nothing to lose in either living or dying. They should destroy all fear of hardship, of enemy opposition, or even of death in the fight; for "to die is gain."

### THE NEW BIRTH

By HAROLD J. SUTTON

The "New Birth" is twofold in its nature:

- a. Justification.
- b. Regeneration.

#### I. DISTINGUISH BETWEEN THESE

1. "Justification is an act of God's free grace, wherein He pardons all our sins, and accepts us righteous in His sight, only for Christ's sake; God's mercy pardoning and His justice justifying."
2. Regeneration is the renewal of our fallen nature by the power of the Holy Ghost, whereby the regenerate are delivered from the power of sin which reigns over the unregenerate, the power of sin being broken, and the principle of obedience planted in the heart."

Some differences:

- a. Justification takes place in heaven.
- Regeneration takes place in us.
- b. Justification is a work done for us.
- Regeneration is a work done in us.
- c. Justification removes the guilt of sin.
- Regeneration removes the love of sin.
- d. Justification brings the favor of God.
- Regeneration brings the nature of God.

#### II. THE NATURE OF THE NEW BIRTH

"Born again," "new creation," "passing from death unto life," "darkness to light," "knowledge of the truth," "kingdom of Satan to kingdom of God's dear Son."

#### III. MARKS OF THE NEW BIRTH

1. Victory over the world.

The regenerate do not:

- a. Seek the world's company.
- b. Fear its frowns.
- c. Conform to its practices.
- d. Delight in its pleasures.
- e. Adopt its principles.

"In their new nature there is a spirit of intense antagonism to all that is in the world, and any other course is a clear indication that the love of

(15)



the Father is not in them. Come out from among them and be separate is the condition of sonship."

## 2. Dominion over sin.

"There is that love to God that makes them delight to do His will, so that it is contrary to the nature of their newborn soul to commit sin. God hates sin and by imparting His nature to the regenerate, hatred of sin takes the place of love of sin, and the power of sin is broken."

## 3. Love for one another.

"It is a love that leaps over the barriers of sect and party, church and nation, and fixes its regard on everyone that loves God and seeks to do His will."

## 4. Practice of Universal Righteousness.

"There is such a clear conviction of the rectitude of God's claims and such a delight in keeping His commandments, and such a view of personal obligation to God for His unbounded love, as to prompt the eager question, 'How shall I please the Lord and promote His glory?'"

## 5. Family likeness.

Children, sons and daughters, have a family likeness. If you are in the family you will act and look like it.

### BELIEVING—OR DYING IN SIN

By ROY L. HOLLENBACK

TEXT: *For if ye believe not that I am, he ye shall die in your sins.* (John 8:24). (Read vs. 21-24).

These words are lifted from one of the lengthy discourses Jesus gave in encounter with enemy opposition. The first thing I would have you observe is,

#### I. THE UNSWERVING PURPOSE OF CHRIST HIMSELF.

"I go my way" (v. 21). His way was the way to the ministry, to the cross, to heaven. And no man had power to intercept His straight path to the cross and to glory. His enemies thought Him a victim to their treachery, but He went only His own way to the cross—He was not forced or hurried.

#### II. THE PRONOUNCEMENT HE MADE CONCERNING THEM TO WHOM HE SPOKE: "Ye shall seek me and shall die in your sins."

1. "Ye shall seek me," etc. There is such a thing as putting ourselves beyond the place where Christ can be found. "Seek ye the Lord while he may be found." God is not mocked. You cannot wait for your own good time and then turn to God at leisure.

2. "Ye shall die in your sins."

a. This meant that for them hope was passed.

b. This is equally true of all who persist

in sin. There is no death-bed repentance for those who have had, and declined, opportunities for years!

## 3. "Whither I go ye cannot come."

"Cannot." There is only one way to the Father, and Christ is that way. If you will not take that Way, there is simply no coming.

#### III. THE FATAL ARBITER OF THIS HOPELESS STATE: "For if ye believe not." Their souls were damned by unbelief.

1. *To be saved there is one particular thing which must be believed:* "For if ye believe not that I am (he) ye shall die in your sins." The word "he" does not belong in this passage. Should read: "If ye believe not that I AM," etc.

a. "I AM" is the title He has held from the beginning. He told Moses to tell the people that "I AM" had sent him.

b. It was the speaking of this name of His which caused those who apprehended Him to fall back as dead. He simply said, "I AM!"

c. In verses 56 and 58 He claims that title again: "Before Abraham was I AM."

This name as applied to Him is no meaningless term, but has all significance. To be saved we must believe that He is the I AM. It includes:

(1) Believing in Him as the ONLY way to heaven: "I AM the way." He is not one of a thousand ways. He is the way. Without Him you are lost without doubt or chance. Also,

(2) Believing in Him as being the full embodiment of truth: "I AM the truth." Even all natural and scientific truth, if pursued to a great enough depth, would be found to lead to Christ. When a soul comes to possess Him, it has the truth.

(3) Believing in Him as being the Source and Fountain of all life: "I AM the life."

a. Without Him, of course you are now dead. "Dead in sins," etc.

b. Unless life is appropriated through faith in Him you will remain dead to all eternity—"Ye shall die in your sins."

Jesus said to the sister of Lazarus, "I am the resurrection and the life . . . believest thou this?" Ah, unless we do believe it there is no hope and no life for us.

2. *In believing in Him as the "I AM" there must be a corresponding appropriation of Him as our model of life.* The things (in verse 23) that He has declared Himself to be, we must also be.

(1) "I AM from above; ye are from beneath." This implies that there must be a heavenward reference of all our deeds and our desires. We too must be "from above." "Seek those things which are above," etc.

(2) "Ye are of this world; I AM not of this world." You cannot savingly believe in Christ, unless you too can say, "I am not of this world." Christ was able to say of the disciples, when He commended them to the Father for His keeping, "They are not of this world, even as I am not of this world."

CONCLUSION: This whole message resolves itself into this: that unless you have a saving faith in Christ which appropriates Him as your Savior, and which brings the manner of your conduct up to the standards of His precept and example, there is no hope of salvation. "Ye shall die in your sins."

### TEACHINGS FROM THE CROSS

By H. J. HART

Text: Gal. 6:14.

Introduction: THE PHILOSOPHY OF A GREAT MAN:

1. What the cross stood for.
2. Yet the apostle found something in which he could glory.
3. The cross stood at the apex of history.
4. What is revealed in the cross.

#### I. STANDS FOR REVELATION OF

1. God's love for the sinner.
2. God's hatred for sin.
3. Clow's Four Dimensions of love (Eph. 3:18) compared with John 3:16. Breadth—so love the world; length—gave His Son; depth—whosoever believeth on him; height—have everlasting life.

#### II. IT STOOD FOR THE VALUE OF A SOUL

1. Here alone is the correct foot rule by which to measure a man.
2. The "Dirt Philosophy" does not; it uncrowns him; conceals his true worth.
3. Things that speak the greatness of man: The condescension, the incarnation, but cross greater.

#### III. THE CROSS STANDS FOR DELIVERANCE

1. Whom the Son makes free, etc.
2. Christ alone makes free.
3. Follow the Hindu, the smoking altars of Israel, etc.

4. Stand beneath the cross tree, here is liberty.

#### IV. THE CROSS STANDS FOR LIFE

1. I am come that they might have life.
2. Men are dying, But "God hath given life and that life is in his Son."

### ABRAHAM'S CALL

By I. L. FLYNN

Text: Heb. 11:8-19.

#### I. CALL TO SEPARATION

Leave country, old neighbors. We must separate from world. Be careful of our business, associates, marriages.

#### II. CALLED TO HOLINESS

"Walk before me—be perfect" (Gen. 17:1). Go on into Canaan of perfect love. Not perfect before world; before God. Our call to holiness (1 Thess. 4:7, 8).

#### III. NAME CHANGED

From Abram to Abraham. Significance. So Jacob. "Denotes change of character. Do they call you a "sanctified" man?"

#### IV. ENLARGE HIS BORDERS

The whole land before him, walk through it. "Wherever put feet," as was said to Joshua.

#### V. CALLED TO BE A BLESSING

"Make thee a blessing" (Gen. 12:2). You can be a blessing to others. People like to have you visit them.

#### VI. CALLED TO SACRIFICE

Call to give up all for Him, and His cause. Abraham called to sacrifice Isaac. Have you sacrificed your Isaac? that which is the dearest of life? What is your idol?

### OUT INTO THE DEEP

By I. L. FLYNN

(Luke 5:1-11).

INTRODUCTION: Jesus teaching, then asked disciples to launch out into the deep water. A good catch.

1. Into depth of God's Word.
2. Down lower in prayer.
3. A greater faith.
4. A fuller consecration.
5. More patience.
6. Deeper into His love.

After all, the good things come from the depths.

## A CHRISTMAS SERMON

TEXT: 1 Timothy 3:16

## I. INTRODUCTION

God or Godliness.

## II. MANIFESTED IN THE FLESH

1. Where was Christ before Christmas?
2. The correspondence between the Christ of the Old Testament, and the Christ of the New Testament.

*Illustrations:* "In the beginning was the Word," etc. According to these words, Christ was co-eternal with the Father. He antedated time and creation. He made the world, and prior to His advent He was busy building up His providences. He was the active person of the Godhead in dealing with mankind. All revelations from God came through Him. He was the Word.

"He did not always maintain invisibility. He fellowshiped with man. He walked with Adam in the garden in the cool of the day. Just as He had special friends in Peter, James and John, in the New Testament. He had special friends in the Old Testament times, and conversed with Abraham, Isaac and Jacob. With Abraham He talked face to face and was tender and kind before His incarnation, as He was tender and kind to John after His incarnation. He dealt with Jacob and was patient, just as He was with Peter."

"There is a correspondence between the Son of God in the Old Testament and the Son of God in the New Testament. He is the same Son of God in both. In both Testaments He does similar acts. In Exodus He executes the plagues, and in Revelation He pours out the vials of wrath. In the Pentateuch He watches over the Old Testament saints, and in the New Testament—the book of Acts—He cares for the New Testament church."

*The Mystery of the Incarnation:* "For the sun to fall from its sphere, and be degraded into a wandering atom; for an angel to be turned out of heaven, and be converted into a fly or a worm, had not been such abasement; for they were creatures before, and so they would abide still, though in an inferior rank. But for the infinite, glorious Creator of all things to become a creature, is a mystery exceeding all human understanding."

## III. "JUSTIFIED IN THE SPIRIT"

The first Adam condemned, the second Adam justified. The first Adam disobedient, the second Adam obedient—even unto the death of the cross.

## IV. "SEEN OF ANGELS"

The whole scene of His incarnate history was transacted beneath the view of the higher intelligences.

## V. "PREACHED UNTO THE GENTILES"

1. Rather, unto nations irrespective of race.
2. Confirmed by the Commission He gave His apostles.
3. The poor, the suffering, the lost have the gospel preached unto them.

## VI. "BELIEVED ON IN THE WORLD"

1. His coming into the world, the world's greatest event.
2. A changed world ever after.

## VII. "RECEIVED UP INTO GLORY"

1. Rather, in glory.
2. He is triumphant over sin, death and the grave.
3. The universal triumph of His children.

## TAKE TIME TO BE HOLY

By A. H. EGLESTON

TEXT: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

- I. Take time to read and study God's Word, not from a sense of duty, but for its rich soul food.

"I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

"I have hid or laid up the words of his mouth more than my appointed portion" (Marg. Job 23:12).

- II. Take time to pray, not from a sense of duty, but to hold sacred communion and fellowship with the Triune God.

Solomon's Song affords an excellent example of the mutual love of Christ and His Church. The keynote to this fellowship in prayer is: "My beloved is mine, and I am his" (Song of Sol. 2:10).

- III. Take time to meditate upon God and His Word.

"I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Song of Sol. 2:3).

"My meditation of him shall be sweet: I will be glad in the Lord" (Psa. 104:34).

- IV. Take time to think before you answer the sharp words of another.

"Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. 141:3).

- V. Take time to speak gently.

"Christ also suffered for us [for you—marg.], leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself [committed his cause—marg.] to him that judgeth righteously" (1 Pet. 2:21-23).

## REPENTANCE

By HAROLD J. SUTTON

"Not a popular subject. Material for sermon preparation scarce. Repentance, the theme of Old Testament prophets, of John, of Jesus, of the apostles. Everywhere in the Bible. Two calls set forth in the Word: one to 'Repentance and the other to Holiness.'"

## I. WHAT REPENTANCE IS

"A godly sorrow for sin, and a consequent turning therefrom to God." "Being sorry enough to quit"—a little girl.

Negatively, it is a sorrow for past sins. Positively, it is a turning to God. A ceasing from evil, and a performance of good. A turning from, and a turning to.

When the grief has only respect to the consequence that is legal. Evangelical repentance goes beyond this. Peter and Judas. The former sorrowed a godly sorrow that worked repentance, the latter sorrowed the sorrow of the world that worked death.

## II. REPENTANCE ESSENTIAL TO SALVATION

Absolutely necessary. Impenitence is hostility and where this is faith cannot be exercised. It is proving to God that you know you are a sinner (Acts 2:38; Mark 1:4; Luke 24:47; Acts 3:19, 11:18; 5:30, 31; 2 Pet. 3:9; 2 Cor. 7:10). To repent is the only way.

## III. HOW REPENTANCE IS BROUGHT ABOUT

By conviction. This is the work of the Spirit (John 16:8). Repentance is dependent upon conviction. Conviction dependent upon three things:

1. Preaching in the power of the Holy Ghost.
2. Prayerfulness on the part of the people of God.
3. Piety in the conduct of the people of God. Conviction important because without conviction there can be no real repentance.

## IV. ELEMENTS IN TRUE REPENTANCE

1. Sorrow for sin. This is not repentance, but an element in it. Sorrow, not because found out, or results of sin, but sorrow for the sins themselves. A holy God has been sinned against. Sorrow for the sin in its relation to God. Genuinely, honestly sorry (2 Cor. 7:9, 10).

2. Confession of sin (Prov. 28:13; 1 John 1:9). Blood will not blot out unconfessed sins. Clean breast must be made. This does not mean to get up in public and air the filth of a past life in a spirit that seems to be proud of it. Confession to the proper ones.

3. Restitution (Luke 19:8). Ill-gotten gain to be restored. The old score to be settled, back tracks to be made.

## VI. Take time to be like Jesus.

"Let this mind be in you, which was also in Christ Jesus" (Text). He was a thorough student of the law; unsurpassed as an Example in prayer; One who deeply meditated and pondered; and whose every thought and word and action was in perfect harmony with the will of His Father.

## VII. "Take time to be holy"

"Take time to be holy,  
Speak oft with thy Lord;  
Abide in Him always,  
And feed on His Word;  
Make friends of God's children,  
Help those who are weak,  
Forgetting in nothing  
His blessing to seek."

"Take time to be holy,  
The world rushes on;  
Spend much time in secret  
With Jesus alone;  
By looking to Jesus,  
Like Him thou shalt be;  
Thy friends in thy conduct  
His likeness shall see."

"Take time to be holy,  
Let Him be thy Guide,  
And run not before Him,  
Whatever betide;  
In joy or in sorrow,  
Still follow thy Lord,  
And, looking to Jesus,  
Still trust in His Word."

"Take time to be holy,  
Be calm in thy soul,  
Each thought and each motive  
Beneath His control;  
Thus led by His Spirit,  
To fountains of love,  
Thou soon shalt be fitted  
For service above."

—GEO. COLES STEBBINS.

## PREPARE TO MEET GOD

By I. L. FLYNN

(Amos 4:12).

1. There is a God.
2. He is a holy God.
3. We must meet Him.
4. We are called to prepare.
5. When shall we prepare?
6. May meet Him unexpectedly.

4. Forsaking of Sin (Isa. 55:7; 2 Cor. 6:17). Necessary to forsake a-l-l sin. Forsake every known sin to get converted. Amendment is implied in confession. Confession is hypocrisy minus forsaking. Many say they repent at night by asking God to forgive them the sins of the day. To ask forgiveness for the sins we expect to commit tomorrow is not repentance but a conscience salve.

5. Turning to God. After we have turned from we must turn to (Acts 3:19; 26:20).

This leads us to the exercise of saving faith. Who can instruct another to believe? Faith is the gift of God, and when the conditions are met faith springs up spontaneously in the heart. When seekers are on believing ground they will believe because it is impossible not to believe. To get one to attempt to believe when he is not on believing ground does not save him. He may be fooled into thinking he has what in reality he does not possess, but he is not saved. He goes away thinking he has as much as the rest, or that there is nothing in it. The result is that he either makes a profession or gives up altogether. Let us be careful here.

#### V. ODDS AGAINST DEATHBED REPENTANCE

1. Impaired faculties. When body is filled with pain, and the mind is distracted, it is almost impossible to concentrate on seeking God.

2. Wrong motives. So-called deathbed repentance is prompted by fear rather than godly sorrow for sin. Remorse and despair fill the soul and sin is viewed, not with respect to an offended God, but with the results and consequences which are the wages of sin. Many argue the thief on the cross and the eleventh hour workers as examples of belated repentance. While this was undoubtedly their last opportunity, as far as we can learn it was their first, which means they took the only chance given them. This can be said of few in our day.

#### VI. CONCLUSION

1. Repentance commanded. Because it is unnatural (anything that we would do naturally God would not command us to do).

2. It is man's only hope (text).

3. Now (Acts 17:30). This is your day; night will soon be here; God's day is coming.

Settle in your mind, that no sermon is worth much in which the Lord is not the principal speaker. There may be poetry, refinement, historic truth, moral truth, pathos, and all the charms of rhetoric; but all will be lost, for the purposes of preaching, if the word of the Lord is not the staple of the discourse.—JOHN HALL.

(20)

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### Effective Preaching

An old Scotch woman said to her pastor, "That was a grand sermon you preached last Sabbath at the kirk!"

Seeking to test her sincerity he asked, "And what was the text?"

"Ah, meenister!" she replied, "I dinna ken the text or the words. But I came home and took the false bottom out o' my peckmeasure!"—*Revolution*.

#### Faith and Works

The one test of a true reception of Him is the abandonment of past evil and restitution for it so far as possible. It is useless to talk about loving Jesus Christ and trusting Him, and having the sweet assurance of forgiveness, and a glorious hope of heaven, unless these have made you break off your bad habits of whatsoever sort they may be, and cast them behind your backs. Strong emotion, sweet deep feeling, assured confidence in the sense of forgiveness and the hope of heaven, are all very well. Let us see your faith by your works; and of these works the chief is, "Behold the evil that I did, I do it no more: Behold, Lord, the half of my goods I give to the poor."—ALEX. MACLAREN.

#### Childlike Faith

A father was sitting with his blind daughter on his knee. Just then a friend came in, and picking her up, walked off with her down the garden. The little one expressed no surprise nor fear, so her father said, "Aren't you afraid, darling?" "No," she said. "But you don't know who has you." "No," was the prompt reply, "but you do, Father!" That was enough.

#### Pardon and Justification

Some think that to be "justified" is simply to be forgiven. But the Word represents something greater still. The justified man, and he is every man that has come to God in Christ, is not only forgiven, but regarded in God's sight as though he had never sinned. He is a man against whom God has no charge to lay forever.

I have seen this illustrated by the case of the French military officer, Captain Dreyfus. You remember that he was charged with selling French military secrets to the German army and court-martialed for it. And because he was a Jew his

hearing was utterly unfair, and in the face of evidence he was accounted guilty, and banished to Devil's Island. But there were friends who kept agitating for a second trial, and when this was had, again in the face of evidence he was found guilty. Now, however, the President of France, to save the face of the nation, pardoned him. Captain Dreyfus is free. He may go where he pleases and do what he likes.

But he is not satisfied with pardon; nor his friends, nor is a large portion of France satisfied with it. The whole world, indeed, has awakened to the unfairness of the judgment, and cried out for another trial that the pardoned man might be justified. The third trial is granted and at last Captain Dreyfus is justified of the crime. He is not pardoned now, but something different and something better. He is now regarded in the eyes of France and of the world as one who never committed the crime.

There are only two ways in which a man may be justified of a crime. One is on the ground of innocence, the other on the ground of paying the penalty for it. Captain Dreyfus was justified on the ground of innocence, for he was innocent. You and I cannot be justified of sin on the ground of innocence, for we are not innocent, but guilty. But we who have accepted Jesus Christ are justified on the other ground that we have paid the penalty of our sin, every particle of it—not in and of ourselves, but in the person of our substitute, Who died, "the just for the unjust, that he might bring us to God." Glory to God for a salvation that not only pardons, but justifies!—JAMES M. GRAY, D. D.

#### God's Constant Providences

"I had a most remarkable preservation today," said one minister to another at a clerical gathering; "my horse stumbled, and it was by a special providence that I was not killed on the spot." The other minister replied, "I have still more reason to be thankful, for my horse never stumbled at all." How many of us awake in the morning after riding all night in a sleeping-car, and especially render thanks that the train did not jump the track during the hours of darkness? But if the train had actually been pitched down an embankment, and we had escaped unhurt, we would throw ourselves down on our knees and pour out our thanks to God for a wonderful preservation. I suspect that when God said, "Whoso offereth praise glorifieth me," He had reference to the ha-

bitually thankful souls who recognize His loving kindness every hour and under every kind of providences.—DR. T. L. CUYLER.

#### Finding God's Will

In his life of Henry Drummond, Dr. George Adam Smith has inserted Eight Maxims that he found inscribed on the flyleaf of Drummond's Bible.

1. Pray.
2. Think.
3. Talk to wise people, but do not regard their decision as final.
4. Beware of the bias of your own will, but do not be too much afraid of it. (God never unnecessarily thwarts a man's nature and likings, but it is a mistake to think that His will is the line of the disagreeable.)
5. Meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).
6. When decision and action are necessary go ahead.
7. Never reconsider the decision when it is finally acted upon.
8. You will probably not find out till afterward—long afterward perhaps—that you have been led at all.—DR. G. B. F. HALLOCK.

#### Courageous Testimony

Von Zealand, Frederick the Great's greatest general, was a Christian and the king was a scoffer. One day the king was making his coarse jokes about the Savior and the whole place was ringing with guffaws of laughter. It was too much for Von Zealand, the general that had won numerous and great battles for Prussia and had really put the crown on the king's brow.

With German militariness he stood up and said, amid the hush of flatterers, shaking his gray head solemnly, "Sire, you know I have not feared death, you know I have fought for you in thirty-eight battles, and thirty-eight battles I have won. Sire, my hairs are gray; I am an old man; I shall soon have to go into the presence of a greater than thou, the mighty God who saved me from my sin, the Lord Jesus Christ, whom you are blaspheming against. Sire, I cannot stand to hear my Savior spoken against. I salute thee, Sire; as an old man who loves the Savior, on the edge of eternity."

Frederick the Great, with a trembling voice said, "General Von Zealand, I beg your pardon; I beg your pardon." The company dispersed, and

(21)

the king reflected as never before on that Greater One, whom his general revered even above himself.—DR. AQUILLA WEBB.

#### Whitefield's Consecration

In the spiritual history of George Whitefield we have a striking example of definite and whole-hearted consecration. With the Wesleys in the "Holy Club" of Oxford, he had sought with prolonged self-mortification and prayer for a deeper work of the Spirit in his heart. Whole days he had spent in wrestling with God for the blessing. He found what he sought, and, at his ordination, was made ready to give himself unreservedly to God. He thus speaks of this experience:

"When the bishop laid his hands upon my head, if my evil heart doth not deceive me, I offered up my whole spirit, soul and body, to the service of God's sanctuary. Let come what will, life or death, depth or height, I shall henceforth live like one who this day, in the presence of men and angels, took the holy sacrament upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church." "I can call upon heaven and earth to witness that, when the bishop laid his hand upon me, I gave

myself up, to be a martyr for Him who hung upon the cross for me. Known unto Him are all future events and contingencies. I have thrown myself blindfolded, and I trust without reserve, into His almighty hands."—DR. A. J. GORDON.

#### The Spirit's Presence

Dr. Beverly Carradine relates how he "once attended a famous campmeeting. The star preachers and church celebrities from distant states were there, blazing, corruscating and exploding like skyrocketts harmlessly over the heads of the people for four days. Meanwhile there had not been a tear shed or sigh of penitence heard or a soul at the altar. One afternoon an unknown circuit preacher was put up. As he entered the pulpit the observers could but be impressed with the meek bearing and holy face of the man. He preached for thirty minutes from the text: 'Whatsoever ye do, do all to the glory of God.' He did not say a single new or brilliant thing, but he pressed home on heart and conscience the duty of living for God altogether, and for all time. The life urged upon us was one of holiness, and it was pressed by one who was evidently living in it. The effect of that simple sermon by that humble man of God would be hard to describe. A profound conviction, deep humility, weeping tenderness, and desire to prostrate the body before God swept over the audience, and at the first invitation there was a general rush to the altar. Then followed a scene of crying, pleading, agonizing, and shouting that can never be forgotten. The preacher had the experience he was preaching. He lived under the unsetting sun. May God's people everywhere move out of the sunset and twilight and midnight, and from the land of alternating day and night, and settle in the 'goodly country where the sun never goes down!'

"The Book—the one book—the book that is older than our fathers, that is truer than tradition, that is more learned than universities, that is more authoritative than councils, that is more infallible than popes, that is more orthodox than creeds, that is more powerful than ceremonies—the sword of the Spirit, the omnipotent Word of God—the wonder of the world—the boon of heaven."

Faith unites us to Christ, and acquiesces in the redemption purchased by Him as the meritorious cause of our adoption.—FISHER'S CATECHISM.

#### LEAVE IT TO GOD

By Grenville Kleiser

Does the path seem rough and steep?

Leave it to God.

Do you sow, but fail to reap?

Leave it to God.

Yield to Him your human will,

Listen childlike and be still,

Know that Love your mind can fill,—

Leave it to God.

Is your life an up-hill fight?

Leave it to God.

Do you struggle for the right?

Leave it to God.

Though the way be drear and long

Sorrow will give place to song,—

Good must triumph over wrong,—

Leave it to God.

If in doubt just what to do,

Leave it to God.

He will make it plain to you,

Leave it to God.

Serve Him faithfully today,

He will guide you all the way,

Simply trust Him, watch and pray,—

Leave it to God.

## PRACTICAL

### THE PASTOR'S CHURCH SCHOOL FIELD

By W. W. CLAY

#### III. LEADERSHIP FUNDAMENTALS

NOT everyone who has shown outstanding leadership has been able to analyze the process by which he obtained his leadership, or was conscious of the factors that make for real leadership. Indeed leadership as seen in many of the world's great heroes has often seemed to be a spontaneous thing, a something that just happened because of the nature of the occasion, and the innate ability of the man. Yet leadership always is a matter of development as well as of personality, and it always has a definite method whose processes may be analyzed. So while some may become leaders without knowing these processes, there are many others to whom such a knowledge would be a help to leadership development. The study of the laws that influence leadership is one of the most profitable to a pastor who seeks the highest efficiency of his church school work.

We have already seen that leadership is more than personality or training, though these are important factors. Nor is leadership bestowed by position. Many a man who feels the call to preach is anxious to get a pastorate because of his desire to be a leader, unconscious of the possibilities for leadership in the work of the local church. To be a General Superintendent or a District Superintendent does not make these men leaders; these positions merely give opportunity for leadership. And while our General and District Superintendents are usually chosen because they have already demonstrated their leadership ability in some other field, yet no matter how outstanding has been their success in other fields, the new position demands that the leadership processes be repeated. Being a pastor does not make a man the leader of his church school work, or of any other department of his work. True, the Manual of the church says that he is the head of the Woman's Missionary Society, of the Young People's Society, and of the Sunday school and other

church schools. But leadership cannot be bestowed even by a vote of the General Assembly. Nor does popular acclaim make leadership. Though the people may receive a man with open arms, and popularity continue to smile upon him, yet he may fail as a leader. Leadership lies in the man himself. All things else—personality, position, popularity and authority—but give opportunity for leadership.

Out of the many things that are related to leadership success, there are a few processes that are so important as to constitute fundamental laws of church school leadership.

First of all, leadership demands vision. The leader must be ahead of his people. The pastor who would lead his people in their church school work must have a vision that is clearer and that sees farther than others. He must see definitely the achievement he would make, the difficulties in the way, and the method of overcoming these difficulties in order to reach his goal. Of what value is a guide who does not know where he is going? What chance of success has a commander who does not know where he is sending his troops or why? And how can a pastor be a real leader to his church schools if he does not see ahead of his workers? Vision is more than dreaming of success. No man can be a real leader merely by saying to his Sunday school, "Come, on! I don't know where we're going, but we're on our way." Vision that makes for achievement must crystallize in a goal; for the vision that does not find expression in a goal is but an air-castle. A man's vision must always find expression in terms of a goal. The architect before he can build must first get his vision of his task, and then put his vision into a blueprint, which is only the concrete expression of his goal. Christ has a goal for every man, and as well for every church, both in its entire work and in its educative task as represented by its church school work. Our goal may never approximate even the goal that Christ holds in His thought for us and for the work we serve, yet each goal we set may be in the path that leads toward the ultimate goal Christ holds for us.

But without a worthy goal there is no vision, and without vision there can be no leadership.

Next, leadership demands action that culminates in achievement. A leader must do something, must take his people from their present state, whether it be defeat and discouragement or whether it be the elation of success and the flush of victory, on to another stage of progress and achievement. Here is a place where no excuses can be accepted, where no obstacle or hindrance can serve as an alibi. If the pastor cannot surmount difficulties and overcome obstacles, he cannot be a real leader. He may be, like the center-pole of a tent, the center of his church, and the whole arrangement may with the passing breezes tug and sag in unison with him, and yet occupy the same ground that it occupied last month or last year. But a leader is one that not only has a goal, but who takes his Sunday school ahead toward that goal.

Still another inexorable demand of leadership is faith—faith that the goal can be reached, and will be. It was this faith that took Columbus on across the unknown waters of the Atlantic, a faith that not only carried him through difficulties, but inspired his sailors to keep on toward their goal. But our faith differs from his in that we are dealing with spiritual forces, while he dealt with physical conditions. His faith came from the study of physical laws and meeting their conditions. Our faith must come from meeting the conditions of spiritual faith. Our faith must be the faith that comes from God, the faith that comes forth by prayer and fasting, the faith that moves mountains, the faith that Dr. J. G. Morrison has so aptly termed achieving faith. No man who lacks this faith can be a true leader even in church school work, for our goal is not numbers though that may lie in the pathway, nor intellectual knowledge and training for our pupils, though that too must lie in line with our goal, but in spiritual results, in evangelism, in holy character building, in training for the Master's work, and these ends can never be reached without achieving faith. But such a faith that centers in God and comes from God will always beget the confidence that is indispensable for leadership, confidence that inspires both ourselves and those whom we lead.

Again, leadership demands co-operation. No man is a leader who does things alone, no matter how brilliant the accomplishment, or how enthu-

siastic his audience. The pastor may by his own efforts increase the attendance of his Sunday school; he may teach a class and by his teaching win praise and attract attention to his school. But there are others who with the pastor's leadership would do more efficient work and make the school that much more of a success. The possibilities of success for any enterprise are far greater than any one man can accomplish. Leadership is the art of uniting the ability and personality and strength of all the individual workers in a common purpose.

In the application of these fundamental principles of church school leadership lies the development of leadership capacity. It is one thing to know these principles and their importance—and a valuable thing to know as well—but it is another thing to use them in the exercise of actual leadership. It is here that one's personality manifests itself. Tactfulness, appearance, mannerisms, forcefulness, impetuosity, slovenliness, clear thinking, mental sluggishness, and all other qualities that differentiate personalities either help or hinder leadership. Here too is where training shows its power, in increasing the effectiveness of all these principles, and of vision in particular. One other important factor in leadership development is experience. Each goal attained, each new situation faced and conquered, each successful exercise of leadership, makes possible a better leadership. For the details that enter into successful leadership are many, and only experience can make one master of many of them.

Many a man has failed as a leader because of his attempt to force his leadership upon others. Real leadership, at least as far as spiritual leadership is concerned, is unostentatious. It may do for a political candidate to be boastful and self-important, and to assert his leadership, for his goal looks no farther than to get the vote of the people, and there are some people whose vote is swayed by appearance and bombast. But the essence of spiritual leadership is humility. Perhaps the greatest spiritual leader of any age was Moses, and he was noted for his meekness; and the only time when he failed in leadership was when he asserted himself as a leader. What does it matter if people do not recognize you as their leader, if only you succeed in getting them to move forward for God toward the goal you have visioned for them? The only ones that must recognize your leadership ability are yourself and God; and

it does not matter about the rest. Too often a pastor's conception of the way to maintain his leadership is to combat the ones who do not follow him, and force them into following or drive them out of the church. Saul, the first king of Israel, showed his leadership ability in the magnanimous way he treated those who scoffed at his leadership. If there are those who will not follow, the only thing to do is just what Saul did—take the ones who will co-operate, train them, inspire them and with them achieve success. Then the others will follow and if they do not it doesn't matter.

One of the necessary tasks of a leader is to get his people to catch his vision and accept the goal he has visioned for them. So long as people are content with their present smallness or inefficiency, they will not want to abandon their timeworn prayer, "God bless our little school." It is the pastor's business to beget a holy dissatisfaction with present conditions, not by criticism, but by showing the possibilities for progress that lie within reach. One of the benefits of the plan in operation in several of our districts of making statistics of every school available monthly to all the schools, is the creation of dissatisfaction with their present attainment. If other schools no larger than themselves have been able to forge ahead, they will desire advancement, will be prepared to accept the pastor's vision and will demand aggressive leadership. No school is so small or so beset by hindrances, but that it can make advancement. Out in one of the western states is a country Sunday school in a sparsely settled neighborhood. They have no pastor, but someone was there with leadership qualities, and as a result they have an outstanding school. It is evident that they never could build a school that was great numerically as there were so few to draw from. Yet that school of less than one hundred members is fully departmentized, and every teacher is thoroughly trained for her task. Such a school cannot help but bear fruit in the lives of those who are being trained by it. The biggest factor in Sunday school success is that the pastor must have a reasonable, workable program and sell it to his people.

Another task of the pastor-leader is the finding and development of workers who will intelligently co-operate with him in the carrying out of his plan. Nearly always there are some who are ready and capable; but there will not be enough

if the school starts to grow; and often the surest way to start the school into renewed growth is to increase the efficiency of its officers and teachers.

To sum up, leadership of the Sunday school and related church schools by the pastor means that the pastor must have a vision and must impart his vision to his workers until there is unity of vision and the acceptance of a common goal. It means that he must find and develop workers capable of carrying out some definite part of the movement toward this goal. It means that he must be able to direct this co-operation and make it effective. It means that he must be patient and bear long with the situation if need be, and yet throw himself into the work until his earnestness will be contagious and his people manifest the same earnestness to reach the goal. When that is accomplished the goal is sure to be won.

Thus far leadership has been discussed in terms of general principles. In a succeeding article an attempt will be made to show how these principles may be worked out in actual practice.

### PRACTICAL SUGGESTIONS FOR PREACHERS

From the scrapbook of Pastor Melza H. Brown, Denver, Colorado.

#### Things Worth Having

1 Tim. 4:1-9

##### I. Peace with God.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ," Rom. 5:1; Col. 1:20; Luke 1:79; 2:14; John 14:27; 16:33; 20:19; 21:26; Acts 10:36; Eph. 2:14-17; Isa. 25:3.

##### II. Redemption.

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace," Eph. 1:7; Rom. 3:24; 1 Cor. 1:30; Heb. 9:12; 1 Peter 1:18, 19; Titus 2:14; Ps. 111:9; 130:4-7; Rev. 5:9.

##### III. An high priest.

"We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens," Heb. 8:1; 2:17, 18; 3:1; 4:14-16; 5:1, 2; 7:21-27; 9:24; 13:11, 12; Ex. 28:12, 29, 38; Mal. 2:7; Rev. 8:3, 4.

##### IV. Access to the throne of grace.

"Through him we both have access by one Spirit unto the Father," Eph. 2:18; 3:12; Heb.



10:19-22; Rom. 5:2; John 10:7-9; 14:6; 1 Pet. 3:18; 1 John 2:1, 2; John 14:13, 14.

#### V. A well grounded hope.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," Heb. 6:19; Rom. 5:5; 8:23, 24; 12:12; 15:4, 13; Col. 1:5; 1 Thess. 2:19; 5:18; Tit. 2:13; 1 Pet. 1:3; 1 John 3:2, 3.

#### VI. A building of God.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5:1; John 14:2, 3; Luke 10:20; Matt. 6:20; Acts 7:55; Phil. 3:20, 21; Heb. 10:34; 11:16; 13:14; 1 Thess. 4:14-18.

#### VII. A right to the tree of life.

"Blessed are they that have washed their robes (see Revised Version), that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14; 1:6; 2:7; 7:14; 1 Jno. 1:12, 13; Prov. 3:13-18; 13:12; Luke 23:43; John 10:1; Acts 4:12; Heb. 11:10.

J. H. B.

#### What to Preach

Jesus—Acts 8:35.

Jesus Christ—Acts 5:42.

Judgment—Acts 10:42.

Righteousness—Ps. 40:9; Acts 24:25.

Repentance—Matt. 4:17.

"Turn . . . unto the living God"—Acts 14:15.

Christ crucified—1 Cor. 1:23.

The resurrection—Acts 17:18.

The Word—Acts 16:6; 2 Tim. 4:2.

The word of faith—Rom. 10:8.

Good tidings—Isa. 61:1; Acts 13:32.

Deliverance—Luke 4:18; Col. 1:13.

Remission of sins—Luke 24:47.

Peace—Eph. 2:17.

Kingdom of God—Luke 9:60.

M. M. A.

#### Things the Christian should do Continually

1. Should seek the face of the Lord continually, 1 Chron. 16:11; Ps. 109:15.

2. Should praise the Lord continually, Ps. 71:6.

3. Should pray continually, Acts 6:4; 1 Thess. 5:17; Ps. 72:15.

4. Should magnify the Lord continually, Ps. 70:4.

5. Should hope continually, Ps. 71:14.

6. Should keep God's word continually, Ps. 119:44; 119:117; 1 Jno. 15:7; 1 Jno. 2:5.

(26)

7. The Lord will guide thee continually, Isa. 58:11.

J. E. W.

#### Prophecies Concerning Christ's Second Coming

His Coming does not mean death, because His Coming again to receive us is not the same as our going to Him.

1. He will come "Himself," with "Shout," "Voice of Archangel," "Trump of God," 1 Thess. 4:16.

2. Dead shall hear His voice, John 5:28.

3. Shall be raised and changed, 1 Cor. 15:51, 52.

4. Caught up to meet Him, 1 Thess. 4:17.

5. Received unto Himself, John 14:3.

6. Will come to earth, Acts 1:11.

7. To same Mount of Olives, Acts 1:12; Zech. 14:4.

8. In flaming fire, 2 Thess. 1:8.

9. In clouds, with power and great glory, Matt. 24:30.

10. With His Saints, 1 Thess. 3:13; Jude 1:14.

11. Every eye shall see Him, Rev. 1:7.

12. Will Destroy Antichrist, 2 Thess. 2:8.

13. Will sit on His Throne, Matt. 25:31; Rev. 3:21.

14. All nations gathered together, Matt. 25:32.

15. His will be the Throne of David, Isa. 9:6, 7; Luke 1:32.

16. On Earth, Jer. 23:5, 6.

17. "The Saints" shall reign, Dan. 7:18, 22, 27; Rev. 5:10.

18. All Kings and Nations shall serve Him, Ps. 72:1; Isa. 49:6, 7.

19. The "Sovereignty" of this world His, Zech. 9:10; Rev. 2:15.

20. The People shall gather unto Him, Gen. 49:10.

21. The Nations shall go up to Jerusalem to worship Him, Ps. 86:9; Zech. 14:10; Jer. 3:17.

#### Fleshly and Spiritual Life Contrasted as in Romans 8

##### "Fleshly or Carnal"

1. Unbelief, Heb. 3:19, 4:2; Rom. 14:23.

2. Fleshly, Rom. 8:5.

3. Under the law, Gal. 5:4-5; Rom. 6:14.

4. Sin in nature and practice, Rom. 7:14; Rom. 3:20; 1 John 3:4.

5. Death, spiritual and eternal, Rom. 6:23; Heb. 9:27; 2 Thess. 1:9.

6. "Old man" rules, Eph. 4:22; Rom. 6:6.

7. Children of Satan, Acts 13:10; John 8:44, 47 (Jesus' words).

8. Strife and unrest, Eph. 2:2-3.

9. Unholy and carnal, Rom. 8:6-7, and Chap. 7.
10. Cursedness and defeat, Gal. 3:13.
11. Condemnation and judgment, John 3:36.
12. Bondage and slavery, Rom. 6:16; John 8:34.

#### "Spiritual Believer"

1. Belief, Eph. 1:13; John 5:24.
2. Spiritually minded, Rom. 8:1-10.
3. Under grace, Rom. 6:14; Eph. 2:8, 9.
4. Righteousness practiced, Rom. 8:4 and 10; 2 Cor. 5:21.
5. Life Spiritual and everlasting, Rom. 8:2, 6, 10; John 5:24.
6. "New man" in Christ rules, 2 Cor. 5:17; Col. 3:10.
7. Children of God, Rom. 8:14-16; 1 John 3:1-2.
8. Peace and rest in Christ, Rom. 8:6; Phil. 4:7.
9. Holiness and godliness, Rom. 6:22 and 18; Rom. 8:1-13.
10. Blessedness and victory, 1 Cor. 12:9; 1 John 5:4; Gal. 5:22-23.
11. No condemnation, judgment past, Rom. 8:1; John 5:24.
12. Freedom and liberty, Rom. 8:2, 21.

J. T. L.

#### Practical Truths as to the Walk of the Christian in Connection with "The Coming of Christ"

1. We are to hold fast till He come. The whole truth of God, Rev. 2:20, 25.
2. We are to be steadfast in our service for Christ, 1 Cor. 15:58.
3. We are to stand fast in the Lord, Phil. 3:20; 4:1.
4. We are to rejoice in the Lord alway, Phil. 4:4.
5. We are to increase and abound in love one to another, that He may establish our hearts unblameable in holiness before God, 1 Thess. 3:12, 13.
6. We are to seek those things that are above, and set our affection on things above; not on things on the earth; and to mortify our bodies, Col. 3:1-5.
7. We are to fight the good fight of faith, and lay hold on eternal life, 1 Tim. 6:12, 13, 14.
8. We are to preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine, 2 Tim. 4:2, 8.
9. We are to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, Tit. 2:12, 13.
10. We are to be patient and long suffering, and to establish our hearts, James 5:7, 8.

11. We are comforted in regard to our sleeping loved ones, who are with Christ, and as to our speedy reunion with them, 1 Thess. 4:13, 16.

12. We are to abide in Christ; that we may not be ashamed, and have confidence before Him at His coming, 1 John 2:28.

13. We are to hold the Word of His patience and the results to us, Rev. 3:10, 11.

14. Those who are elders are to feed the flock of God, and to be as examples to them, 1 Peter 5:2.

W. H.

#### What Preaching Should Be

1. Reverential before God, "before whom I stand."
2. Informational for man's mind.
3. Inspirational for man's soul and spirit.
4. Providential for man for that specific time.
5. Evidential, meeting all man's doubts.
6. Prudential, not giving needless offense.
7. Confidential and personal, spoken as man to man, not a formal recital or reading.

#### IN OTHER WORDS:

- Be a preacher not a politician.  
Be a practitioner not a theoretician.  
Be a teacher not a diplomat.  
Be a proclaimer not a compromiser.  
Be a condemner of sin not a condoner.  
Be a soul-winner not a "world-winner."  
Be a peace-maker not a trouble-maker.  
Be a positive preacher not a negative affirmer.  
Be a servant of God not merely a servant of men's opinions.  
Be a spiritual preacher not a social service man.  
Be a separated man not a "worldly good mixer."  
Be a witness of God and for God not a waster of time by needless arguments.

J. T. L.

#### Why Should God's People Work?

1. To show the genuineness of their faith and love, James 2:18, 26; John 14:15; and 15:10, 14.
2. God chose and regenerated them that they might work, John 15:16; Eph. 2:10.
3. Christ died that they might work, Titus 2:14; 2 Cor. 5:15.
4. Scriptures given to qualify them for work, 2 Tim. 3:16, 17.
5. Sufficient help offered to enable them to work, 2 Cor. 9:8; and 12:9; Phil. 4:13.
6. That they may be blessed and happy, James 1:25; John 13:17.
7. To glorify God and be like Him, Matt. 5:16;

(27)

1 Pet. 2:12; John 15:8; Titus 3:8; Matt. 5:44, 45, 48.

Let God's people therefore OBEY, Heb. 10:24.  
G. T.

### Courage

1. We must put away abominations, and then we have the promise that God will be with us, 2 Chron. 15:8; Deut. 31:6, 7, 8, 23.

2. Be of good courage and take the Word of God for your guide, and you will prosper, Josh. 1:6, 9, 18; 1 Chron. 22:13.

3. We must go to work, 1 Chron. 28:20.

4. We are exhorted to play the man, 2 Sam. 10:12.

5. We should wait on the Lord, Ps. 27:14.

6. He will also strengthen, Ps. 31:24.

7. We should exhort others to be of good courage, Isa. 41:6.  
J. E. W.

### Two Kinds of Wisdom

I. *The first is the wisdom that cometh from below. It is designated as—*

1. Earthly, Phil. 3:18, 19; Rom. 8:5.

2. Sensual, Jude 16-19.

3. Devilish (Phariseism), John 8:44. Sowing error is devilish, Matt. 13:39, c. f. Matt. 13:24-30. The unsanctified tongue devilish, James 3:6.

II. *The second is the wisdom that cometh from above. It is termed—*

1. Pure, Ps. 24:4; Matt. 5:8; 1 Pet. 1:15, 16; Rom. 12:1; 1 Cor. 5:7; 2 Cor. 6:14-18; 2 Cor. 7:1.

2. Peaceable, Isa. 32:17, 18; Heb. 12:11.

3. Gentle, Titus 3:1, 2; 2 Tim. 2:24.

4. Easy to be entreated (or persuaded), 1 Cor. 4:13.

5. Full of mercy and good fruits, Matt. 5:7; John 15:1-16.

6. Without partiality, James 2:1-13.

7. Without hypocrisy, Rom. 12:9-21.  
J. E. W.

### For Sermon and Short Talks

*What the Sinner and Saint Is Partaker of in Herbs 12*

1. Partaker of sin, vs. 1.

2. Partaker of faith in Christ, vs. 2.

3. Partaker of the atonement of Christ and His salvation, vs. 2.

4. Partaker of chastisement as sons of God, vs. 3-10.

5. Partaker of His holiness as a result of chastisement, vs. 10-15.

6. Partaker of His righteousness, vs. 11.

7. Partaker of His peace as result of imparted righteousness and holiness, vs. 11-14.

8. Partaker of Heaven itself, finally, vs. 22-24.  
Note:

"Without blood"—no remission of sins (9:22).  
"Without faith"—impossible to please Him (11:6).

"Without chastisement"—not sons (12:8).  
"Without holiness no man shall see the Lord" (12:14).  
J. T. L.

Editor's Note—Some of the sermon outlines in Brother Brown's selections are from *King's Business*. The source of others cannot be determined. But we pass them all on with the hope that many will find them useful.

### A MESSAGE TO THE SANCTIFIED

By MELZA H. BROWN

NO CLASS of people on earth are more in need of ministering to than the sanctified people. Perhaps at first thought this may seem too strong a statement, but there are sound reasons for the same. The sanctified people are the targets for the enemies' heaviest guns and their warfare is rough and severe. The sanctified have the best appetite for spiritual things of any people on earth. Again the sanctified are in better condition to receive a ministry than any other class of people. Then still more important is the fact that they are the people upon whom God is depending to lead the battle and set the pace.

Obtaining the experience of holiness or sanctification is only the starting place of spiritual development. No Christian can develop much while he has an internal warfare with sin. However after sin is destroyed and he is through with the sin question and completely on the hands of God the individual is ready to go somewhere spiritually. And where is he going?

This is the question. Is he to camp on Jordan's bank? Is he to mill around in the same territory he has taken? Or worse yet is he to allow every preacher that comes his way to preach away his experience and have to make another trip to the altar and seek over again and profess over again? To all these we say most emphatically, *no*.

The sanctified need to develop their inheritance. To them has been opened all the storehouses of divine grace. The amount they have depends on how much they take. No experience of grace insures one of spiritual success any more than a large inherited capital insures a business man of financial success. The question is what are you going to do with the capital. Some men have inherited a large estate and lost it all by poor man-

### PREACHING TO BE UNDERSTOOD

By I. L. FLYNN

Doubtless you have heard many definitions of preaching, but how many have you read or heard retentively? Personally, what is your definition of preaching? Someone has said Dr. Mark Guy Pearse, the eminent English minister, when asked where lay the secret of his preaching, replied, "Simply in making plain the meaning of the obvious." Is that a good definition? Do not many preachers fail because they "mumble" their details of incidents and narratives? Paul in his day forbade preaching in an "unknown tongue," or in a "mumble" the people could not understand. In opposition to this is another class of ministers who search the dictionary from Monday morning until Saturday night for big words to use in their Sunday discourses. This is also wrong. The people must have simple preaching, preaching they understand. This was the way Jesus preached. He made the common, everyday things the people were cognizant with to preach for Him. He used the lily to picture the gorgeousness of Solomon's kingdom. The fisherman, the farmer, the builder, the trees, the vine, in fact. He took the things with which the people were familiar and made them plain. A lot of preaching today is hazy because of its indefiniteness. It has no depth. To give it depth would require digging. It was remarked of a certain minister that his sermon "had much circumference, but that was all." It was "big," but not comprehensive. Luther said one time of his own preaching, "I took no notice of the doctors, of whom there were about forty, but I preached to the housemaids and the young men, of whom there were about two thousand."

Dr. Phillips Brooks says, "Preaching is truth conveyed through personality." But is not preaching, the human part, man making plain God's plan of salvation? Isn't that the ultimate

The apostle Paul wrote several epistles to sanctified people and in all of them urged the people to go on to higher heights and deeper depths. In them also he was continually praying for those sanctified people and notice a few things that he asked God to give them. "The spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe; to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

Paul had a desire for these saints to increase in value and usefulness and thus tried to lead them on in the things of God. The sanctified can benefit by these same prayers today. May we allow God to answer them for us.

### INFLUENCE

If all that blooms in earthly bowers  
Should die and never bloom again,  
Would not more sweetness yet remain  
Than if there never had been flowers?

How many gentle, lovely lives  
And fragrant deeds that earth has  
known,  
Were never writ in ink or stone,  
And yet their sweetness still survives!  
—JULIA W. WOLFE in *The Challenge*.

purpose God had in mind when He called man to preach?

If I should give a word of advice I would say, make plain the Scriptures, or should I say, explain the Scriptures? The people want to know what the Bible teaches regarding themselves. Don't mystify its teaching, make it plain. Give attention to details in preaching. Great preachers preach so little folks can understand them. Why not all of us be "great" preachers? Do not use ambiguous words, nor superfluous words either. I almost said, and leave out the "sudoriferous" words also. But it might be that "sweating" would do away with some of the "superfluous" flesh on some preachers! But here I need to take a dose of my own advice. O brethren, I am intensely concerned about our preaching, and believe better preaching would mean more stars for His crown.

BROWNWOOD, TEXAS.

### HERE AND THERE AMONG BOOKS

By P. H. LUNN

When we picked up Dr. George A. Buttrick's *JESUS CAME PREACHING* (Scribner—\$2.00) we expected something out of the ordinary. Aside from his reputation as a preacher (he followed Dr. Coffin in the Madison Avenue Presbyterian church of New York City) his previous book, *THE PARABLES OF JESUS*, guarantees anything he writes to be worthy of consideration either by the minister with years of schooling and training to his credit or by the less fortunate preacher striving by diligent study and application to qualify himself for effective service.

This book comprises the Yale Lectures on Preaching for 1931, hence it was prepared specifically for student ministers. Dr. Buttrick insists that executive duties, humanitarian activities, and social graces all are subordinate to preaching as a means of influencing and saving men. He claims that in spite of the fact that our age has scant respect for tradition, whether it be in the field of music, literature, morals or religion, yet Christ is still the preacher's authority. From that premise he goes on to a discussion of the threefold aspect of the big problem with which every preacher innocent of bigotry must be working—(1) Preaching Christ to the Mind of Today, (2) Preaching Christ to the Social Order, (3) Preaching Christ to the Individual of Today.

We invariably approach the task of discussing a "big" book such as this one, with despairing in-

adequacy for the task. Dr. Buttrick examines with such unerring diagnosis, probing almost ruthlessly to the sore spots; he is so fair and so charitable in his judgments, so fearless in denunciations of cant and hypocrisy, so scathing in rebuking cheapness and superficiality and withal so humble in suggesting remedies or improvements, that we cannot begin to do justice to this volume in an informal book chat such as this.

The chapter, "The Craftsmanship of the Preacher," fairly teems with practical helpfulness. Here are suggestions on sermonizing—on selection of texts and topics, on the preacher's reading, on actual sermon building, on illustrations, on delivery. And all this seems to be somewhat above and beyond and differing from the usual rules and prohibitions found in text books of homiletics. Let me quote a choice statement on what any bookman would consider a subject of especial importance: "He [the preacher] should read big books, the books that must be read at the point of a pencil and that make the brain perspire. Reading for 'homiletic bits' is the abomination of desolation."

Any preacher worthy of the name will find in this volume an inspiration to renewed zeal in "stirring up the gift within him" as well as wholesome advice on administering his multitudinous duties.

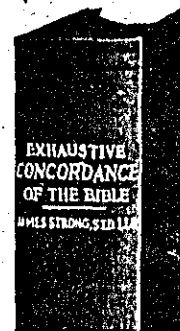
What we are looking for is not even for tasks equal to our present strength, but for strength equal to any legitimate tasks. That is the glory of religion. It gives us tasks beyond our strength and then gives us strength to do them. It points us to a higher, more difficult way, and sustains us in it.—ELWOOD WORCISTER.

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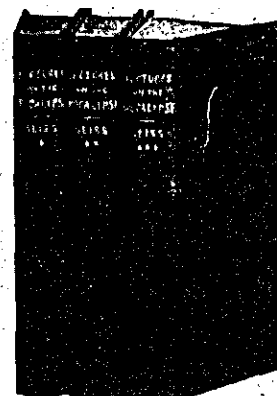


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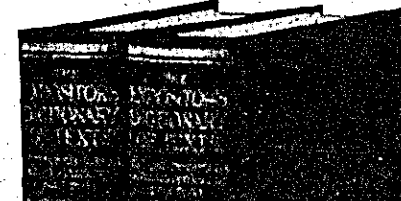
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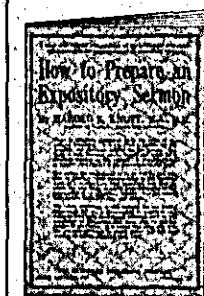
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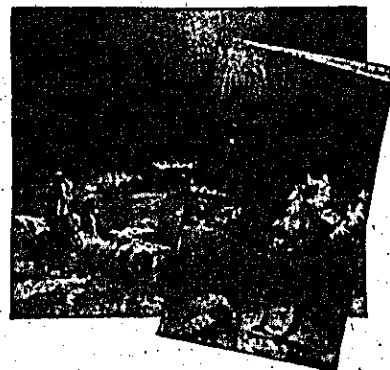


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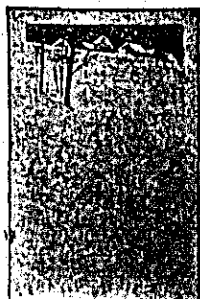
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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## THE PREACHER AND POLITICS

By THE EDITOR

**W**HEN the canker of jealousy has commenced to eat at a preacher's heart it usually shows in his attitude toward his brethren. There is almost as little hope for a preacher who has been disappointed in his ambitions at of any class there is. For such a one usually becomes censorious and claims he has not had a square deal. Others have outstripped him because they had had a "pull," so he occupies himself with calling attention to the fact that many of the useful evangelists are "rich," and that the popular pastors "use politics." He is not really a bad man and does not start falsehoods, but it is quite easy for him to hear things "through reliable sources." He does not peddle damning scandals, but he seems rather ready to pass along a report that might reflect somewhat upon a brother and subtract from his popularity.

But I was interested to know what is meant in such connections when a pastor or other minister is said to employ politics; for politics are both good and bad, you know. One definition of politics is, "the science of government," while another is, "political intrigue or trickery." To merely say that a preacher is a politician does not make clear whether he is a wise leader who is able and willing to give co-operation and on that account is the recipient of co-operation on the part of others or whether he is a crook who is wise to get more than he gives.

It made me a little suspicious to find that those most given to accusing others of using politics were principally those who are themselves known as "standing out on the edge of things," so far as connectional interests are concerned. And upon pressing the question I found they counted it politics when the evangelist gives attention to the Herald of Holiness, to the Sunday school, and to the various general, district, and local interests of the church. "He does that," it is explained, "so he will get more calls for meetings and so he will be recommended by the editor and by general officers of

the church." Then I found that they count it politics when a pastor loyally raises his District and General Budgets and puts himself out to assist in zone rallies and district meetings of various kinds. "He does that," it is explained, "to ingratiate himself with the District Superintendent and pastors of the district so that when he gets ready to move he will be offered a better place." In fact, I found that practically this whole charge of politics resolved itself into a judgment of motives, for the things they said were done for political reasons were just the things that ought to be done. So I decided that practically all of the charges of politics among preachers that I have been able to trace are based upon the disappointed ambitions of the complainers.

Then I set in to wondering if it is really possible for a preacher to permanently better his situation by "political intrigue or trickery," and I decided that it is not. It is not possible to fool the people and the leaders very much or very long and no one knows this better than the preacher. "Boosts" that are not based upon facts do not generally help a preacher. He must climb on the reputation of work accomplished. Advertising soon runs out if the firm is unable to deliver the goods.

But in order to be charitable with the "croakers" perhaps we should conclude that after all they do not intend to criticize their brethren who are doing the work successfully. Let us say that by politics they mean "the science of government," and that they mean to say that the brethren in question have the ability and willingness to co-operate with others and as a recompense they find a good many who are willing to co-operate with them: that the brethren of whom they speak have lifted themselves out of that class which is willing always to receive, but never anxious to give, and that they have come to the place where they are blessed and rewarded because they are doing what ought to be done, and are doing it willingly, gladly, and with a free and happy heart. If this is what they mean, then we pray for more politics in the church and for more preachers who are not too big or too proud to give themselves to the task of building on another's foundation and then leaving their work in shape so that another can build on farther after they are through; for the present and future success of our government depends upon our ability to find a great many just such preachers.

## DEVOTIONAL

### WALKING WORTHY OF OUR CALLING

By A. M. HILLS

"I therefore, the prisoner in the Lord, beseech you to walk worthy of the calling wherewith ye were called" (Eph. 4:1, R. V.).

**THEREFORE.** "Therefore," refers to the previous doctrinal section of the epistle, which closed with a prayer and a doxology of praise to the omnipotent Christ Jesus. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the

power that worketh in us, unto him be the glory in the church and in Christ Jesus, unto all generations forever and ever. Amen."

1. Notice we all have a distinct call from such an Almighty Savior.

Universal man is so fallen, so sottish, so degraded, so blind to self-interest, and so madly attracted by the world that he must be loudly called to awake from sleep and arise from the dead!

"Ho, every one that thirsteth, come ye to the

(2)

waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk, without money and without price" (Isa. 55:1). "Come unto me, all ye that labour, and are heavy laden, and I will give you rest" (Matt. 11:28). "Wherefore he saith, Awake thou, that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

When the infinite God calls to us in mercy and love, we would better listen as for eternal life.

II. Notice how God calls.

1. By preaching. From time immemorial "it has pleased God, by the foolishness of preaching to save men." Probably more are called into the kingdom by this means than any other. It is manifestly God's great ordinance for the salvation of men. Jesus left as His parting message "that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem" (Luke 24:27). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world; Amen" (Matt. 28:19, 20). Preaching is eminently fitted for salvation work. The pulpit provides its occupant with a throne of influence, and an audience trained by centuries of custom to listen for, and expect a message from the God of heaven. The sacredness of the place, the hallowed associations, the peace and quietness of the sanctuary, all conduce to arrest attention, start reflection, quicken conscience and move the heart. The preacher who does not thrill with the influence of such an occasion is too dead himself to preach the life-giving gospel of the living God. The Holy Spirit makes use of worshiping assemblies to convict sinners and lead multitudes to repentance and acceptance of Christ for immediate salvation. We shall be surprised hereafter to find what millions have been thus saved.

2. God calls men into His kingdom by the events of His providence—by taking away the health, and giving them instead sickness and pain; by some flood, or fire, or tempest, which

sweeps away in an hour the hoardings of a lifetime that had become an idol to win their love from God; by calling a friend or companion by death, and leading them to ask in all seriousness, "What if death had taken me! would I have been ready to meet God?" It was a flash of lightning killing Alec, his friend, by the side of Martin Luther, that aroused the great reformer to a consciousness of his need of salvation. It was the sickness unto death of a baby that helped Rev. Clarence Cornell of Chicago to turn a family of five to Christ one Sabbath afternoon.

3. God often calls men by the holy conversation of Christian workers who do personal, private work. In some states of mind, where the Holy Spirit has filled the workers and also prepared the heart for the divine message, a few moments' conversation, or even a single remark will pierce like a sword or stick like a barbed arrow and bring immediate and astonishing results.

President Finney testifies that when he was consciously filled with the Spirit he could scarcely drop a remark on any subject without its having an amazing effect in convicting and converting souls. Adoniram Judson, journeying on horseback in New England, came to a bridgeless stream and let his horse drink. Just then another man rode up from the opposite direction and did the same. While the horses were drinking, Judson dropped a remark on the importance of thirsty men drinking "of the water of life." It led to the stranger's conversion, as was learned years afterward.

4. God calls souls by reading a portion of Scripture, or a tract, or a religious book. Kilbourn and Cowman, immortal missionaries of the Oriental Missionary Society had small portions of Scripture printed in tract form and by the aid of Japanese converts distributed them over the nation, putting a portion of the Bible in every home in the land. From all evidence gathered they estimated that 8,000 souls were converted by that single distribution of the Scripture. God's promise was verified: "My word shall not return unto me void" (Isa. 55:11).

Who can tell how many souls have been won by the prayerful distribution of gospel tracts?

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(3)



The number would doubtless reach millions! Who could estimate the number saved by reading "Bunyan's Pilgrim's Progress," or "Baxter's Call to the Unconverted" or "Alleine's Alarm" or the "Dairyman's Daughter"?

5. The Holy Spirit calls men into the kingdom of Christ by presiding over and directing in some unknown way the reflections of their minds and the trend of their thoughts. Someone who has not thought for months or years of the value of personal religion can suddenly think of nothing else! Someone who has buried the memory of past sins in the grave of forgetfulness, suddenly becomes aware of a resurrection, and the ghosts of foul deeds and forgotten crimes will come out and stalk forth and point the finger of accusation and reproach at the guilty wretch and make him feel that his hour of retribution and doom has come. The Holy Spirit has this notorious power over the soul, to convict of sin and the judgment to come, and make mortals feel the awful solemnities of eternity, till they fly to the long despised mercy seat for pardon. By such and in such ways are men called into the kingdom of God.

### III. Notice to what God calls

1. A message was sent to the people of Rome and the wicked city of Corinth, that they were called "to be saints." It is quite fashionable in many circles to sneer at the idea of holiness and saintliness in this wicked world. But God did not think so. He had revealed a power of grace and salvation in Christ Jesus to make saints of the cruel, blood-thirsty Romans, and of the profligate and notoriously unclean Corinthians. There were seven saints in the lustful Nero's household (Rom. 1:7; 1 Cor. 1:2; Phil. 4:22).

2. We read in 1 Thess. 4:7 and 2 Thess. 2:14 that God has called us unto "sanctification." Here is another word (Greek *hagiasmos*) which fashionable worldlings in the swell churches utterly abhor, and modernist preachers teach their fashionable congregations to sneer at. But God put that Greek noun in the New Testament ten times. Jesus prayed that His followers might have it (John 17:17). The Standard Dictionary defines it as: "The gracious work of the Holy Spirit whereby the believer is freed from sin, and exalted to holiness of heart and life." Now if a man must be a "believer" to get it, then it must be a second work of grace.

3. We are "called into the fellowship of his Son Jesus Christ our Lord." The Greek word

translated "fellowship" is also translated "association" and "partnership." What exalted ideas!

The God of infinite holiness, Sovereign of the Universe, calls us miserable sinners to be associates of the Crown Prince of glory! And not only so; but also to be partners with Him in all His schemes and plans and undertakings; partners with Him in His heroic efforts to save sinners, and revolutionize this lost world, and bring it back to holiness. Could a more exalted privilege be conferred upon us?—and more! When Christ-rejecting men again crown Him with thorns and smite Him with their fists, and spit contempt in His face, and crucify Him and His cause afresh, and put Him and His gospel to an open shame, we are to go with Him into the judgment hall, and be witnesses for Him and His despised gospel of full salvation. When big university professors and contemptible, traitorous preachers mock at His claims to deity, and sneer at His atoning death and howl their hate we are to suffer in His suffering and say with the centurion, "Truly this was the Son of God!" And reverently pray with the dying thief, "Lord, remember me when thou comest into thy kingdom!"

4. "According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (2 Peter 1:3, 4).

5. Paul wrote to Timothy "Lay hold on eternal life, whereunto thou wast called" (1 Tim. 6:12).

IV. In view of all these wonderful truths about the calls of God, and the abounding grace that accompanies them, the great apostle throws out this tender exhortation: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Do not belittle it, or tone it down, to please an ungodly society around you. Do not say, "God asks too much of us. We cannot live in licentious Ephesus, and escape the corruption that is in the world through lust." "No! No!" Say, rather, "Since God is able to do exceeding abundantly above all that we ask or think," we will draw on Him now for omnipotent sanctifying grace, and start out today to imitate Christ, and "be holy in all manner of living"—in the business mart as well as in the closet; on week-days as well as on Sunday; in private as well as in pub-

(4)

lic. I will be a Christian where I am unknown as where I am well known; as scrupulously careful about my speech and behavior in the darkness of midnight as in the blazing light of noon-day. By the helping grace of God, at all times, in all places, and under all circumstances I will "walk in his steps who did no sin."

"Ah!" says someone, "if I was only called like Saul!" Dr. Bresee answers, "You have been called in as effective a way. You have been called in a way to convince your judgment; you have been called by a historic religion, which is more convincing than a supernatural manifestation. God speaks to you through a vindicated word, through ages in which men and women have been transformed by its power. It comes

reinforced by the voiceless voice of the Holy Ghost, talking to you of your spiritual need, and of the power of Jesus to supply that need. This revelation brings Christ into the soul. We become conscious of His presence. He becomes the absorbing fact in our life." O be not disobedient to the heavenly vision. Say,

"My gracious Lord, I own thy right

To every service I can pay.

And call it my supreme delight

To hear Thy dictates and obey.

What is my being but for Thee

Its sure support, its noble end?

'Tis my delight Thy face to see

And serve the cause of such a Friend."

—DODDRIDGE.

## DOCTRINAL

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

By BASIL W. MILLER

#### VIII. The Witness of the Human Spirit CHAPTER FOUR (Continued)

WE TURN now from a discussion of the witness of the Holy Spirit to that of the human spirit. For Wesley each was as important as the other, though in origin the precedence must be given to the former. The two verified each other, and neither could exist without the other, except when one was first converted, and the testimony of the conscience as to the existence of the fruit of the Spirit had not yet been given. The Spirit witnessed to the filial relationship with God, the conscience confirmed it, and the resultant testimony as a joint witness was conclusive.

1. As we have noted in our previous discussion Wesley affirmed that a human witness of this relationship with God was possible. From various passages in the New Testament he develops his view as to the marks of a Christian. He reasons that when one has these traits of character he is a Christian. This reasoning process, with the conclusion attained, is the testimony of the human spirit that one's sins are forgiven. It is the voice of conscience concluding that one possesses those essential characteristics

of the sons of God. This is an appeal to human experience, based upon the reliability of the reasoning powers of the mind, or on the reliability of the testimony of the conscience.

John states this doctrine in these words, "We know that we have passed from death unto life, because we love the brethren" (1 Jno. 3:14), and "Hereby we know that we are of the truth, and shall assure our hearts before him" (1 Jno. 3:19). The text for Wesley's sermon on "The Witness of Our Own Spirit" bears the words, "the testimony of our conscience." Commenting upon such evidence and the testimony of the conscience, he says, "Notwithstanding which, it is evident, both the apostle himself and all these pillars in God's temple, were very far from despising these marks of their being the children of God; and that they applied them to their own souls for the confirmation of their faith. Yet all this is no other than rational evidence, the witness of our own spirit, our reason or understanding. It all resolves into this: those that have these marks are the children of God; but we have these marks; therefore we are the children of God."

2. Wesley makes the conscience the source of this human testimony. He constantly appeals to

"Sermons, Vol. I, p. 86, 87.

(5)

the consciousness of possessing the fruits of righteousness, of knowing that one lives justly and serves the Lord. Ofttimes he is indistinct as to his treatment of conscience and consciousness, making the consciousness of having Christian characteristics the voice of conscience. He affirms that the true seal of the witness of the Holy Spirit is this testimony of one's mind that he lives as the Bible indicates a child of God should. With reference to this appeal to experience he states:

"And with regard to the outward marks of the children of God, . . . you undoubtedly know in your own breast, if, by the grace of God, it belongs to you. Your conscience informs you from day to day, if you do not take the name of God within your lips, unless with seriousness and devotion, with reverence and godly fear . . . if you honor your father and mother; if you do to all as you would they should do to you, and if, whether you eat or drink, you are temperate therein, and do all to the glory of God."

Again he says, "Neither is it questioned whether there is an indirect witness or testimony that we are the children of God. This is nearly, if not exactly, the testimony of a good conscience toward God; and is the result of reason or reflection on what we feel in our own souls. Strictly speaking, it is a conclusion partly drawn from the Word of God and partly from our own experience. The Word of God says, everyone who has the fruit of the Spirit is a child of God; experience, or inward consciousness, tells me that I have the fruit of the Spirit; hence I naturally conclude, 'Therefore I am a child of God.'"

A further quotation on this point will clarify his doctrine. "And if he be directed thereby (referring to the Bible as the lantern for the Christian's feet), in fact then hath he 'the answer of a good conscience toward God.' 'A good conscience' is what is elsewhere termed by the apostle, 'a conscience void of offence.' This implies four things: First a right understanding of the Bible; (2) a true knowledge of ourselves and (3) 'an agreement of our hearts and lives,' of our tempers and conversation, of our thoughts and words, and works with that rule of faith, with the written Word of God. For without this if we have any conscience at all, it can be only

an evil conscience. There is fourthly required an inward perception of this agreement with our rule; and this habitual perception, this inward consciousness itself, is properly a good conscience; or in the other phrase of the apostle, 'a conscience void of offence,' toward God and toward man."

We note here that this human witness is the testimony of the conscience, and also the consciousness of having the fruits of the Spirit. It is also a reasoning from the Bible as to whether or not our lives are conformed to its standards.

3. He goes one step farther in defining his doctrine to affirm that the human consciousness, attested by the conscience, stands as the arbiter of our filial relationship with God. This consciousness of possessing the fruits of the Spirit, from which springs the testimony of the conscience, has the final seal to place upon our assurance of salvation. He says, "Now this is properly the testimony of our own spirit; even the testimony of our own conscience, that God hath given us to be holy of heart, and holy in outward conversation. It is the consciousness of having received, in and by the Spirit of adoption, the tempers mentioned in the Word of God, as belonging to His adopted children . . . a consciousness that we are inwardly conformed by the Spirit of God, to the image of His Son, and that we walk in justice, mercy, and truth, doing the things which are pleasing in his sight."

Wesley places this in his doctrine in order that his appeal to human experience might be final. Conscience might be an indefinable entity, but none can question the fact of consciousness. When the consciousness testifies that one is conformed to the image of Christ it is as real as the tangibility of the material universe, or any other fact of human experience. But to connect the consciousness with the Bible doctrine of conscience, he says that the consciousness of possessing such traits, and being so conformed, is conscience's voice. Then when consciousness avows that one is a child of God, its affirmation is as valid as when it testifies to other facts of experience. The Spirit speaks to the mind, the consciousness, and this same consciousness, in appraising the life by the standards of God's Word, says that the life is upright and holy. Then one is assured, with a knowledge which is both divine and

<sup>1</sup>Sermons, Vol. I, p. 102, 3.

<sup>2</sup>Ibid., Vol. I, p. 87.

human, that he is a child of God. This is the final test of assurance of personal redemption. It must be borne in mind that his was a doctrine of "I know," personal experience. In appealing to consciousness, it was his own consciousness which became the final verification of that doctrine which he found in the Bible.

4. Lee sums up the Wesleyan doctrine of the human witness to one's adoption thus:

"What is the witness of our spirit? This is,

"1. Our consciousness of the fact that the Holy Spirit does bear witness that we are the children of God.

"2. The testimony of our own spirit is a good conscience toward God and all men. Conscience taken alone would not be sufficient proof, yet it is an indispensable item in the chain of evidence.

"3. The testimony of our own spirits arises from the peace and joy which reigns in the hearts of true believers.

"4. The descriptions given in the Word of God, of the changes by which sinners become Christians, clearly prove that it is a fact to be known by those who experience it. (1) It is represented as a transition from darkness to light, (2) as a release from imprisonment, (3) as a moral resurrection.

"5. Another and final ground upon which our spirits bear witness, that we are the children of God, is a general conformity to the requirements of the Gospel."

#### IX. THE JOINT TESTIMONY OF THE HOLY SPIRIT AND THE HUMAN SPIRIT

1. The testimony of the Holy Spirit and of the human spirit finally unite to form one joint witness to adoption. Sufficient has been said to make clear Wesley's position on the distinctiveness of these two witnesses, that we cannot accuse him now of losing their identity in order to form a united or joint single assurance. In writing of these two witnesses standing together he says, "Not as standing alone; not as a single witness; but as connected with the other; as giving a joint testimony; testifying with our spirit that we are the children of God." These two together verify each other, speaking separately, yet they unite in a single joint testimony that sonship has been achieved.

It is this final joint testimony which is the

<sup>1</sup>Lee, Elements of Theology, pp. 205-7.

<sup>2</sup>Sermons, Vol. V, p. 131.

climax of Wesley's doctrine. Others have affirmed the existence of the single testimony of the Holy Spirit, or of the human spirit, but Wesley made his greatest contribution of the doctrine of assurance by affirming the fact of the joint testimony of the two witnesses to adoption. Luther's doctrine, it is to be remembered, was characterized by its subjective element, which if refined would be Wesley's witness of the Holy Spirit. But nowhere does he affirm the joint testimony of these two elements.

2. As to nature of this joint testimony Wesley knew that it consisted in a single, uniform, definite assurance of redemption. How it united he was not so certain. But he felt that the divine Spirit operated on the human mind, or consciousness, and through these combined forces assurance resulted. Wesley would affirm as Curtis does that it consists, of that "experience where the whole vision of self-consciousness is luminous with the spontaneous assurance that we have been adopted as sons, and now belong in title and privilege and service to the household of God, the Father Almighty."

Wesley, writing with a background of seventeen centuries in which some of the greatest theologians of Christendom had produced their masterpieces, was certain of his theology. But modern psychology was not yet born; hence he was unable to decipher the enigmas of mental functions with the precision of those who think in terms of the most recent psychological discoveries.

While assurance is the result of a twofold witnessing, as a state of the mind it is unitary and not double. Notwithstanding the difference between the two witnesses and their modes of operation this single mental state is resultant. Miley says, "There is not one form of assurance from the witness of the Spirit and another from that of our own spirit, but a single, simple state of confidence springing from the joint witnessing of the two. Nothing is really singular in this. Through many and widely diverse evidences we may reach the certainty of some truth which deeply concerns us; the evidences are multiform, but in the eye of the consciousness the assurance attained is purely unitary. So the assurance of sonship received from the joint testimony of the two witnesses is subjectively one. . . The two witnessings coalesce in a purely unitary state of

<sup>1</sup>Curtis, *Op. cit.*, 370.

assurance, wherein consciousness observes no distinction between the two."

3. This final, united testimony becomes conclusive as to one's sonship. The testimony of the Holy Spirit is added to that of the human spirit, uniting in a luminous assurance of the entire consciousness that "I, even I, am reconciled to God." This is brought out from his definition of the witness of the Spirit. Speaking of the human spirit through consciousness being certain that one bears the marks of the sons of God, he asks, "What is that testimony of God's Spirit, which is superadded to and conjoined with this? . . . an inward impression on the soul . . . 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." "Should it still be inquired, How does the Spirit of God bear witness with our spirit, that we are the children of God, so as to exclude all doubt, and evince the reality of our sonship,—the answer is clear from what has been observed above. . . Then a Christian can in no wise doubt of his being a child of God."

When this joint testimony is experienced one need never doubt the reality of his filial relationship with the Father Almighty. This is the climax of Wesley's appeal, not only to the Bible, but to consciousness, and conscience, as the evidence of regeneration and sanctification.

4. This joint testimony can be, and is to be, verified by the fruits of the Spirit. Wesley would place a check upon his doctrine of this joint testimony, whereby it might be authenticated. He makes a distinction which is not always kept in mind: first he affirms that the witness of the human spirit is the voice of conscience, or the testimony of the consciousness of possessing the marks of the sons of God, and then he reasons that the joint testimony may be verified by the fruits of the Spirit.

He writes, "We assert, on the contrary, that the fruit of the Spirit immediately springs from this testimony, not always in the same degree, even when the testimony is first given, and much less afterward." Herein he affirms that when the testimony comes from the Spirit, therefrom develop fruits, or marks of having the Spirit,

which corroborate or validate the testimony. This is true not only of the divine witness but of the joint witness also, which after all is the united psychical fact. When one has the unitary witness of the two testimonies and then finds love, joy, peace, brotherly love, patience, forgiveness, mercy, longsuffering, a love for the house of God, and for the service of the Lord, then he believes that this joint witness to sonship is verified unmistakably.

This is another method of affirming that the joint witness and the fruits of the Spirit are correlative. One cannot exist without the other. They are mutually dependent, for one without the other is invalid. Let him speak on this score: "Two inferences may be drawn from the whole: the first, let none ever presume to rest in any supposed testimony of the Spirit, which is separate from the fruit of it. . . The second inference is, let none rest in any supposed fruit of the Spirit without the witness."

The Spirit in the heart, from which the witness of the Spirit comes, brings forth the fruits of the Spirit. That one might never rest in either without the reality of the other, the joint testimony without the fruits of righteousness, he says, "And when this has brought forth its genuine fruit, all inward and outward holiness, it is undoubtedly the will of Him that calleth us to give us always what He has once given; 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, which is the consciousness of walking in all righteousness and true holiness" or living with the fruits of the Spirit daily manifested in our lives.

5. When Wesley has reached the finality of his statement, one other question vexes him, which is, as to whether or not one can doubt the entire fabric of his argument, the reality of this consciousness of a joint witness. In modern psychological phraseology, is it an invention, delusion of the mind? Or as he would say, is it a delusion of the devil? the presumption of a natural mind? This is his logic:

"How then may the real testimony of the Spirit with our spirit, be distinguished from this damning presumption?

"I answer, the Holy Scriptures abound with marks, whereby one may be distinguished from

<sup>1</sup>Sermons, Vol. I, p. 100.

<sup>2</sup>Ibid

the other. They describe, in the plainest manner, the circumstances which go before, which accompany, the spirit of a believer. Whoever carefully weighs and attends to these will not need to put darkness for light.

"The Scriptures lay down those clear, obvious marks, as preceding, accompanying, and following that gift, which a little reflection would convince him, beyond all doubt, were never found in his soul. For instance, the Scriptures describe repentance, or conviction of sin, as constantly going before the witness of pardon.

"The Scriptures describe the being born of God, which must precede the witness that we are His children, as a vast and mighty change. . . (the sinner) knows no time when he had need of such a change. By this also. . . may he know that he is not born of the Spirit; that he had never yet known God; but has mistaken the voice of nature for the voice of God."

Along the same line he goes on to show that the present evidences are as strong as these that one is or is not born of the Spirit, irrespective of this witness. He says the sinner knows he is vile, while the Christian is holy. The sinner hates God, while the Christian loves Him. The sinner who says he has this witness must know in the depth of his heart that he is self-deceived. As one knows the day from the night, so Wesley believes one may clearly be certain of the difference between the witness and a delusion. "There is an inherent, essential difference between spiritual light and spiritual darkness; and between the light wherewith the sun of righteousness shines upon our heart, and that glimmering light which arises only from sparks of our own kindling; and this difference also is immediately and directly perceived if our spiritual senses are rightly disposed.

"To require a more minute and philosophical account of the manner whereby we distinguish these and of the criteria or intrinsic marks, whereby we know the voice of God, is to make a demand which can never be answered."

He has reached the identical place from which he began his argument, the great "I know" of experience. There is no other criterion to him, than that of the reality of the conclusions of the consciousness based on experience, by which this doctrine can be verified.

6. The last item of this doctrine which he

<sup>1</sup>Ibid, Vol. I, pp. 88, 89.

<sup>2</sup>Ibid, Vol I, p. 90.

wishes to establish is this: this joint witness may fluctuate in the son of God, but it is ever-abiding. Two quotations here will suffice.

He writes, "Neither joy nor peace is always at one stay; no, nor love; as neither is the testimony itself always equally strong and clear." Here he would have us not doubt that there will be a changing in the degree of this witness. It is not always at the same strong tide of assurance. Many reasons for this variation exist. Prior habits are different in each one. Temperaments widely vary, some are gentle; others are intense. Wide differences exist in the intensity of conviction, and in the nature of the conversion crisis. All these facts have an influence on the strength of the assurance of the new birth. Likewise there are differences in the actual Christian life. Some are stronger than others, and walk closer with the Lord in daily fellowship. The prayer life and the meditation upon the things of God vary among different Christians. Hence for these reasons the tide of assurance may vary in different individuals, and even fluctuate in the same person.

Miley expresses Wesley's sentiment very well in the following words, "The witness of our own spirit cannot be as strongly assuring where the experience and consecration are but slight as where they are deep and full. Further, the witness of the Holy Spirit must usually correspond in the degree of its strength with that of our own spirit. A full assurance from His witnessing where the actual Christian life is in a low state would not only be false to the truth, but would also be a very serious peril to the soul. Yet, with all these reasons of variation, the comfortable assurance of a gracious sonship is a common Christian privilege."

(2) While this experience may vary in degrees of clarity still Wesley believed that it is never absent from the son of God. It is ever-abiding, so long as one maintains his status before God as his son. Note the words of a previous quotation, "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." With these words he closes his final sermon on "The Witness of the Spirit" which is dated, April 4, 1767. He hereby states the final tenet of his doctrine.

<sup>1</sup>Works, Vol. V, p. 125.

<sup>2</sup>Miley, op. cit., Vol. II, p. 352.

<sup>3</sup>Supra, p. 97.

<sup>1</sup>Miley, op. cit., Vol. II, pp. 350, 1.

<sup>2</sup>Sermons, Vol. I, p. 87.

<sup>3</sup>Ibid, Vol. I, p. 88.

<sup>4</sup>Works, Vol. V, p. 125.

## X. THE SUM OF WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

The doctrine in essence is this: Every child of God possesses the witness of the Holy Spirit and of his own spirit that he is adopted into the family of God. The conscience forms the true witness of the human spirit, whose testimony arises from the consciousness of exhibiting the fruit of the Spirit in one's life. These two, the divine and the human, form a joint witness, whose unitary assurance Paul describes as "The Spirit itself beareth witness with our spirit that we are the children of God." While this joint testimony may vary in intensity and clarity, still it is ever-abiding, so long as one maintains his sonship relation with God.

This was the heart of Wesley's theology, and the keynote of his doctrinal position. He tested every system by this dogma. If there was a place for the personal witness of the Holy Spirit then he accepted the doctrine, otherwise it was rejected.

## XI. THE MEANING OF THIS DOCTRINE FOR WESLEYAN THEOLOGY

In scholastic circles the Wesleyan movement is referred to as "the evangelical revival," and such in truth it was. Wesley's activity gave birth not to a doctrinal organization, nor to a creed, but the vital interest of Wesleyan workers was in evangelism. Peter Cartwright later expressed the essence of Wesleyanism when he said, "A Methodist preacher in those days, when he felt that God had called him to preach, instead of hunting up a college or a biblical institute, hunted up a hardy pony of a horse and some traveling apparatus, and with his library always at hand, namely, Bible, Hymn Book and Discipline, he started out, and with a text that never wore out or grew stale, he cried, 'Behold the Lamb of God, that taketh away the sin of the world!' In this way he went through storms of wind, hail, snow and rain. . . held his horse by the bridle. . . slept with his saddle bags for a pillow, and his old coat for a blanket."

But it was this doctrine of the witness of the Spirit which made evangelism possible. These fiery preachers exhorted their penitents to seek the Lord until the Spirit witnessed. They knew they were "saved and sanctified" only when they possessed this witness of God's and the human spirit. The zeal of Methodism was enhanced by this doctrine. All those movements which are Wesleyan in origin, such as Methodism, the

Evangelical church organized by Albright, and the United Brethren church, as founded by Otterbein, and the more recent holiness bodies such as the Free Methodists and the Church of the Nazarene, owe their existence and their peculiar emphasis upon "experimental religion" to this one doctrine of Wesley. This is their shaping and molding dogma.

When this tenet was removed from their doctrinal statements then they lost their experimental emphasis upon religion. The heart of a "know-so salvation," as the modern holiness movements call it, is nothing other than redemption which has been sealed by a direct, positive witness of God's Spirit with our spirits that we are the children of God. Wesleyanism ceases to be such when this doctrine is not made prominent.

SAN ANTONIO, TEXAS

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## EXPOSITIONAL

### MICAH—THE REVIVAL PREACHER

By OLIVE M. WINCHESTER

Sin and Mercy (Chs. 6, 7)

*"Arm of the Lord, awake, awake!  
 Put on thy strength, the nations shake,  
 And let the world, adoring see  
 Triumphs of mercy wrought by thee."*

—SHRUSOLE

AS MICAH comes before the people for his last message, he challenges their attention and then utters an apostrophe to the mountains and the hills. Moreover he summons the "enduring foundations of the earth." These are to listen to the controversy that Jehovah has with His people. The Lord God will contend with them.

In opening the controversy, the appeal is made; "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me." What cause had they that they had revolted? Had Jehovah vexed them and harassed them? If so, let them produce the evidence. On the other hand had they not been the recipients of many mercies? They had been delivered from the bondage of Egypt by miraculous wonders; they had been given divinely appointed leaders. All along through the wilderness these mercies had followed them. When Balak, the king of Moab, would have cursed the people of Israel and sought out Balaam for this purpose, the curse was turned into blessing. Then from this land which lay on the east of Jordan until they reached Gilgal, the place of their encampment to the west of Jordan, the mercy of the Lord continued to overshadow them. They had not remembered these mercies. Quickly had such loving care been forgotten.

Pausing in the arraignment of the people the prophet stops to ask the question, "What are the essentials of true religion?" Again we find in his conceptions thoughts akin to the greater prophet. Isaiah in his "Great Arraignment" had denounced the sacrificial worship of the nation. Their abundant sacrifices, the keeping of new moons, the observing of the solemn assemblies did not propitiate the divine wrath when sin and evil were in their midst. So now the prophet asks the question: "Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? will Jehovah be pleased with thousands of rams, or with ten thousands rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Then comes the answer of the prophet:

"He hath shown thee, O man, what is good;  
 And what is the Lord seeking from thee,  
 But to do justice and love mercy,  
 And humbly to walk with thy God."

It has been remarked by one writer that these few verses in which Micah set forth the true essence of religion, may raise a well-founded title to be counted as the most important in the prophetic literature. Like almost no others, they afford us an insight into the innermost nature of the religion of Israel, as delivered by the prophets. Then another writer in summing up the essentials in this definition of religion observes, "He sees that beneficence is the only acceptable ritual, and moral integrity the one divine requirement," then he continues, "It is the high spiritual lesson which apostatizing churches find it so hard to learn, because it runs counter to the idolatry of external forms and function.

(12)

It is the lesson so firmly stated in the book of Deuteronomy, and by so many of the prophets to a people which ultimately developed into the most perilous extremes of unspiritual formalism. It is the lesson taught by St. Paul, and St. James, and St. John, and St. Peter, in every epistle; and by Christ himself to Nicodemus and to all whom He taught:

After the intermission brought by this statement of the elements of religion, the prophet turns again to admonish the people.

"Hark! Jehovah crieth to the city.

(Surely it is wisdom to fear thy name!)

Hear ye the rod and who hath appointed it."

With such a summons Micah recounts the commercial transgressions in the land such as scant measure, false balances, violence and deceit. For such sins as these the Lord had smitten them, and had made them desolate. These disasters had already come upon them but others awaited in the future. The time would come when they would find that the food which they ate would bring them no satisfaction; they should be bowed down with humiliation; they would seek to store up wealth but it would disappear. They would sow their harvests but there would be no time of reaping. Though they tread out the olives, yet the oil that accrues therefrom would not be given unto them, yea, moreover, they would not have the benefit of the wine from the vintage. The reason for all this is the vile Baal worship in their midst, walking in the ways of the house of Ahab instead of following the mandates of righteous kings. The nation should become a desolation and a hissing.

Viewing again the conditions within the land, the prophet exclaims, "Woe is me." He stands alone as grape gleanings in the vineyard after the harvest is over. No longer are there godly men in the nation; all the upright have perished. They are murderers; they lay snares for their brother. They seek to do evil with all their might; their leaders are corrupt, both the prince and the judge seek rewards. There is no love, tender mercy or compassion, for the best of them is as a thorny brier ready to snag every passer-by. In consequence thereof the day of visitation must be close at hand. They could not place any confidence in a neighbor or a friend, even their own wives they could not offer confidences, so great was the treachery in the land. There was discord in every family, "For the son

dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law." It was in a man's own household that his enemies were to be found.

Looking away from this picture of human evil and corruption, the prophet turns his eyes upward. There was no hope in conditions around about him. As he looks he loses himself in his nation once again and he sees the time coming when the people shall seek unto the Lord who redeemed them. Seeking thus unto the Lord the enemy shall not triumph over them. Even if they do fall, they shall rise. In darkness they shall see light, because Jehovah "will be a light unto them." Because of their sin and transgression, they must needs bear the wrath of Jehovah for the present, until He in mercy arises to plead their cause. Then will the Lord bring them forth to light and righteousness. Even their enemies shall see it and shall be confounded; they will be ashamed of their taunt-cry, "Where is Jehovah thy God?" when they with ribaldry and mockery rejoiced exclaiming, "Mine eyes shall see my desire upon her; now shall she be trodden down as mire of the streets."

Passing on from his upward gaze and looking out into the future, the prophet sees still greater hope for his people. The time is coming when once again shall the walls be built, when their border shall extend and they as a nation shall become a refuge for many, from Assyria, also the cities of Egypt and from the expanse between Egypt and the land by the great river, yea even from the border of one sea to another and from one mountain range to another shall they flock and gather to the land of the Hebrew people. All this shall come to pass even though the land shall have in the time intervening a period of desolation because of their sin and iniquity. These were dark days yet looking out on the future we find:

"On the glimmering summit far-withdrawn,  
 God made Himself an awful rose of dawn."

Still borne on by the hope that lay out before the people Micah calls upon Jehovah; he pleads that as a shepherd protects his flock with his rod and staff and provides for them food that Jehovah will feed the "flock of his heritage." Now they are gathered alone by themselves in a jungle and the prayer is that they may be taken to the rich lands of Bashan and Gilead as the people were in the days of old, that they may again behold the wondrous works of the

(13)



Lord as they did in the days that they came forth out of the land of Egypt.

As the picture of the future glory of the people passes in review before him, the prophet sees in his mind's eye once more the consternation of the nations. They will be struck dumb in confusion; they will prostrate themselves on the ground in terror, "like crawling things on the earth they shall come trembling out of their close places." The fear of the Lord will seize hold of them.

Closing his prophetic messages to the people Micah concludes with a doxology of praise and thanksgiving unto Jehovah. He has been recounting the mighty acts of the Lord which shall be in behalf of the people, and that leads him to revert to the thought that these alone can come from One Who is God alone. Accordingly he asks the question, "Who is a God like unto thee." He then continues with the special thought that had been before his mind, the particular respect in which Jehovah God excels all other gods, and it was this, that "He pardoneth iniquity and passeth by the transgression of the remnant of his heritage." Other gods as viewed in the minds of their followers wreaked vengeance without mercy, but the Lord of the heavens while pouring out His wrath upon sin and evil, yet in the midst of His wrath did remember mercy. The anger of the Lord was not maintained forever; He rejoiced in mercy and loving-kindness. His compassion would be stirred again in their behalf and then would He "cast all their sins into the depths of the sea." The promises made to their father would be fulfilled, promises made in days of old. "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

*"The God of Abrah'm praise,  
Who reigns enthroned above,  
Ancient of everlasting days,  
And God of love:  
Jehovah, great I AM,  
By earth and heaven confessed;  
I bow and bless the sacred name,  
Forever blest."*

#### HOMILETICAL SUGGESTIONS

One of the most outstanding texts of these chapters is verse 8, in chapter 8. "He hath showed thee, O man what is good; and what doth Jehovah require of thee, but to do justly,

and to love kindness, and to walk humbly with thy God?" Here we have depicted the great essentials of religion, first among these is right conduct, doing justly, the second, loving kindness or mercy. With this second division we may associate the beatitude, "Blessed are the merciful, for they shall obtain mercy." Finally in this triad of religious virtues we have humility joined with holy converse with the Divine Being. Another text fraught with meaning is found in verse 7 of the last chapter, "But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me." A theme for this might be, "Looking unto God in hours of darkness." Divisions might be made as follows: first, we are to look, second, to wait, and third, rest assured in the fact God will hear.

#### PRACTICAL THOUGHTS

##### *Humility and religion.*

"It is out of that sense of utter humility before God," says Hastings, "that real worship arises. 'To walk humbly with thy God'—to keep thy head bowed before Him, to be still in His presence. 'To walk humbly with thy God'—the sense that God is so great, and His requirements so immense, and His holiness so pure that we ourselves are as nothing in His sight. We need to enlarge considerably our view of God, our sense of His holiness, our sense of His requirements upon us, our sense of utter indebtedness, our belief in grace, that we may take up the only true attitude and walk humbly in His presence."

##### *The triumph of righteousness.*

Amid all the sin and iniquity which abounded in the land Micah could look away and see the day coming when out of the dregs of corruption there should come forth a people who would serve Jehovah their God. This takes the courage of faith, so Hastings observes, "It is remarkable that amid so much darkness and corruption Micah himself should have caught such a vision of the ultimate victory of the love of God as these words describe. All around him the contest seems to be unequal, and evil seems to be triumphant. But his own heart is passionately set upon righteousness, and hence he alone of all men in his day could discern the unchangeable God. It is always the case that 'He that will do his will shall know the doctrine'."

##### *Pardoning grace the supreme attribute of Deity.*

While there are many attributes that call forth wonder and reverence from the children of men

as they view the divine personality, yet nothing the more completely bows down the heart than that of forgiving grace. It is the marvel of the ages.

*"Great God of wonders! All Thy ways*

*Are worthy of Thyself Divine;  
But the bright glories of Thy grace  
Beyond Thine other wonders shine.  
Who is pardoning God like Thee,  
And who has grace, so rich and free?"*

## HOMILETICAL

### A NEW YEAR'S SERMON

By MELBA H. BROWN

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

A New Year has dawned. This year has come primarily for God's people. The New Year brings with it opportunities and possibilities, and the greatest are the spiritual possibilities and opportunities. The world expects great things materially in 1933 but how much more should we expect spiritually in 1933.

God, in allowing us to live to see this year dawn, has given us marvelous spiritual possibilities. There are great expanses of divine grace to explore where we have never gone and much where no man has gone. The material world has been fairly well explored from pole to pole but not so spiritually. There are great spiritual experiences to discover out in the realm of the supernatural where few venture and where there are many giants and adversaries. There are towering, unscaled heights to climb, beset of course with many dangers and hardships which are hard on the flesh. There are vast oceans of divine love that could be sailed by some hardy and daring mariner who is not afraid to launch out and lose sight of land. Most of us have anchored our souls in a haven of rest and the great ocean remains unexplored. Are we afraid of sea-sickness? Can we not trust the Pilot of Galilee? There are marvelous riches of grace to obtain. Men are amassing fortunes in the material world; why not some of us endeavor to qualify for living in Millionaire's Row in the New Jerusalem? We sing, "a tent or a cottage, why should I care, they are building a mansion for me over there," but I fear some of us will be sadly disappointed in our mansion, we are so easily satisfied down here in the spiritual realm that it will not take a very large mansion to house our little souls. Think of the unlimited possibilities of sainthood development. Many want to be great preachers, others great educators, others great leaders, but how many are

striving to become great saints? Sainthood is undoubtedly the highest possibility of man, for we will never be more than saints.

With these spiritual possibilities come also great spiritual opportunities. We are living in a great age. The year 1933 has advantages that no year has ever had. The marvelous inventions of recent years have given us many advantages over the people of former years. There is no use to bewail the fact that the devil is usurping them, for if we do not use these for advancing God's kingdom, who can blame the devil for using them for the advancement of his? Instead of using the modern conveniences for ease and luxury, how much better to use them to advance the work of the Lord. We have a great heritage. The pioneers of the holiness movement have hewn out a kingdom, and opened a great and effectual door unto us. This year brings to the Church of the Nazarene as great an opportunity for effectual evangelizing and constructive spiritual building as any people ever had on the face of this old earth. We have a great gospel to preach; a gospel for all people that will save them from all sin, and make them all perfect in Christ. We have a mighty God to stand by us, encourage us, back us, and see us through. We have a world to take for Christ. Men who fought with carnal weapons have conquered and sighed that there were no more to conquer, but this world has never been taken for Christ, yet the opportunity is before us. We have a kingdom to develop; the greatest kingdom that ever existed, a kingdom that shall have no end. We have also an omnipotent power house within reach of all, that can endue us with power to seize upon these golden opportunities and take them for Jesus.

Will we go forward? If so, we will have to meet some requirements. Things worth while are not obtained easily nor for a small price.

First we must have an intense desire to make progress. Jesus said, "Whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them." People go after the things they desire and unless we have a great-

er desire for spiritual things than we do for any thing else, then the possibilities and opportunities of 1933 will be lost to us. Many want spiritual attainment and blessings but they want ease, comfort, luxury, material things, and pleasure also and the desire for the spiritual is drowned by other desires. We need an all consuming desire for the things of God, that will so eclipse all other desires of life that they will fade out as do the stars when the sun arises.

But a desire alone will not bring spiritual victories. With that desire must also be an untiring determination to see the fulfillment of that desire. Multitudes have caught the vision of a great spiritual life but how few have followed the vision. When the sea becomes stormy it will take a set mind and soul to sail on. When many others turn back or anchor fast, fearing to venture farther, it will require a strong soul to sail on. But Columbus in spite of every handicap and obstacle sailed on, and why may not some daring soul, despite the hindrances, go a little farther and discover a great spiritual continent full of vast spiritual wealth to be enjoyed by the saints to come?

I say it will take an untiring determination. Mountain climbing is hard work and if we climb higher in the realms of grace than others are climbing then we must be willing to make greater sacrifices and toil harder. When others become sleepy and decide to put up for the night we must climb on, when others become exhausted and build a camp by the wayside still we must climb on, when others become weary and would discourage us of continuing farther we must toil on, and when even we ourselves become faint and short of breath, if we are to achieve and scale the unscaled heights we must climb on by sheer force of will power, knowing that we can, for Christ is ready to aid us and through Him we can do all things.

But even beyond a desire and a determination there is still a greater requirement for the soul that will make the best of the possibilities and opportunities that lie out before us. There must be an unlimited and whole-hearted consecration to God with such an utter and reckless abandonment to the whole will of God that all else is counted loss for the sake of the cross and the self life is so crucified that there can be no shrinking or drawing back, regardless of the cost. Spiritual achievement means the loss of many things but the gaining of far more valuable and eternal possessions. He that will climb highest must be unhampered. Many connections will need to be severed. Many misunderstandings must be endured. The path will be rough and stony, the day may be dark and stormy. At times the blast may pierce to the heart of the

soul. He that has been your friend and in whom you have had utmost confidence may fail you and turn against you, and if the self-crucifixion is not complete, beware. God finds few men that he can take up where he took Job for he finds few men that will go over the way Job went over. God takes few men to the mountains of transfiguration but He does not find many Moseses and Elijahs that can be prepared for taking there. As far as I know God has never taken but one man to the Isle of Patmos and from there over into the Lord's day but there were several heights ahead of Patmos that the most of us are very slow in climbing. But still God speaks to us, the spiritual children of Israel, that we go forward.

### NOTES, SUGGESTIONS AND SERMON OUTLINES

By W. G. SCHURMAN

EDITOR'S NOTE—It was but a few months before his death that Brother W. G. Schurman, beloved pastor of First Church of the Nazarene, Chicago, Ill., commenced to contribute to the Preacher's Magazine. The work appealed to him very much and he became immediately one of the favorite writers for this publication. But God called him up higher. A few weeks ago, at my request, Sister Schurman sent me a considerable amount of material which Brother Schurman left in his library. This material consists of an accumulation of notes, suggestions and outlines, such as the preacher ordinarily produces in the process of time. If the author could have done the selecting and editing himself, the value to our readers would have been much greater. But we have done the best we could, and from month to month during the coming year these selections from Brother Schurman's accumulations of material will appear. We were happily surprised to find he left so much in written form. No particular order is attempted—just read down the column and get whatever seems fitted to your purpose.

#### The Pentecostal Church

TEXT: Acts 2:4.

INTRODUCTORY: Filling brings unity, and unity is essential to the success of the Church. They were all filled—some may have had greater capacity than others, but they were all filled with the Holy Ghost. Imagine the disciples, picture them in your mind, Peter, Thomas, James, John, when God showed them their hearts.

They were filled with the Holy Ghost. Some characteristics of a Spirit-filled church.

1. It is a live church.
2. It is a joyful church.

(16)

3. It is a witnessing church. Advantage of definite testimony.

4. It is a punctual church (Acts 2:1); gets to meeting on time.

5. It is a plainly dressed church (Acts 2:44; 1 Tim. 2:9; 1 Peter 3:3).

6. It is a united church.

7. It is a money giving church (Acts 4:34, 35).

8. It is a praying church (Acts 2:42).

9. It is a soul-saving church (Acts 2:41).

10. It gets its converts sanctified (Acts 8:14-17).

#### The Judgment

TEXT: Romans 14:10; Rev. 20:12.

INTRODUCTION: A final judgment is demanded by the fact that there is not full justice now—the innocent suffer and the guilty go free. The text says all will be at the judgment: let us consider for whom this will have special significance:

1. Cruel Herod, craven Pilate, ambitious Alexander who drove his chariot through human gore reaching up to the hubs of the wheels, Caesar who destroyed 800 cities, Xerxes who took three bushels of rings from the ears of his slaughtered, and Napoleon who deluged Europe with tears.

2. Black slavers.

3. White slavers.

4. Liquor dealers.

5. Sabbath breakers.

6. Infidels.

7. Backsliders.

8. Hypocrites and pretenders.

9. I will be there—you will be there; what shall our plea be?

Finally, let us consider that Jesus will be the judge and that there can be no bribing of the court. There will be separations which will never end. "Prepare to meet thy God."

#### Theme: The Great Day (of Judgment)

1. A great Judge.

2. A great multitude assembled.

3. Great revelations will be made.

4. Great and complicated issues will be settled.

5. Great dooms and great rewards will be meted out.

#### Theme: Great Day of God's Wrath

1. Other great days have been: Creation, Incarnation, Crucifixion, Resurrection, Pentecost.

2. There have even been other days of wrath, as the day of Adam's expulsion from Eden, the day of the flood of waters in the time of Noah, the day of Sodom's destruction, and the day of Jerusalem's final fall.

3. But there is no day when God's wrath was

unmingled with mercy as it will be in the day of judgment.

#### There are Three Phases to Our Lives:

1. Our lives before the public.
2. Our home life.
3. Our secret (thought) life.

#### Theme: Spiritual Sleepiness

TEXT: Ephesians 5:14.

1. If you allow for yourself in the practice of known wickedness, you are asleep.

2. If you have never been in any degree affected with a sense of guilt and felt your dependence upon God, you are asleep.

3. Inactivity and stupidity under the warnings of God is an indication that you are asleep.

4. A man may be asleep and not know it. In fact if he knew it well, he would not be asleep.

5. Men usually bolt the door as a precaution against being awakened.

6. A man may do some things—as walking, talking, etc.—when he is asleep that appear as though he were awake.

7. Evils of being spiritually asleep:

(a) The enemy is awake and will take advantage of your being asleep. Latimer said, "The devil is the busiest bishop in the kingdom."

(b) Souls are being damned while you sleep.

8. What puts people to sleep?

(a) The chloroform of bad doctrine.

(b) The enchantment of worldliness.

9. Christ commands us to awaken, and urges us to "Cry aloud" in the endeavor to awaken.

10. When you awake, Christ commands you to "arise from the dead"—as one would rush from death as in a burning building.

11. But if you awake and flee from sin, Christ promises to give you light. (Illustration of Lot getting out of the city).

#### A Choice Bit from Philemon

##### Worry and Fret

##### Sermon Subjects from First John

Divine and Human Fellowship (1:3).

Fullness of Joy (1:4).

Walking in the Light (1:7).

The Fact of Sin and Sins (1:8).

A Complete Remedy for All Sin (1:9).

Experimental Religion (2:3).

A Blind Man (2:11).

Salvation and Worldliness (2:15, 16).

An Indestructible Life (2:17).

Who is a Liar? (2:22).

Who Has Eternal Life? What is it? (2:25).

Doing Righteousness (2:29).

—C. E. C.

(17)

## THE LAST DAYS

By ROY L. HOLLENBACK

That we are in the last days, there can be little doubt when we consider present world conditions in the light of the things which are predicted in the Bible to characterize the last day, viz.,

I. *It predicts that this age will close with a "time of trouble."* (Dan. 12:1) Called also "great tribulation" (Matt. 24:21, 22). In the reference to this great tribulation in Rev. 7:14, a more correct rendering is "Tribulation—the great one." This distinguishes it from other and lesser times of trouble.

(1) These days are said to be so terrible that except they were shortened "there should no flesh be saved." "But for the elect's sake those days shall be shortened."

(2) It will be the climax of the world's sin, as it works itself out to ultimate and final destruction.

II. *It predicts that a great factor of this tribulation will be the person of an "anti-christ"* (2 Thess. 2:3-10).

(1) He is called here:

—"Man of Sin"—or "lawless man."

His rise will be the culmination of a general breakdown of law and order.

—"Son of perdition"—possibly as literal an incarnation of the devil as Christ is of God (See v. 9).

—"Mystery of iniquity"—probably opposite to "mystery of godliness" in 1 Tim. 3:16. Christ is the mystery of godliness being God manifest in the flesh; and this man is perhaps as literal a manifestation of Satan.

—"That Wicked."

(2) He is said to now be hindered in his working by the presence of the Holy Spirit; but when He is taken away (in the removal of the saints), the "man of sin" will be revealed.

(3) The world, with its lawlessness and lack of sin-consciousness is now ready to swallow this man whole.

III. *It predicts religious conditions which "will deceive, if possible, the very elect"* (Matt. 24:24).

(1) A "falling away," or great apostasy.  
(2) "The love of many shall wax cold."  
(3) "Lovers of pleasures more than lovers of God."

(4) "Some shall depart from the faith"—and this departure is said to lead to an embracing of "seducing spirits and doctrines of devils."

(5) "Many false prophets shall arise" (See 1 Tim. 4:1; 2 Pet. 3:3).

(6) "Will not endure sound doctrine."

Every one of these conditions is more conspicuously present today than at any time in the past.

IV. *It calls upon all Christians to hail the coming of the King, and the dawning of a new day.*

(1) We are enjoined to "look up and lift up our heads."

(2) It promises that Christ shall come for those who "look for him."

(3) The fact we are in the "last days" ought to make us redouble our diligence; ought to make us "purify ourselves even as he is pure."

## TREASURE IN EARTHEN VESSELS

By W. W. GLENN

LESSON: 2 Cor. 4.

TEXT: 2 Cor. 4:7.

God delights in using the weak things of this world through which to demonstrate His power. Paul tells us that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence." In the text Paul informs us that God has chosen us—weak earthen vessels—through which to demonstrate His power, by entrusting us with a treasure.

## I. WHAT IS THIS TREASURE?

1. It is "Christ in you, the hope of glory" (v. 6, also Col. 1:26, 27). (Peter tells us angels desire to look into this marvelous salvation or mystery—1 Pet. 1:10-12).

2. It is the gospel of Christ. (v. 5; also Rom. 1:16; 1 Cor. 1:23, 24; Heb. 4:12.) Felix and king Belshazzar felt its power.

## II. THE WAY IN WHICH THIS POWER OF GOD IS MANIFESTED THROUGH EARTHEN VESSELS.

1. "We are troubled on every side, yet not distressed" (v. 8). Why not distressed? (Psa. 46:1, 2, 3; Psa. 34:6; Psa. 34:19).

2. "Perplexed, but not in despair" (v. 8). Problems of life too great for us; know not which way to turn why not in despair? (Isa. 30:21; John 14:26; James 1:5).

3. "Persecuted, but not forsaken" (v. 9; Matt. 28:20, last clause; also Rom. 15:3; Heb. 2:18).

4. "Cast down, but not destroyed" (v. 9; Psa. 42:11). We have an immutable hope (Heb. 6:17-19). (For illustration on this point might use

Job's case and also Paul when stoned and left for dead.)

5. "Always dying, yet living" (v. 10, 11).

That the life of Jesus might be manifested. Brings greatest glory to God to manifest His power in lifting broken humanity to a plane of holiness. (Illustration: Mary Magdalene).

## DISCOURAGEMENT

By DELLA M. SMITH

Josh. 7:6-11

## I. INTRODUCTION

1. A true picture of dejection.

2. Joshua, as man.

a. Career (years in limelight of history).

b. Character (devout, loyal, clean, spotless).

## II. DISCUSSION

1. Cause of discouragement.

a. Compare occasion (defeat of Israel) (7:1-5).

b. Real cause.

(1) Greatness of task assigned him.

(2) Visible signs of failure.

c. Compare those who care.

2. Character of discouragement.

a. Complete—thorough (v. 6).

b. Threefold.

(1) Personal (v. 7) "why?"

(2) Official (v. 8) responsible.

(3) Representative (v. 9). one with God.

c. "Never felt that way" ("How much, care?").

3. Cure.

a. Lies in finding cause (v. 10).

(1) Israel had sinned (looked to Joshua, (7:2; 3; 6:27).

(2) Covenant broken (v. 11).

b. So in every situation.

## III. CONCLUSION

Final—complete victory.

## DRIFTING

By ROY L. HOLLENBACK

TEXT: *Clouds that are carried with a tempest* (2 Pet. 2:17).

In this text waning spirituality is compared to the drifting clouds. No doubt every day we meet persons on the streets who were once anchored in God but are today adrift on a trackless sea. Notice:

## I. SOME THINGS CONCERNING ONE WHO IS ADRIFT.

1. One who drifts does not go at one bound, but gradually.

The backslider does not drop suddenly from virtue into deepest vice at one mo-

ment, nor in one day. There are possibly unseen heart losses first, and many weeks or months may elapse before these conditions are apparent, to others.

Like an apple, the surface may be unchanged for days or weeks after the worm of pain begins its deadly work at the heart.

2. To drift does not necessarily, nor usually, mean to go at will.

The one who drifts is not always aware of it. He may, like a man on the train, think that the other train is the one in motion and that he is standing still.

3. Drifting is often the result of environment. A gentle gale may cause the abandoned craft to drift.

4. Drifting is never possible until there has been broken anchorage. Watch out for the event where you break from your scruples.

## II. EVIDENCES OF DRIFTING

1. Growing dimness of vision.

If you are not as scrupulous as you once were; if you cannot see the outlines of evil as clearly as you once did; if the blessings of God look smaller to you; if the outlines of duty look more vague and indefinite; if there is decreasing thankfulness to God—friend, you are adrift.

2. Weakening attachment to the holy people. Feel ill-at-ease with them, and comfortable with the unspiritual. If you find yourself at outs with holiness people, and disposed to be critical of their methods and standards, remember it is yourself and not them at fault. *Sin makes its own separations.*

3. Inability to locate yourself. When your life becomes trackless and chartless; when you cannot place yourself in relation to God's will; when you are lost, and do not know which way to start for the shore—you are drifting.

CONCLUSION—Three advices: (1) Be awake to the perils of drifting—hell is its finality! (2) Keep moored in your faith and in your conscience. (3) Keep a living hope in the second coming of Christ, "which hope we have as an anchor of the soul."

If you have drifted, repent your way back to God. He alone can steer you back to shore.

Have just finished reading the September issue of the Preacher's Magazine, and I really think it one of the best we have had. The part devoted to Sunday school work was especially helpful. I am also getting a lot of help from John Wesley's doctrine of the Witness of the Spirit by Basil Miller.—Miss Lillian Vincent.

## THE PRAYER THAT GETS AN ANSWER

By DELLA M. SMITH

Matt. 15:21-28

- I. IMPORTANCE OF PRAYER (Isa. 45:22, 23)
  1. Prayer is to soul what breathing is to body.
  2. Some prayers cannot be answered.
    - a. Prayer of sinful heart (Psa. 66:18; Prov. 1:24, 28).
    - b. Prayer of selfish heart (Jas. 4:3).
    - c. Prayer prayed too late (Luke 16:23-31).
- II. CHARACTERISTICS OF REAL PRAYER
  1. Faith (entire prayer shot through) Heb. 11:6.
    - a. Led woman out to seek help (v. 21, 22)
    - b. Held her steady in shock of battle. Deep inwrought desire (Mark 11:24).
      - a. Became burden on soul.
      - b. Led her to acknowledge true situation (v. 22b).
  3. Importunity—Persistence.
    - a. Though ignored (v. 23a).
    - b. Though opposed (v. 23b).
    - c. Though denied (v. 24).
  4. Supplication (v. 25).
  5. Abandonment of self (compare Luke 22:42).
- III. REWARD
  1. Commendation of Master (compare Jer. 33:3b, v. 28).
  2. The desire of her heart (v. 28).
  3. First, last and only opportunity (21, 29).

## THE ACID TEST

By DELLA M. SMITH

Acts 9:6

- I. THE QUESTION
  1. Indicates an instantaneous change.
    - a. Saul's previous estimate of himself (Phil. 3:4-6)
    - b. The proud Pharisee in dust.
  2. This question soul's "acid" test (compare in metals).
  3. Its significance.
    - a. Saul was awakened (light had come).
    - b. He was alarmed (saw as Jesus saw).
    - c. He surrendered ("Lord . . . me . . . do?")
- II. THE ANSWER
  1. Jesus told Saul what to do.
  2. He will tell you.
    - a. If you are unconverted (what undo?)
      - (1) Repent (all it comprehends).
      - (2) Believe (Rom. 10:10, easy then).

(20)

- b. If you are unsanctified ("what do?")
  - (1) The secret of keeping "sonship" (1 Jno. 3:23).
  - (2) How maintained? (Heb. 6:1):
    - (a) By consecration (Rom. 12:1).
    - (b) By death to sin (Rom. 6:11; Eph. 4:22, 24).
    - (c) By faith (Heb. 11:6; 1 Thess. 4:3).
- c. If sanctified ("what have we to do?")
  - (1) Grow in grace (2 Pet. 1:4-10).
  - (2) Keep busy in His service (Eph. 2:10).

## DIVINE BENEFITS

By ROY L. HOLLENBACK

(Exposition of Psalm 103)

After the psalmist reins up his soul to praise God, calling upon "all that is within" to share in that lofty purpose (v. 1), He enumerates the divine benefits in verses 2-5. Let us notice:

### I. HIS DECLARATION OF THE DIVINE BENEFITS:

These are of two classes, viz., spiritual and temporal.

1. *Spiritual*:
  - a. Justification: "Who forgiveth all thine iniquities."
  - b. Entire sanctification: "Who healeth all thy diseases." Sin is a disease of the soul, and needs to be healed.
  - c. Redemption: "Redeemeth thy life"—from both the first and second deaths, in consequence of being saved and sanctified.
  - d. Glorification: "Crowneth thee with loving kindness and tender mercies."
2. *Temporal*:
  - a. Abundance of life's necessities: "Who satisfieth thy mouth with good things."
  - b. Health and long life: "So that thy youth is renewed like the eagle's."
  - c. At this point the psalmist illustrates God's gracious providence from the history of His dealings with Moses and the "children of Israel" (v. 7).

### II. HIS DECLARATION OF GOD'S CHARACTER

1. Because He is *merciful*: "He will not always chide," etc. (v. 9).
2. Because He is *gracious*: "He does not deal with us after our sins," etc. (v. 10).
3. Because He is *plenteous in mercy*: He can cover our sins though they are mountain high (v. 11).
4. Because He is like a *Father*: "The Lord pitieth them that fear him" (v. 13).
5. Because He is *infinite*: He can remove our sins from us "as far as the east is from the west" (v. 12).

6. Because He is a "*faithful Creator*:" "He knoweth our frame and rememberest that we are dust" (v. 14).
- III. WHO IS IT THAT MAY LAY CLAIM TO THESE BENEFITS?
1. Those who fear Him (v. 17).
  2. Those who keep His covenant (v. 18).
  3. Those who remember His commandments to do them (v. 18). This is synonymous with "do his pleasure" in v. 21.

## TEN CHARACTERISTICS OF GOD'S MAN

By FRED BOUSE

Psalm 1:1, 2, 3.

1. A blessed man. Verse 1. Blessed is the man.
2. A delighted man. Verse 2. His delight.
3. A law abiding man. Verse 2. Law of the Lord.
4. A devotional man. Verse 2. He meditates.
5. A planted man. Verse 3. A tree planted.
6. A growing man. Verse 3. Planted by rivers.
7. A fruitful man. Verse 3. His fruit.
8. An unwithered man. Verse 3. Leaf not withered.
9. A busy man. Verse 3. He doeth.
10. A prosperous man. Verse 3. Shall prosper.

### THEME—Three Christian Certainties.

*Text*—I. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

II. "We know that we are of God, and the whole world lieth in wickedness" (1 John 5:19).

III. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life" (1 John 5:20).

### THEME—Manifested Love.

*Text*—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

### Subjects and Texts

- A Perpetual Provision (Gen. 8:22).
- The Goodness of God (Psa. 145:9).
- Clothed with Humility (1 Pet. 5:5).
- A Safe Retreat (Psa. 32:7).
- The Wondrous Achievements of God. (Psalm 98:1).

- Faithful Work Rewarded (2 Chron. 15:7).
- Grace in Time of Need (Heb. 4:16).
- Sowing the Word (Mark 4:14).
- The Value of Clean Speech (Prov. 15:26).
- Give Heed to Actions (2 Chron. 19:6).

## WHAT DOES AMERICA NEED?

By MELBA H. BROWN

*Text*: I am rich and increased with goods, and have need of nothing (Rev. 3:17).

I BELIEVE we are living in one of the greatest periods of the world's history. The present generation has seen the greatest advancements in the arts of civilization that any generation has ever been privileged to witness. Men have been enabled to not only navigate the sea but the depths of the sea with ease and comfort, to travel the earth at a speed of over two hundred miles an hour, to navigate the air not with mere kites but gigantic well controlled machines carrying great loads of freight as well as passengers.

It is marvelous! The radio has brought the voices from the ends of the earth to the fireside of every home. The telephone makes the nation as a neighborhood until one may sit in his office or home and converse with friends or associates for miles, yea, hundreds of miles in every direction. The electrical inventions make the night shine almost as the day. What an improvement electric lights are. The modern household has electrical heating, refrigeration, washing, ironing, sewing, cooking and I suppose soon will have mastication and digestion.

Poverty is seldom. People are comfortable in the main. The most of the people of America have a house to protect them from the elements, clothing sufficient for their health's sake and many of them some besides for vanity's sake, food sufficient for the maintenance of life and then some. Illiteracy is decreasing rapidly. Men are learned. Schools are far superior to those of even a generation ago.

Means of transportation are available to all. Few walk. The railway trains are crowded, the steamers busy, the highways congested, many are running to and fro.

We have a great commercial organization until you can buy in your own town anything produced anywhere in the world. A great banking system enabling you to carry on a large business with the handling of but little money, a postal

(21)

system that rushes mail around the world in a few days delivering it to your door for a few cents, and all kinds of small modern inventions for our ease and comfort.

Well what lack we yet? What do we need? The modern world doesn't realize it has a need. Living in the Laodicean age it says we have riches and are increased with goods, and have need of nothing, but how untrue. The fearful calamity we have fallen into is satisfaction with materialism. We need God. We need a mighty revival of old-time conviction for sin. A heaven-sent revival. Not just a local affair but a mighty outpouring of Mount Sinai, awe-striking conviction that will take the strut from the proud, the self-satisfaction from the rich, and the stiffneckedness from the unbeliever. A sin-slaying, devil-driving, awe-producing, hell-robbing revival. Oh, if God would rend the heavens and come down until the mountains would flow down at his presence.

No human power can cope with the power of sin. Sin sent Adam and Eve skulking from Eden like whipped culprits. Sin stained the ground with blood for the first time. Sin sent the murderer fleeing as a fugitive marked with the curse of God. Sin drowned all the race but eight souls. Sin corrupted the new race until God had to separate a family and make of them a peculiar, marked, separate people. Sin landed this family in bondage. Sin sent their first king to a suicide's grave. Sin scattered them over the earth as a suffering, despised people. Sin crucified the Lamb of God, and still sin sweeps on mightier than ever, engulfing the millions in its destruction. No one but God can cope with sin. We are in the clutches of the monster from the pit.

Autos rush to our bank doors carrying masked men who shoot down innocent employes and escape with the earnings of the people. Racketeers in gangs are waylaying our citizens. Police forces seem helpless or paralyzed. Men who assist in law enforcement are slugged on their own doorsteps in broad daylight. Women are murdered in cold blood for a little money. Children are kidnapped for ransom and cruelly killed, their mangled bodies returned with compliments. Mere boys startle the public with heart-sickening crimes. The multitude follows dame fashion who leads them where lust pastures. They become drunk on pleasure and mounted on four wheels take the brakes off and let her drive. The pressure gets heavy naturally and men and women break. The trusted become thieves and the sup-

(22)

posedly righteous fall into gross iniquity. What is the matter with us? Has the human race gone mad? We have forgotten God and the nation that forgets God shall be turned into hell. Unless we have a revival that will bring back a remembrance of God this nation, the greatest nation that ever graced this planet, will be turned into a hell. What do we need? We need a revival, a visitation of the Almighty. No human cyclone, blizzard, or tornado, or group of sons of thunder will stay the awful avalanche that is crowding the millions into the jaws of death and hell. It will take the triune God.

But God still lives. He has not yet turned the world over to the tender mercies of the devil. As long as the saints are left on earth to intercede there is hope. A revival is possible as long as there are here those to pray. Moses prayed and God stepped in. Elijah prayed and God came down. A revival is still possible but the days are getting fewer, for the last times are on us. The fig tree is budding, the signs are multiplying, heaven's armies must be marshaling, the trumpet will soon sound and what we do we must do quickly. We must soon go higher but what can we do now?

PRAY! PRAY! PRAY! Pray for a hell defeating revival of heaven's power, a devil defeating revival of God's power, a sin killing revival of holiness, an atheist converting revival of faith in the God of our fathers.

DENVER, COLO.

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD  
The Death of the Righteous

The record of (Whitefield's) last hours at Newburyport is thrilling beyond words to tell. He is preaching his last sermon. His subject is "Faith and Works." With far carrying tones he cries, "Works, works, a man get to heaven by works! I would as soon think of climbing to the moon on a rope of sand!" But his voice begins to fail, "I go," he said, "to my everlasting rest. My sun has risen, shone, and is setting. Nay, it is about to rise and shine forever. I have not lived in vain, and though I could live to preach Christ a thousand years, I die to be with Him, which to me is far better." He was to preach that night, but he felt he could not. He took his candle to go up to bed, but midway on the outside stairs he paused with his candle in his hand. Answering the importunity of the people, he spoke

with the passion of his blessed Lord until the candle burned down to its socket and went out. Would that a picture of that scene at Newburyport might hang in every preacher's study in America! He went up to his room and to an agonizing night, then

*"Just as the sun in all his state  
Illumined the eastern skies  
He passed through glory's morning gate  
And walked in Paradise."*

Whitefield was no organizer like Wesley. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord," and America owes him a debt which it does not fully appreciate and which it can never repay."—DR. C. L. GOOD-ELL.

### Stewardship

Some years ago the following item appeared in a New England daily paper:

Biddleford, Me.—A unique will, bequeathing a large fortune to Jesus Christ for the founding of a rest home for Pilgrims, was unearthed among old documents this afternoon at the October session of the York County Probate Court. The will, filed in 1846 by Samuel Junkins, a wealthy resident of York, is as follows:

"I freely leave my entire estate to the Lord Jesus Christ, although it was all His before, with a wish that it might be kept for a place to entertain and rest Pilgrims of all denominations who are traveling to Mount Zion, having made their escape from Egypt land with a kingdom within them."

### A Twice-Born Minister

Boreham remarks on the transformation which took place in the life of Thomas Chalmers. He was the brilliant pastor of a little church in Kilmany, a marvelous preacher when he was only twenty-three. He was a good pastor and won their unstinted admiration and love. But they could not understand why when they came to the kirk on the Sabbath day he fulminated at that little company against the heinous wickedness of theft, of murder, and of adultery. After they had spent a hard week's work in field and stable, why should they be berated by their minister as if they had spent the week in open shame? "This," says Chalmers' biographer, "continued from 1803 to 1811, but then something happened. Chalmers ceased to thunder against the grosser crimes and against the iniquities of Napoleon, but every day he had something fresh to say about the love of

God, about the cross of Christ, and about the way of salvation." "He would bend over the pulpit and press us to take the gift," says one of his hearers, "as if he had it that moment in his hand and would not be satisfied until every one of us had got possession of it. And then when the sermon was over and he rose to pronounce the benediction, he would break out afresh with some new entreaty, unwilling to let us go until he had made one more effort to persuade us to accept it."

He says that in 1811 he was converted. When he was called away to a great city parish this was what he said to his humble parishioners: "For the first eight years of my twelve with you, I thundered away against crimes of every sort, but the interesting fact is that during the whole of that period I never once heard of any reformation being wrought among you. It was not until the free offer of forgiveness through the blood of Christ was urged upon you that I ever heard of those subordinate reformations which I made the ultimate object of my earlier ministry. You have taught me that to preach Jesus Christ is the only effective way of preaching morality, and the lesson I have learned in your humble cottages, I shall carry into a wide field."—DR. GOODSELL.

### Under Father's Wings

Some years ago a missionary conference was in progress in the Panama Canal Zone, presided over by Dr. John R. Mott. On one day of the conference Miss Annie Coope, known as the "Sky Pilot of the San Blas Indians," was allowed half an hour in which to present her work. She did it in her own inimitable way. At the close of her remarks Dr. Mott asked the privilege of questioning her regarding her work. He inquired, "Do I understand that you have carried on your work through faith in God alone, without any regular support from any mission board in the home land?" Miss Coope replied that such was the case. Then Dr. Mott questioned further: "If you had it to do over again, would you not prefer to be under some board?" Miss Coope replied, "Mercy, no, Dr. Mott, a board would be much too heavy. I prefer to be under Father's wings!"

### A Legacy of Hatred

One can scarcely believe the uttermost depths to which sin in its varied forms can sink the human heart. An example is to be found in a will drawn in 1866 while the bitter feeling begotten by the Civil War was still at its height, and pre-

(23)



served in the old Hahover Court House in Virginia. Here it is:

"I have made several wills before, when I had considerable property to give my wife and children, but since the Yankees have stolen all my negroes and robbed me of a great deal of my other personal property, pillaging my house, breaking open all the doors, and stealing all the clothing they wanted, I have very little left to will. They stole a gold watch from me worth about three hundred dollars, which was a bridal present from me to my wife, when we were married half a century ago. They threatened to shoot me if I did not deliver the watch to them, and burn down my dwelling house, presenting their pistols at me frequently, and I, an old man of seventy-six that was too old and feeble to defend myself.

"I now therefore make this my last will and testament, in the manner and form following, viz.:

"First, I give and bequeath to my children and grandchildren, and their descendants throughout all generations, the bitter hatred and everlasting malignity of my heart and soul against the Yankees, including all the people north of Mason's and Dixon's line: and I do hereby exhort and entreat my children and grandchildren, if they have any love or veneration for me, to instill in the hearts of their children and grandchildren, and all their future descendants, from their childhood, this bitter hatred and those malignant feelings, against the aforesaid people and their descendants throughout all future time and generations."

#### Physicians Also Die

I was impressed once again, upon a recent visit to an old graveyard in West Lynn, Massachusetts, with the truth that "It is appointed unto men once to die." There on an old slate marker over the grave of a physician who had ministered to the colony in the early days of the eighteenth century was this epitaph:

"Here lyes Buried ye Body  
of Doctr. John Henry  
Burchsted, a Silesian,  
who Decd. Septbr. XX, Anno Christi  
MDCCXXI, Aetatis Suae LXIII.  
Silesia to New England sent this Man  
To do their all that any Healer Can,  
But he who Conquered all Diseases must  
Find One which throws him down into the Dust.  
A Chymist near to an Adeptist Come,

Leaves here thrown by his Caput Mortuum.  
Reader, PHYSICIANS dy as others do;  
Prepare, for thou to this art hasting, too."

#### There Is a Spot to Me More Dear

"On my last visit to the church in New Haven," writes Dr. C. L. Goodell, "I took some of the denominational Secretaries of Evangelism with me, and we went to the Registrar's office at Yale after office hours and asked permission to enter that little, low-studded room in Connecticut Hall. To me it is a holy place, and I wanted my brethren to share the inspiration of it. Opposite the door as you enter, there is a little, low fireplace; a small frame hangs over it, within which this message is printed—'Horace Bushnell of the class of 1827 occupied this room in 1823-27.' That would seem to be a matter of little historical interest and I have no doubt that hundreds of students and scores of professors have passed it by with a careless glance, but I knew what Horace Bushnell himself had said concerning that very room. These are his words: 'There is a little room in one of the dormitories of Yale and what happened there I hope the Recording Angel may never allow to be blotted out.' It was there that the divine Christ rested upon the great man's soul. It was there in his youth at that low fireplace that he made the great surrender. It was from under the lintel of that low door that he went out into the world to carry a gospel, the blessedness of which has not faded and never will fade from the hearts of men."

Before prohibition was voted the Salvation Army would often collect as many as 1,200 drunken men and women in one night on the Bowery in New York who were too drunk to care for themselves. Now, according to testimony of Commander Evangeline Booth as reported in the Christian Herald, the average is not more than seven a night.

I am writing a few lines to express my appreciation of the Preacher's Magazine. I have every copy that has been published, and am very glad I have had them bound because in this way they are preserved—I think a good index in the December number each year would improve the volume and enable the preacher to find certain material more readily.—Lura Horton Ingler.

## PRACTICAL

### THE NEW PASTOR

By W. B. WALKER

THE REV. PARSONS was nearing the peak of his ministry in Frog Hollow. Multiplied hundreds of people had sought the Lord at his altar and scores of people had united with the church. The Sunday services had passed into history with their responsibilities. The old pastor had preached in the morning on the subject of "Heavenly Power," using for a text, Acts 1:8, "But ye shall receive power, after the Holy Ghost is come upon you." In the evening he preached on the subject, "How May I Know that I am a Christian?" using for his text, John 9:25, "One thing I know, that, whereas I was blind, now I see." The Spirit of the Lord graciously rested upon the speaker, and the saints were greatly built up in the faith.

On Monday morning Rev. Parsons was reviewing the results of the past Sabbath. A Western Union delivery boy delivers a message at the parsonage in Frog Hollow. It is a call to another church in a distant city. The members of the parsonage in Frog Hollow are all astir. The matter is taken to the Lord in prayer. And after hours of waiting before the Lord the invitation is accepted as the will of God. On the next Sunday morning the pastor presents his resignation to his flock. Amid tears the congregation accepts the document as the voice of the Lord.

The second Sunday from this date Rev. Parsons preaches his last message on Paul's remarkable passage to the Corinthian church, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." The service was more like a funeral than anything else. For thirty minutes the people streamed down the aisles of the church shaking hands with the retiring pastor and his family. On Monday morning they were to start on their trip to the Jacksonville church. Several members of the church were at the parsonage early the next morning. They desired to look into the faces of those who had been such a blessing to them.

After telling this devoted group good-bye once more the pastor and his family are on their way. The trip was long and tiresome, but it was a wonderful trip because of the new scenery. At the close of two days' travel the minister and his family arrived in Jacksonville. The parsonage was all in readiness. It had been decorated with new paper and the floors and woodwork had been treated to a new coat of varnish and paint. The furniture and rugs were also nicely arranged, and everything was in readiness for the new preacher. This had been made possible by the sacrifice of the good women of the church.

On Sunday morning the new pastor and his family arrived at the church late—on purpose. Everybody in Jacksonville was interested in the coming of Rev. Parsons. His picture had already appeared in the Jacksonville Daily. There was a large congregation for the first service. The minister preached a brief sermon on the subject of "Achieving Faith." However, the people were more interested in his mannerisms and personal appearance than his message. In the period of one hour the service was over and the minister and his family were back in the parsonage.

As the weeks glide by the problems of the church rise up like a mountain. After the first service of the Missionary Society Mrs. Parsons informed the sisters that the society had not been run right. She told them that such plans would not make for success. However, such plans had made it possible to furnish the parsonage with new furniture and to occasionally bring up the deficit in the pastor's salary; and to pay quite a sum each month on the General Budget. Instead of accepting the new plans with enthusiasm the members of the society felt that their old leader had been snubbed and unappreciated. The special singers of the church were no longer used, as the new pastor's wife did most of the singing. The new pastor and his wife took full charge of the choir and the special singing. Mrs. Parsons was very free to express herself in matters pertaining to the church. Of course she was young and inexperienced in the parsonage, but did an excellent work in Frog Hollow—their first charge.

Her experience had not been enough to teach her that her biggest job was to create an atmosphere in the parsonage that was conducive to success. She had not learned by years of experience that her great task was to be a leader that seldom leads.

Rev. Parsons is well educated and is in full possession of a wonderful work of grace. He was a young man and full of promise. The Lord had signally blest his labors in the Frog Hollow church. But in the Jacksonville congregation he had discovered a difficult situation. He easily detected that the people were tremendously attached to their former pastor. He often heard expressions from his people that disgusted him and made him feel uncomfortable. It was not long until the small group of people who disliked Rev. Noble gathered about the new pastor for comfort and encouragement. The new pastor was informed that the old pastor did not treat them right. Unconsciously Rev. Parsons sides in with this group who had not been to church for weeks before the former pastor left. The new pastor could hardly prepare his Sunday messages because these people gathered so frequently at the parsonage. More and more this crowd was given recognition in the services of the church. The members of the church board very kindly informed the new pastor relative to receiving this crowd with open arms. For this group had given Rev. Noble no little trouble while in the church.

The new pastor begins to change things in general. Perhaps many of the old plans did need changing. But he was slow to receive money that was contributed by unconverted people of

#### THE SINGING HEART

The singing heart is never bound,  
Where'er its habitat is found;  
Be midnight dark, or morning gray,  
It cheerfully pursues its way;  
And those it meets upon the road  
Go forward with a lighter load.

The singing heart is full of peace;  
From worry it has known release;  
Though faithful to its honest cares,  
Not one in foolishness it bears;  
It sheds an atmosphere abroad  
Of strength, and calm, and faith in  
God.—Eva Garland in Young  
People.

(26)

the community. He changed the method of running the Young People's Society. For a time he ceased to use the Young People's Journal, and prepared all the programs himself. He also refused to let some young people sing in the services because they did not belong to the church. He refused to have any social gatherings for the young people. Some of the leading members of the Jacksonville congregation had discovered that their pastor had almost destroyed the individuality of the church. The members were no longer feeling that sense of responsibility. They were in bondage to the pastor—they feared his criticism and rebukes. He appeared cold-hearted and unapproachable. He seemed to be without sympathy for people. The members unwisely compared him to Rev. Noble, their former pastor. The new minister seemed to know nothing about making friends with the public. The crowds began to drift away, and the finances ran lower than ever before.

The members began to wonder if the doors would be kept open. The Jacksonville pastor refused to boost the Sunday school attendance for fear of becoming a "nose counter," or becoming worldly. The Sunday school officers lost interest and as a natural sequence the attendance dropped below par. The pastor just let things take their own course. He stood firmly against having any contests to build up the attendance on special occasions.

The Jacksonville congregation had become badly discouraged over the conditions of the church. Different members began to write their former pastor—Rev. Noble, the warmhearted. However, he was a man of judgment and sense and refused to keep up a prolonged correspondence with his former friends. He was wise enough to stay out of the Jacksonville difficulties. This congregation began to feel that the foundation of years was being torn away by the new pastor. His ideas and plans were so different from what had been used for years. Rev. Parsons did not seem to realize that his people were in Jacksonville before he arrived, and doubtless would remain many years after he was gone. Nearly one year had passed since he took charge of this church. And the discouragements have increased rather than diminished. The recall meeting had been announced for Monday evening two weeks hence. And on that appointed evening a full representation of the membership was present. The new pastor was recalled for his second year with only six votes to the good. Had he received seven more votes against him he would have been de-

feated. The Sunday school superintendent and the president of the Young People's Society became discouraged over the progress of the church that they were ready to resign. The young people's work had about ceased to function.

But in spite of the many discouragements of the past year, Rev. Parsons faced the new year with a determination to have a revival at any cost. But one revival effort after another was conducted without results. In about six months of the new year it began to dawn upon the pastor that he was not succeeding. He seemed to feel that he was a misfit. He had worked hard and had prayed by the hours. He was quite discouraged with himself. He wondered who was to blame. He began to criticize his predecessor and his plans. He blamed him for having wedded the people to himself. He did not take the attitude of one great pastor who said, "I do not blame people for loving their former pastor. I like to pastor a people who were devoted to my predecessor. For if I am not able to win a place in their hearts like he did I have no right for a place." The Jacksonville pastor received great comfort in reviewing the successful years that were spent in the Frog Hollow pastorate. Simply because a young preacher puts over a good program in his first pastorate is no sure evidence that he will succeed in the next place.

No person would call this Jacksonville pastor a failure in the ministry because he did not put across a successful program in his new field. Doubtless his people were partly to blame for his failure. He was very likely the wrong man in disposition and temperament to follow Rev. Noble. The Jacksonville congregation were very devoted to their former pastor. But Rev. Parsons was too much like the North Pole—cold and heartless. He did not understand how to weep with those that weep, and rejoice with those that rejoice. He was too much like an unapproachable mountain. He was too slow to take advice from his leading people. He was a bit too anxious and careless in overriding the actions and decisions of the former pastor and the District Superintendent. His preaching was too mechanical and metallic—without feeling. Yes, he was too free in changing old plans of the Jacksonville congregation. He tried to change the old plans before he sold himself to his people. He failed to see that if a man who was elected to a new position of some great company should begin immediately to change old standing plans that he

would be considered very foolish. Rev. Parsons was too quick to show a critical spirit toward his predecessor, Rev. Noble. He should have been a Noble booster to the Jacksonville crowd.

But it is now close to the end of the year. Our friend has been in this city for two years. He knows very well it will never do to have his name voted on for the third year. Brother Parsons loved the cause of Christ too well to stay and divide the flock. He decided that he had rather suffer himself than divide his congregation. He was sure that it was better to move on than to hang around and divide his crowd so that the next pastor could do nothing. Even though this good man had severely criticized his predecessor in his own heart and blamed the people for his seemingly unsuccessful stay among them, yet he was ready to move on to another field. He had learned his lessons at a tremendous cost—but he learned them. His diploma was of black and blue. But in the face of these facts he preached well on the last Sunday night of his stay in Jacksonville. His message was filled with unction and tenderness. The people were blessed. Rev. Parsons moved on to another field of equal importance with Jacksonville. And by so leaving this city he left a condition behind that was conducive for his successor to carry on the good work. Blessed is the preacher who can so leave a congregation of people.

ASHLAND, KENTUCKY

#### NAZARENE LEADERSHIP

By MELZA H. BROWN

SOMEONE has said that a leader is someone who is going some whither and knows the whither. In this sense a leader would be a guide. No doubt in this day of doubt, spiritual fog, and religious bewilderment we need some leaders who can guide the people through the wilderness of error into the promise land of truth.

A leader however must be more than a guide. He must be a seer. He must be able to see what others do not see—see things before others see them, and see the future needs of the people. But he must also plan for the meeting of those needs when they arrive. Joseph was such a leader. He could see famine coming seven years ahead, and he could also see means and ways of providing for that famine, so that when it arrived the granaries and corn-bins were full.

Then a leader must also be a teacher who can direct the thinking and guide the thought life of

(27)

the people. Such were the prophets of old who taught law, judgment, righteousness and truth.

But above all these characteristics a religious leader must be a general. He must be an organizer who can work with men and get men to work with him; who knows how to work out plans for men and then get men to work out his plans.

Perhaps someone might wonder where we would find anyone with all these characteristics of leadership. We have a wonderful example in the Old Testament of just such a leader and if God could make such a leader then, surely He can make such in this dispensation.

Moses was just such a leader. Moses was a guide. He had been sent to the school of wilderness life for forty years that he might know the wilderness and be prepared for guiding the people of God to the land of Canaan. Moses was also a seer. He could see what others did not see. Israel could see the Red Sea, the mountains on either side, and Pharaoh's army; but Moses could see a way through the sea. Israel could see a barren desert with starvation and death; but Moses could see a never-ending supply of bread from heaven. Israel could see a dry and thirsty land with nothing but a place to be buried but Moses could see a Rock in a weary land from which came a gushing, sparkling river of life. Then Moses was a teacher. He taught the law of God from which the laws of all civilized nations have been taken. He taught righteousness, judgment and truth. But above all Moses was an organizer and a general. He took a mob of people and made a nation of it. He took slaves and made statesmen and generals. Moses so organized that crowd of Israelites that they were able to carry on without him. And after he had gone on to his reward, they entered Canaan and, after conquering the land, set up a kingdom that has never been surpassed on earth in organization. They became so bound together that they maintain their identity as a people even until today.

Where will the church get this leadership? There was a time when we used the leaders who came to us from other churches or who were forced out of other churches because of their stand for the doctrine of holiness. But that day has passed, and the Church of the Nazarene having become fairly well organized and possessed of a denominational spirit, it has become more and more difficult for leaders who come to us from other denominations to find their place in our army and catch step, and succeed as leaders.

Then the church has become large enough and is growing rapidly enough that we can expect but a comparatively small percentage of the needed leadership to even desire to come to us, if they did find it possible to make the adaptation necessary for success among our people. Where then will we secure our leaders? There is but one answer. We must train them from our own ranks. This was Jesus' method. Jesus did not take the leaders of the Jewish church and bring them over into His kingdom to lead the Church of the Holy Spirit dispensation. He took men from the common walks of life and then spent three years of His time training them for leadership that when He was gone the work might continue. As a church we have realized this essential, and have established our Nazarene colleges where we train our ministry for the pastorate, evangelistic work and foreign missionary field. Our schools are an absolutely necessity to our denominational life. We must have Nazarene preachers who are Nazarene in heart, life and thought. Men who believe the doctrines of the church and who are in complete harmony with the church both in faith and practice.

But while this is true of us as a denomination we have often failed to see the necessity of a trained local leadership. We must, if we succeed in our local churches, have a Nazarene leadership who are Nazarenes in faith and doctrine, just as much so as in the case of our general leaders. I do not mean by this local leadership, the pastor of the church, for if a church amounts to very much it must have a much larger leadership than just the pastor. We must have a trained leadership for our Sunday school, Young People's Society, Woman's Missionary Society and entire church program. Where will we secure these? We cannot send our people all to the colleges for this training, so we must do what we can to bring the school to them, in order that they may be trained for the work falling upon them while at the task. The Leadership Training School in Religious Leadership is for this very purpose and should be brought into every church. The community school will not meet our needs. We must have our own schools with our own teachers and our own text books where our leaders are prepared for leading our people to victory and success. The church has a well outlined course of study for this training. And while perhaps not as complete as we will need in the days to come, it will benefit every local leader who takes it and makes use of the possibilities of this training.

## THE MINISTER AND HIS VOCATION

By H. B. MACRORY

The minister of the gospel, in his vocation, enjoys the greatest calling of life. However important other occupations may be, there is none to compare with that of the Christian ministry.

It is said that when William Carey was laboring in India, and his son Felix had accepted the office of ambassador to the king of Burmah, Dr. Carey said, "Felix has driveled into an ambassador." The son in forsaking his vocation as a minister of the gospel for an earthly ambassadorship had broken the heart of his illustrious father.

One of the tragedies of the ministry today is the multiplicity of its interests and activities. Our modern methods of conducting the work of the church many times burden the minister with responsibilities that rob him of his greatest possibilities as the messenger of God.

A similar condition obtained for a time in the days of the early church. Finally, however, the twelve called the multitude of the disciples unto them, and said, "It is not reason that we should leave the work of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." What was the result of the plan of the apostles? "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

The successful minister is a man with a message delivered to him in answer to prayer. A message freighted with the unction and power of the Holy Ghost. Yes—a message that will inspire both the messenger and the people to whom he is sent. Such was the message that gripped the heart of the apostle Paul when in his letter to the church at Corinth he said, "Woe is unto me, if I preach not the gospel."

What a challenge the minister has in his vocation! A challenge to preach the gospel with a passionate earnestness. Many duties may crowd in upon him. He may be needed as an administrator, an organizer, a financier, a leader in the social activities of the church, and as a pastor to be ready at all times to minister to the sick and call upon the people, yet the one thing outstanding for him, as the prophet of God, is to

appear before the people with a heart aflame with the message of Jesus Christ.

We have come to the close of another year. Merchants and business men are taking an inventory to determine their profit and loss for the past twelve months. Would it not be a profitable exercise for the minister of the gospel to follow? What has been the measure of our success or failure the past year? Have we made a careful study of the record? If so then let us make the failures we may have had in the past but stepping stones to success for the future.

## THE LAND OF PALESTINE

By MOSES HAGOPIAN

Thousands of Jews are waiting to emigrate to Palestine as soon as the necessary capital is forthcoming. But so far, in spite of lavish generosity of thousands of Zionists, the development of the country is being hampered by lack of money.

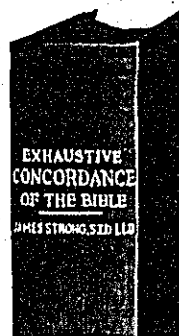
If one examines Jewish expenditure in Palestine, he will find that most of all is spent on agriculture, which is the only way of making a country really belong to the people who occupy it. The second largest sum goes to education. The third largest sum has been spent on health. This also is essential in a country where sanitation and hygiene have never before been thought of; and to which are now coming large numbers of immigrants from the poorest parts of Europe.

It is an accepted fact that if a Jew is known to be having dealings with a Christian mission, he not only loses any chance he might have had of employment by his own people, but he almost invariably has to leave his home.

There are thousands of Jews in Palestine today who have no homes here, and have come from other countries to find a home in Palestine.

It is not too much to say that Jews generally are on the move, not only physically and nationally, but intellectually and spiritually, to find the satisfaction of a need that they feel. This is a fact, not only amongst the poor and unemployed, the hungry and the uneducated, but also amongst the educated and the refined, the workers and leaders of society, who have no lack of money. The fact is apparent, that they feel a need of soul which Judaism is not able to satisfy.

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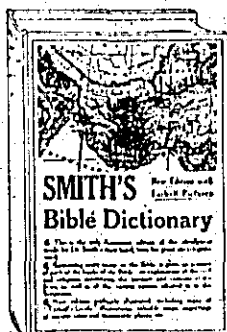


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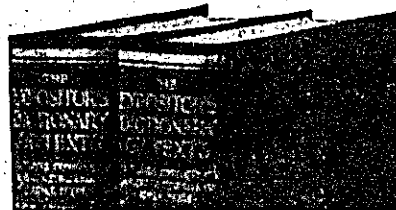
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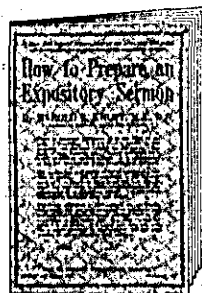
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