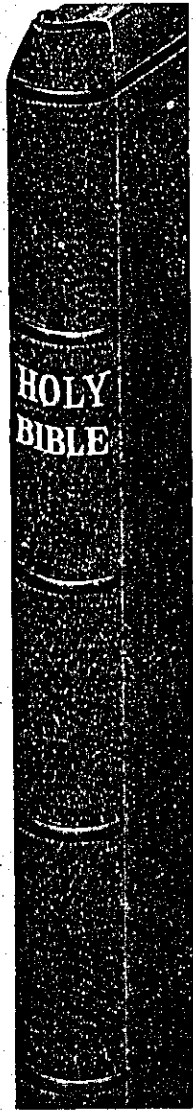


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B. C. 570.
a ch. 3, 4; 6, 23.
2 Chald. It was seen by before me. b ch. 3, 26.

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—The— Preacher's Magazine

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THE HOMILETICAL INSTINCT

THE EDITOR

IT IS one thing to read or even study a book on sermon making; quite another thing to develop and maintain an instinct for arranging sermon material quickly and properly. It is practically impossible for any textbook to propose sermon plans that are well adapted to all. There is an individuality in sermonizing just as in any work of art. But there is no plan or method that includes all that is best. Therefore it is the preacher's task to keep alive and growing. A preacher who has gone along for a number of years in the practice of preaching cannot make over himself or his methods abruptly without jeopardy and loss. But anyone can "improve his style" to good advantage.

There is, of course, room in this field for many suggestions, but too many suggestions serve to weaken the principal one. So I am going to suggest that the reading of carefully selected sermons and the perusal of sermon outlines are both useful as means of keeping the homiletical instinct alive. There may be books that the preacher should read, "pencil and note book in hand." But in reading sermons, I think he should read more for the indirect and unconscious effect. Of course listening to preaching serves the same purpose; but as a rule preachers do not get to hear much preaching, and they must make up for this loss by reading sermons. I emphasize reading sermons, because I am emphasizing the encouragement of the homiletical instinct, and I think this cannot be done by the mere reading of books arranged on the literary plan.

A friend insists that the preacher should write one full sermon a week, whether he ever preaches it or not, and I think he is correct. And I would insist that the preacher's sermon reading should be up at least to the standard of his sermon making. As for myself, I put no limits. I read all the sermons that fall into my hands. I read them for the truth they contain, but I read them also for their form. I make no effort to especially remember the outline followed, but I think my reading has an influence when I come to prepare on the same lines of truth.

Now and then a subscriber to THE PREACHER'S MAGAZINE complains that he does not get much benefit from the sermon outlines which we publish. But I think often this complaint arises from a misapprehension regarding the help which he should get. He probably thinks he should find outlines which he can adopt bodily. Whereas, it is enough, and perhaps even better, that he should get a suggestion now and then that serves either by example or by contrast to suggest a way for him. I have been preaching for more than thirty years, and yet I got suggestions for two sermons from one outline which recently appeared in THE PREACHER'S MAGAZINE. I owe the author principally for his suggestion of the topics, but I owe him much for that.

Perhaps we have all observed instances in which the preacher seems to have an abundance of material, but no aptness for arrangement. If he has a highly developed "mechanical" style it is almost worse than if he were wanting in any appearance of order. In the old "elocution" days it was said that elocution is of no use until its user becomes unconscious that he is using it. It is almost like that about homiletics. The mere ability to construct a correct outline is not enough. The preacher must come to the place where his method is natural as well as correct. He must come to where he makes the correct arrangement without being too aware that he is doing so. And to bring one to this place and to keep him there I know of nothing that makes better contribution than the continual reading of sermons and the perusal of sermon outlines.

DOCTRINAL

CHRISTIAN BELIEF IN THE LIGHT OF TODAY

BASIL MILLER

CHAPTER ONE

Modern Problems and the Ancient Faith

THE Bible is undogmatic. It is presented wholly as a revelation as to the conduct of man's life. It brings for him a way by which he can live religiously, and not think dogmatically. It is a life made new through the power of Christ working within the soul, and not a philosophy. It does not particularly give the reason, as rather the motive. The facts presented, while being rational and able to be tested by reason, are not the systematization which you will find in the weighty tomes of the theorists with which the centuries have bristled.

They have been forged in the flames of mentalities which have been purged by contact with Jesus as the Savior, and not the Teacher-philosopher. Even for Paul whose sweeps of reasoning concerning this way of life have been unsurpassed by the dogmaticians of twenty centuries of school men, the Christianity which he heralds comes in vital contact with the daily problems confronting men and women of his and every age.

The smattering of a philosophy of living left by Christ has been lost in the marvel of the life He lived. His influence upon the world has been due not to the profundity of His logic, but to the holiness of His character. He blazed a path of purity for others to follow with such loftiness of personality that it outshadowed His doctrines. It is doubtful that at any time He aimed at the presentation of theory. This he left for others to do.

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NONCREDAL PRIMITIVE CHRISTIANITY

Primitive Christianity was noncredal. The baptismal formula alone seemed to be its creed. When one was baptized "in the name of the Father, and of the Son and of the Holy Ghost," the entire doctrinal statement of the Church had been encompassed. Note the difference in the contents of Mark's Gospel and that of John. Mark, written nearest Christ's time on earth, presents a narrative of the actions of the Son of Man. While John, written possibly seventy years after the death of Jesus, gives us the famous Logos doctrine, which was taken from the works of Philo, the Jewish philosopher of Christ's age. Mark was not interested in philosophy, the how of the life, but rather in its portrayal. It was left for John after the Church had come into contact with the thinkers of the age to lay the basis for the creed about Jesus.

Paul wrote concerning the character of Christ, but he did not formulate a creed. It was the heart which he aimed at moving nearer the Master, and not the fashioning of the mind in terms of the teachings of the Church. Correct thinking, after all, must spring from a pure life. During the first century or more after the death of Christ the doctrines of the Church remained unformulated. It took the rise of heresies and of false teachers to bring about the necessity of crystallizing what the Church believed.

CREATIVE FORCES BUILDING CREEDS

Through necessity the thinkers of the Church were forced to formulate the body of their belief that they might be able to defend it against the false teachers. Gnosticism arose with its fantastic teachings and immediately the theologians began to refute its claims.

The first definite statement of Christian belief, as a system of philosophy, appeared in the Apostle's Creed. As to the exact date of its origin no one is certain, though it seems to be beyond doubt that it is of a later period than the apostolic age; possibly by 150 A. D. the germs of this doctrinal statement were completed. One can easily trace the foundations of this to the New Testament.

The Bible became the groundwork from which the superstructure of belief was to be erected. Under the influence of Greek thought which held the origin of philosophy and had already covered the world with its chains of systematized knowledge, Christian teachers could do no other than

begin the rounding out of their dogmas in terms of Hellas. The texts of the Scripture were called in to support the theories of doctrine. Every article of the creed can be traced with definite certitude to the Bible. It is not that this new way of life aimed originally at inculcating an intellectual system; but the necessity of the age when erroneous theories arose gave birth to a gathering together of the seeds of theology as found in the writings of the apostles and of Christ.

Heresies had much to do toward the rounding out of Christian teaching. As the various heresies arose, the orthodox theologians answered their claims, and usually the result was an addition to or clarification of the credal statements. Gnosticism called forth a mass of writings in defense of orthodox belief. Arius was answered by Athanasius, and the Church held true to the divinity, as well as the humanity of Jesus. On through the centuries these same results can be traced.

Oftimes when Christendom lost sight of a doctrine some teacher would arise to bring it forth from its obscurity. This is what Luther did when he stressed salvation by faith. Calvin did the same for the dogma of God's sovereignty, going back to Augustine for his foundation. Wesley retrieved from the lost past the doctrine of the witness of the Spirit, as Fox stressed that necessity of inner light or communion with God directly through the soul.

When schools of thought appeared it was but natural that teachers should organize the body of their belief and become in fact doctrinaires. One has but to read such a work as Briggs, *The History of the Study of Theology* to realize the force of this in bringing together into an organized whole the dogmas held as the basis of Christian belief.

In this field each man made his particular contribution. Origen clarified the doctrine of the being of God. It was for Athanasius to defend the formulary or dogma of the being of Christ. Augustine in turn gave us the orthodox statement of the nature of man and of sin. Gottschalk added the thought of damnation to the creed, and Luther brought into bold outline the doctrine of justification by faith. Calvin became the exponent of the sovereignty of God. Fox was the culmination of a group of thinkers, rather "feelers," who brought to our attention the mystical element. William Law became the father of the

dogma of Christian perfection, though it was to Wesley that we owe the popularization of the belief. Wesley builded the doctrine of assurance for the Church around the idea of the joint witness of the divine and the human spirit. Schleiermacher based Christian belief as a dogma, not on revelation, but on Christian experience, or as he termed it, Christian faith.

The field of *catechetics* was a vital one for the development of the body of those doctrines which we term theology at present. When novitiates presented themselves for baptism it became necessary to work out a training course. This became particularly necessary with reference to the training of those for clerical positions, such as the priesthood, etc. This influence was soon felt as a factor in building into an organized whole the doctrines of the Church.

Liturgies and hymns added their part to the process from which came the final systematization of belief. It was necessary to have liturgies and chants for the conduction of services, which should reflect the teachings of the organization. This force is felt when one reads the Wesleyan hymns. They are doctrinal in their content. The Wesleys did as much through writing dogma into their hymns, as they did through their systematic works for the building of Wesleyan theology.

TRADITION BUILDS CHRISTIAN BELIEF

We can well summarize the creative forces which produced systematic theology, or as we desire to term it, Christian belief, by two elements. These are the Bible and tradition. The Bible became the touchstone as interpreted by tradition. If the dogma was squared with revelation and had been held by the Church, then it found a comfortable place in the body of Christian belief. It might be in the Bible, and unless tradition had confirmed it, it must remain as a marginal element in doctrine.

Justification, as an act of God, was never doubted as a teaching of the Scriptures; but tradition had builded up a priestly element. The mass came in. The Father became the confessor to whom sins must be revealed. He alone determined the amount of penance to be done, and it was he who said, *Te absolvo* (I absolve thee).

At first it was the apostolic tradition which was powerful. Was it taught by the apostles and those who followed them? If so, then it must be

true. Later the Church asked the question, "Did the Fathers confirm this belief?" If so, then it was orthodox. When the synods and councils were called in the later centuries and made their rulings upon the doctrinal statements of the Church, then the question was asked thus: "Did the Councils affirm the dogma? If so then it is for us also binding."

The power of tradition is again felt during the mediæval age through the writings of the schoolmen. Catholic theology became wrapped up in the works of Thomas Aquinas. When he wrote his *Summary of Theology* in the thirteenth century not another word of vital worth has been added to the systematic theology of Catholicism. It was Anselm in the previous century, in his *Cur Deus Homo*, who gave the world its doctrine of the atonement. These names contained a magical element in the building and maintaining of Christian belief. Their words became final.

As little as we like to admit it, Protestantism followed this same course. Note that today Lutheranism has for its doctrinal basis the teachings of Martin Luther. The writings of Calvin became the foundation for the theology of the Reformed Churches. For the Presbyterians we have the work of Hodge. The Methodists turn to Pope, Miley, Sheldon and Curtis. On through the list we find this same influence of teachers, tradition and reverence for men who made Christian belief.

The result of all of these influences is the body of modern Christian belief. This is what the men of yesterdays termed *systematic theology*, wherein the entire body of belief is encompassed. It was an attempt to give a logical explanation of the doctrines which the Church holds as based upon Bible. Into the building of this structure enters religious philosophy, tradition, respect for the "mighty teachers" of the Church.

TENDENCY TOWARD A CLOSED SYSTEM

The tendency from the early fathers gradually drifted toward a closed system. When Aquinas wrote, the Catholics said, "He is our authority." The name of Luther held a magic spell, and even today millions of Christians look to none other for their dogmatic statements, or for the content of their religious beliefs. What is outside of the pale of his teachings is frowned upon by them. For the early Wesleyans, what John had written and Charles had sung, became the sum total of

(4)

their beliefs. It remained for Watson and Wakefield, Minor and Pope to elucidate these positions.

Orthodox Presbyterians of the Princetonian stamp still believe as far as theology is concerned that the last word has been said by Hodge, writing some sixty years ago. Even today in the said university the students in theology use his work as their text. For the Baptists around the world the works of Strong, first appearing in 1886, form the sum total of necessary systematic theology. A Lutheran writer of the recent period says that Protestant dogma was developed to its fullest extent in the post-reformation period and nothing has been added since then. The result is that he closes his history of doctrine at this period.

THE REACTION AGAINST TRADITIONALISM

The result was that there was a reaction against this form of traditionalism. The entire structure of the past was to be thrown overboard without any respect to what the "fathers, doctors or teachers of yesterday" had said. First higher criticism which declared that the Bible was entirely the product of human evolutionary forces, and not a divine revelation, as the Church has come to believe.

The next step was natural for such men to take. There appeared a complete disrespect for the doctrines which make the body of Christian belief as a connected whole. Theology was to be cast off in totality. Many of the modernistic seminaries did not even offer a course in systematic theology, or doctrine. It was not long ago that a leading seminary teacher made the statement that no man of the present age knows enough to write a systematic theology. What the great thinkers of the Church had arrived at as their conclusions concerning the body of doctrine holds for such men only a historic interest.

There is a disregard for any works except the newest. The modern age withholds its sanction from works "that are over ten years old." The reasoning seems to be that the most recent products of the thinkers are always the best. The newest holds a charm for these fetish worshippers. It is only in the realm of criticism that these results do not hold. For here they seem to reason that the works of the masters, though they be fifty and seventy-five years old, are still to be followed.

The result of all this is a gradual undogmatic

attitude toward Christian belief. For they reason, why should one be interested in belief, theology, or creed, since the last word has not been said. It has become a creedless age that has slipped upon the Church.

THEOLOGICAL UNCERTAINTY

We are in a period of the Church when theological uncertainty abounds. Men do not care to know definitely what is the true doctrine. Scientific disbelief in finality lies at the root of the matter. Science is always in a state of flux and change. Theories of yesterday are overthrown for those of today. The nebular hypothesis for the origin of the worlds is replaced by another. Newtonianism passes under the shade of Einsteinism. Relativity replaced the universal theory of gravitation. Cosmic rays, electrons, protons and ions fill the thinking of the age. For one group of scientists it is an expanding universe that we dwell in. For another a bleak and hopeless future remains in store for us. Finality is never attained in any of these spheres.

All one could expect then in the field of belief is to find the finality of the Christian religion held by our forefathers of the Church as the keynote of our progress to be cast aside. The end of it all is that even in propagating of the gospel the newer type of missionaries do not speak with certainty. Rather they speak of Christianity as a and not the Way.

Respect for authority, the authority of a specialist, has passed from vogue. There is an emphasis upon science and not philosophy. When philosophy was the mother of the thinkers, theology flourished. But when science became the master, then theology was doomed. Because the scientific basis is experimentation backed by doubt of one's results until they had been fully verified. While in philosophy speculation and abstract reasoning hold sway.

The finality with which Luther confronted the Church of Rome, and Calvin met his adversaries, and which was the basis of Wesley's evangelicalism, has become as thin air in a modern age. Finality and doubt and intellectual uncertainty are antipodes.

The outcome of this is a doubting of all that the Church has held as vital to her beliefs. Luther is wrong; Calvin is erroneous. The Augustinian theory of human nature as fallen cannot be squared with the modern evolutionary view of the rise of man's intellectual and moral character.

(5)

The standards of morality which were based upon the Bible are relegated to the scrapheaps of forgotten theories. In their place we find customs built up by the majority. There is a doubting of every postulate of each moral code.

MODERN SUBSTITUTES FOR CHRISTIAN BELIEF

Psychology has taken the place of theology. We study the mental reactions as an index of character, and do not go to Augustine or Luther or Aquinas for our theory of human nature. Religious education becomes the great *sine qua non* of character building, instead of the conversion process which brings one into contact with God. Scientific dogmatism draws our picture for the future of man and not revelation. Theology with its positive statements about the existence of God, the immateriality of the human spirit, conversion and rewards and punishments, is swallowed up in an engulfing tide of atheism.

A few decades ago it was deism and its attendant pantheism which the Christian thinkers faced. Today it is evolutionary materialism which brings everything, even the character of Jesus, into its realm. More recently it is a phantom humanism which gives man the basis for his beliefs. The divine has no reality in this scheme, only the human is of vital concern.

Instead of revelation as to the nature of man and his contact with the divine, we are taught to look to the most recent results of man's own thinking. Religious emotionalism is called in to account for the marvelous outcomes of such movements as those fostered by Wesley, and the nineteenth century evangelists of the caliber of Elder Jacob Knapp, Charles G. Finney, D. L. Moody, etc. The emphasis of this age is on the alleviation of human misery and not the transformation of human destiny through contact with God.

WHEREIN LIES CHRISTIAN TRUTH?

The problem which the Church now faces is a vital one. Wherein can truth be found? Have twenty centuries of Christian thought nothing of finality to say to our age? Is it possible that the minds of the Christian philosophers have been strangely deluded in this evolutionary scheme through which the bulk of Christian belief has come about? If Christianity is not final, as the Bible affirms and twenty centuries of the Church's history declare, then what will be the final religious form?

These are practical questions. The issue is clearly defined. There is no middle ground. If

we cast off Christian finality and certitude then we drift into the morass of religious uncertainty and moral irresponsibility. If Christian belief as we have defined it is invalidated then the choice must be modern humanism.

Let us hold in mind that Christian belief is founded upon the Bible, and is developed through the history of the Church, and is reaffirmed in the light of current knowledge. It can be tested, as the Fathers have tested it by experience. If the Bible is untrustworthy, and the works of the fathers are erroneous, then we have no belief which will stand the tests of the age.

But Christian belief will stand the most stringent tests that this or any age can bring against it. It is the one faith that has stood throughout the centuries unshaken by the storms of intellectual doubt and unmoved by the shifting theories of pseudo or real science. May we then enter upon our examination of the dogmas which go to make up Christian belief with confidence, that however deeply we may probe, those doctrines which the Church has refined through twenty centuries will suffer nothing from the restatement in terms of modern knowledge.

Rest is not quitting
This busy career;
Rest is the fitting
Of self to one's sphere.—GORTIE.

There are so many helpful things to do
Along life's way
(Helps to the helper, if we but knew)
From day to day!
So many troubled hearts to soothe,
So many pathways rough to smooth,
So many comforting words to say
To hearts that falter along the way.

Here is a lamp of hope gone out
Along the way.
Some one stumbled and fell, no doubt—
But, brother, stay!
Out of thy store of oil refill;
Kindle the courage that smoulders still;
Think what Jesus would do today
For one who had fallen beside the way.

How many lifted hands still plead
Along life's way!
The old, sad story of human need
Reads on for aye.
But let us follow the Savior's plan—
Love unstinted to every man!
Content if, at most, the world should say,
"He helped his brother along the way."
—James Buckham.

EXPOSITIONAL

MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

Faith in God in the Crises of Life

(Isaiah 7--8:15)

THE life of Isaiah is filled with events of the highest importance. His call transcends that of an ordinary prophet; his arraignment is a masterpiece of delineation of the true nature of sin and of reproof of a sin-laden people. His visions of the coming Messiah stand pre-eminent in Messianic concepts. Then we have his challenge to king Ahaz which forms his debut as a statesman.

The righteous kings, Uzziah and Jotham, had been succeeded by Ahaz, a worshiper of idols. In the northern kingdom of Israel, Menahem who had received his throne from the hands of the Assyrian king had been followed by Pekah who had overthrown him and had established himself as king in his stead. Pekah was anti-Assyrian in his sympathies. This no doubt led to the coalition between Israel and Syria, and they sought to enlist the co-operation of Judah that all the small kingdoms in that vicinity might join against the common foe. It would seem that there had been incursions from these northern powers in the reign of Jotham but the situation did not become acute until in the early part of the reign of Ahaz. Then it was that the combined armies of Syria and Israel invaded Judah and blockaded Jerusalem. It appears to have been their intent to take it by assault, but they had not been able.

At this juncture the command of the Lord came unto Isaiah, "Go forth now to meet Ahaz, thou and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field." Probably Ahaz had gone forth from the city to investigate the water supply. Skinner tells us that it is probable that "operations were in progress either for filling the reservoirs and cisterns within the city, or for stopping the sources that would be accessible to the enemy. In the historic sieges of Jerusalem the assailants always suffered more from scarcity of water than the defenders; and it is not impossible that the

precautions taken on this occasion were the reason why the allies were not able to fight against it."

In their urgent desire to form the coalition against Assyria, Syria and Israel had become so determined that they had purposed if Ahaz would not accede to their request, they would place a king of their own making upon the throne of Judah. In consequence the king and also the people were greatly alarmed, as described by Isaiah, "His heart was moved, and the heart of his people, as the trees of the wood are moved with the wind."

With the far-reaching sight of a statesman and the firm confidence in God of a prophet, Isaiah admonishes the king:

"Take heed, and be quiet;
Fear not, neither be fainthearted
For the two tails of these smoking firebrands,
For the fierce anger of Rezin with Syria, and of the son of Remaliah.
Because Syria, Ephraim, and the son of Remaliah,
Have taken evil counsel against thee, saying,
Let us go up against Judah, and vex it,
And let us make a breach therein for us,
And set a king in the midst of it, even the son of Tabeal:
Thus saith the Lord God,
It shall not stand, neither shall it come to pass.
For the head of Syria is Damascus,
And the head of Damascus is Rezin;
And within threescore and five years shall Ephraim be broken, that it be not a people,
And the head of Ephraim is Samaria,
And the head of Samaria is Remaliah's son.
If ye will not believe, surely ye shall not be established."

In viewing the outlook Isaiah had observed two dangers, first that in his distress the king would seek help from Assyria and thus give this aggressive empire a hold upon the land of Judah, and second that therein the people would seek reliance upon heathen powers instead of upon Jehovah.

After giving the exhortation the prophet would seem to have waited a little to see what the king might reply, but no answer came. No doubt the king had already determined within himself what his policy would be. To rely on faith in Jehovah when his heart was set upon the worship of idols,

to turn from the concrete hope which lay before his mind to what seemed distant, remote and intangible, to forego the possibility of trust in the might of the power of the great empire of Assyria for faith in a God whom he might know as the God of his fathers but whom he did not worship with singleness of heart, this was beyond the grasp of his decision. Then as if in a spirit of urgency which felt the momentous importance of the situation, the prophet encourages:

"Ask thee a sign of the Lord thy God; Ask it either in the depth, or in the height above." Aroused, the king refused to accept a sign. He did not wish to be committed to a policy to which he did not wish to adhere, and he would feign piety in his very refusal to accept a sign. As Skinner suggests, "To 'put Jehovah to the proof' is a mark of unbelief (Ex. 18:7; Deut. 6:16), but to refuse a proof which Jehovah himself offers is an insult to the divine majesty which exhausts the patience of the Almighty."

Then with the vehemence of a righteous protest the prophet announces the fatal result of the course that the king had chosen. Even though he would not ask for a sign, a sign would be given; it will not be to him a sign of confidence and trust but a sign of judgment and moreover also the day will come when:

"The Lord shall bring upon thee, And upon thy people, and upon thy father's house, Days that have not come, From the day that Ephraim departed from Judah; Even the king of Assyria."

He was seeking help from Assyria now but the time would come when this empire would invade the land as a conqueror. Then shall there be devastation in the land. Driver paraphrases the words of the prophet thus: "The power on which you rely for safety, and which will indeed for the moment save you, will afterward bring upon you a retribution which you have not foreseen: it will make your land the arena of a conflict with Egypt (v. 18f); your country will be swept bare, and the simplest pastoral produce—curdled milk and honey—will be the sole means of subsistence for the survivors."

Failing to influence the king, Isaiah turned to the people. Bidden by the Lord he was to take a large tablet which was made of wood, stone or metal. Upon this he was to write in the ordinary characters which would easily be read by the people, the name, Maher-shal-hash-baz, which being interpreted is 'Haste-spoil-speed-booty.' This

was to be name of his second son. His first son was called Shear-jashub. This older son had gone with Isaiah when he met Ahaz by the conduit of the upper pool. The significance of the name is a "remnant shall turn." Thus the young boy was a living testimony that there would be some in the religious chaos of the time who would turn unto the Lord and put their trust in Him. As prophet and son stood before the king, there would be a silent appeal that the king be among that number, but since he refused and chose to follow his own course then came the announcement of judgment in the name of the second son, and this announcement of judgment is before the people.

In the days of Isaiah there were many currents of popular feeling eddying to and fro as a seething tide. "It is a period of powerful currents, a people wholly in drift," says George Adam Smith, "and the strongest man of them, arrested only by a firm pressure of the Lord's hand. For Jehovah spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people." The character of the popular movement, 'the way of this people,' which nearly lifted Isaiah off his feet, is evident. It is that into which every nation drifts, who have just been loosened from a primitive faith in God, and by fear or ambition have been brought under the fascination of the great world. On the one hand, such a generation is apt to seek the security of its outward life in things materially large and splendid, to despise as paltry its old religious forms, national aspirations and achievements, and be very desirous to follow foreign fashion and rival foreign wealth. On the other hand, the religious spirit of such an age, withdrawn from its legitimate objects, seeks satisfaction in petty and puerile practices, demeaning itself spiritually, in a way that absurdly contrasts with the grandeur of its material ambitions. Isaiah reveals that it was such a stage, which both the kingdoms of Israel had now reached. "This people hath refused the waters of Shiloah; that go softly, and rejoice in Rezin and Remaliah's son."

As the little nation of Judah looked upon itself, then turned its attention away to the Assyrian power, it felt insignificant, and their worship with its priestly ritual was not as gorgeous as that of this mighty foe. They were caught with the glamor and the spectacular of a worldly empire and forgot that there were ever the silent workings of the unseen power of Jehovah their God;

(8)

they rejoiced in methods and principles such as the nations that knew not God followed, and what was to be their doom.

"Now therefore, behold, the Lord bringeth up upon them

The waters of the river, strong and many,
Even the king of Assyria, and all his glory;
And he shall come up over all his channels,
And go over all his banks:
And he shall pass through Judah;
He shall overflow and go over,
He shall reach even to the neck."

As the onward sweep of the scourge broke in upon them, they might seek to defend themselves by girding themselves for battle, but all this would be of no avail. They might seek to enter into counsel; but that too would be as a thing of nought. God was with them, but He was with them in judgment.

Because of the hopelessness of the situation and because of the error in religious principle and practice, the word of admonition had come to Isaiah from the Lord that he should not walk in the way of the people neither was he to say a confederacy, that is, he was not to feel that in this conspiracy of the northern nations against Judah there was serious danger, and "fear their fear." He was to give reverence unto the Lord of hosts and fear Him; in Him was he to trust and therein would he find a sanctuary. Those, however, who failed to obey these injunctions would find that the Lord of hosts would be to them "a stone of stumbling and a rock of offence." As says Ewald, "In fact, divine justice is something which is either observed, desired, or attained, and is then man's weal, or, on the other hand, is overlooked, rejected, or sought after in a wild, unintelligent spirit, and only in the hour of need, and is then their lasting ruin."

Thus comes the final warning to a vacillating king and an obdurate people in a great crisis in the nation. The king had refused to hear the voice of the Lord and so had the people. But standing beside the prophet was his young son with the symbolic name, "A remnant shall turn," and even now it was to find its fulfillment, in fact already had there been a small clientele of disciples who had allied themselves with the prophet and among whom he was commanded to seal up the instruction. So George Adam Smith observes, "Isaiah then at last sees his remnant. But the point we have reached is significant for more than the fulfillment of his expectations.

(9)

This is the first appearance in history of a religious community, apart from the forming of domestic or national life. 'Till then no one had dreamed of a fellowship of faith dissociated from all national forms, bound together by faith in the divine word alone. It was the birth of a new era in religion, for it was the birth of the conception of the Church, the first step in the emancipation of spiritual religion from the forms of political life.'

HOMILETICAL SUGGESTIONS

Like the Gospel messages, the passages of Isaiah are rich in terse statements of religious truth. One verse which could easily belong to the New Testament represents a fundamental fact in the Christian life, "If ye will not believe, surely ye shall not be established" (7:9b). We might take as a theme for this text, "A unifying principle in Christian experience and living," and as subdivisions, we could dwell upon the necessity of a unifying principle in every phase of life, the centrality of faith in the Christian life, the achievements of faith in Christian experience. Then 8:11b would form a good text, "And instructed me that I should not walk in the way of this people." Herein we find as a theme the fact that life in Christ is not grounded on the same principles as life in the world; then as divisions we might have lines of thought which would bring out the fact that we should not trust in the same hopes that the world trusts in, we should seek the same defenses that the world seeks and we should not fear the same fears that the world fears.

The world is such a lonely place,
Though crowds go hustling by,
And voices throb on either side,
And groups come praising nigh,
We need to look across the press
Perchance some heart to find
That hath no loving hand to grasp—
No love of any kind.

Life is so hidden in its sheath;
Home holds such vacant chairs;
Such silence taken by surprise
And entereth unawares.
We need along the trail look hard,
Amidst the human tide,
Leat we some reaching hand might miss
Look hard on either side,
—George Klinge.

HOMILETICAL

SERMONS FOR MAY

L. T. CORLETT

There are two special days to which the church pays attention in this month, Mother's Day, the 14th, and Decoration Day, the 30th. The one that presents the greatest opportunity to the minister, and especially the pastor, is that of Mother's Day. Some make this a day when Mother is eulogized in a manner that brings no special challenge to the parents of today, but rather dwells upon the mothers who have passed to their reward. Respect ought always to be given to the mothers who have gone from the circle, but the opportunity of speaking of the power, influence and work of the mothers of today should never be neglected. Also this special occasion gives the pastor the privilege of admonishing the younger generation of the need of proper respect and obedience to parents, which is one of the crying needs of this hour. Again, this day provides the preacher with the opening to plead for a return to the home circle, to try to influence the holiness people from allowing their homes to follow the present day drift and to be merely a place to eat and sleep. The tendency today is to allow institutions to try to do the work that the home should do, and most parents are turning their children loose, depending upon the school, the church, the state, the movies, etc., to give them the proper instruction and leadership. Let every preacher make this day a time of special appeal for parents to assist God in the salvation of their children.

May 7—Morning Sermon

THE NEED OF THE CHURCH—PRAYER

"If my people shall pray . . . then will I hear from heaven" (2 Chron. 7:14).

I. INTRODUCTION

1. Something is wrong with present day Christianity.
2. Needs to be awakened out of itself.
3. The general condition is due to the individual condition.
4. Real prayer is a scarcity among individual Christians.

(10)

II. THE NEED OF PRAYER

I. Churches today are putting the emphasis on the wrong thing.

- a. Organization, number, leadership are the prominent things. These are essential and proper in their place.
- b. The Church is looking for better methods, God is looking for better men.
- c. There is something lacking in the organization unless charged with the dynamic presence of the Holy Spirit.

2. The need of the Church.

- a. A prayerless church means a cold service, formal, lifeless, yet it may be entertaining.
- b. A prayerless church means the absence of the persuading, convicting presence of the Holy Spirit.
- c. A prayerless church has much strife (James 4:3, 4, 8).
- d. A church may be orthodox in doctrine yet barren in salvation.

- (1) Takes more than creed to bring about the salvation of souls.
- (2) Prayer puts unction in the message, power in the singing, and effectiveness in the service.

- e. This is an age of boundless activity and so much church work is done without the unction of the Holy Spirit upon it.

- (3) Worship is born out of a spirit of prayer so in all activity people must pray.

3. The Need of Each Christian.

- a. Man makes or mars the message from God to men.
- b. Individual Christians become weak, helpless and powerless unless they pray.
- c. Prayer clarifies the vision, stimulates faith, brings the life into closer contact with God.
- d. Prayer is an absolute necessity for the person to manifest the spirit of Christ.

III. THE LIFE AND HOPE OF THE CHURCH IS DEPENDENT UPON THE PRAYER LIFE OF THE MEMBERS

1. Routine and organization can be kept up but revivals are born in the secret place of prayer.

2. Services may be held but the presence of the Holy Spirit and the touch of God in the services comes from the atmosphere of prayer.

May 7—Night Sermon

SIN (Romans 5:12)

I. INTRODUCTION

1. Much confusion on the sin problem.
2. Here is the center of all the trouble of the race.
3. Understanding of this necessary to comprehend plan of salvation.

II. ORIGIN OF SIN

1. Before creation of man.
2. Devil rose in anarchy and insurrection (Isa. 14:12-17).
3. Seen on earth first in the fall of man (Gen. 3).

III. THE NATURE OF SIN

1. Its principles are anarchy, rebellion, disobedience, deceit, etc.
2. The natural man is both sinful and a sinner.
 - a. He is bad in his principles or depraved (Gen. 8:21; 6:5; Eccl. 9:3; Jer. 17:9; Matt. 12:34, 35; 15:18, 19).

Each time God gave man a new start he seemed to do worse.

- b. Man is bad in practice or a transgressor of the law (Psa. 14:2, 3; Isa. 53:6; Jer. 16:12; Hosea 6:7; Rom. 5:12).

IV. THE END OF SIN

1. Death (Ezek. 18:4; Rom. 6:23; 8:6).
2. Gradual physical death, spiritual death, eternal death.
3. Degeneration, degradation, death.

V. THE CURE OF SIN

1. Jesus came to solve the sin problem (Matt. 1:21; John 1:29).
2. In regeneration man is forgiven and pardoned of actual sins (Eph. 1:7; 1 John 1:7).
3. In sanctification, the principle of sin or the carnal nature is removed and the heart is purified from all sin (Heb. 13:12; 1 Cor. 1:30; Heb. 10:10; Gal. 1:4; Titus 2:14).

May 14—Morning Sermon

MOTHER'S DAY—THE RESPECTED MOTHER
(Proverbs 31:28)

I. INTRODUCTION

1. The words of the wise man regarding motherhood.
2. Need today to refresh the minds of people regarding the power and influences of Mother, and the home.

II. THIS MOTHER'S REPUTATION WAS MADE BECAUSE OF:

1. Her loyalty to husband and home (v. 11).
2. Her example of industry (v. 13-19).
3. Her sympathy and helpfulness (v. 20).
4. Her wisdom and judgment (v. 26).
5. Being a home maker (v. 27).

III. HER CHILDREN APPRECIATED HER BECAUSE OF:

1. Her example—good to follow.
2. Her influence—guiding and strengthening them.
3. Her character—inspiring them to better things.
4. Her discipline—helping them to choose the right.
5. Her leadership—bringing a pleasant atmosphere in the home.
6. Her fear of God—directing them to the One to worship.

IV. MOTHER IS THE CENTER OF THE HOME

1. In loyalty to right standards and ideals.
2. In finer sensibilities, as love, sympathy, kindness, etc.
3. In worship. Her attitude to God will generally be the attitude of the children.

V. MOTHERS OF TODAY HAVE A GREAT OPPORTUNITY TO TURN THE COMING GENERATION TO GOD.

May 14—Night Sermon

SIN A REPROACH

(Proverbs 13:34)

I. INTRODUCTION

1. Most people think sin is awful for a Christian to commit.
2. Just as terrible a reproach to the sinner.
3. Sin is discord.
 - a. Ruined the harmony of the creation of God.
 - b. At present all phases of life, physical, intellectual, spiritual, domestic, social, political, national and international life are out of tune.

II. SIN IS A REPROACH

1. Because of the tactics of its originator.
 - a. The devil is the propagator as well as the originator.
 - b. Threefold picture of him given in the Bible.
 - (1) Roaring lion (1 Peter 5:8).
 - (2) Accuser of the brethren (Job 1; Zech. 3:1; Rev. 12:10).
 - (3) An angel of light (2 Cor. 11:14).
 - c. The purer the person, the greater the influence, the greater the delight of the devil to rob him of his purity and influence.
2. Because of its characteristics.
 - a. Never elevates but always lowers.
 - b. Never comforts but brings greater despair.

(11)

- c. Never gives a clean thought but is responsible for all evil thoughts and thoughts of evil.
- d. Sin is a parasite—never builds character, but always tears down what is built.
- e. Never brings light but always darkness.
- f. Never relieves the guilty but brings greater condemnation.
- g. Never lightens burdens but always increases them.
- h. Never leads to heaven but always to hell.
- i. Sin is expensive.

Warden Lawes of Sing Sing prison is authority that the criminal makes a small wage annually when compared with time spent in sin and also that spent in punishment in prison.

- j. Sin always disguises itself.
- 3. A reproach because of the results.
 - a. Sweetness of sin, like the honey from the fair rhododendrons, makes the man mad who eats it.
 - b. Sin is like poisons, some slow, others quick, but all deadly.
 - c. Sin is sweet at the start but soon loses the sparkle at the top and discloses the death in the cup.
 - d. Sin in the Bible is likened to a debt, a burden, a thief, sickness, leprosy, a plague, poison, sting and a serpent.
 - e. Always brings death to the soul and finally to the body.

III. GOD IS CONCERNED MORE WITH THE FACT OF SIN THAN THE DEGREE OF SIN

1. Man concerns himself with the degree of sin in judgment.
2. God concerns Himself with the fact of sin, and one sin will shut the door of heaven and plunge the sinner to eternal despair.

IV. TRAGEDY OF REDEMPTION IS GOD'S ANSWER TO THE TRAGEDY OF SIN

May 21—Morning Sermon HINDRANCES TO PRAYER (James 4:3)

I. INTRODUCTION

1. Prayer is power.
2. Many Christians lack vitality, freshness and power.
3. Cheated in the hour of prayer.

II. HINDRANCES TO PRAYER

1. Lack of vision.
 - a. Of God, His love, power and mercy.
 - b. Of man, his soul value and lost condition.
 - c. Of the Christian's opportunity.
2. An unadjusted inner life.

Illustration: An automobile may look fine, have all parts in proper place but if a small screw in the carburetor is not adjusted properly the engine will lack power.

- a. Indifference regarding spiritual values.
- b. Unpreparedness for the blessings requested.
- c. Sin in the heart or life.
- d. A person may be very religious, yet the Lord will not hear him (Isaiah 1:10-15; 58; Matt. 7:21-23).
- e. Self-exaltation.

Praying Hyde said, "Self must not only be dead but buried out of sight, for the stench of the unburied self-life will frighten souls away from Jesus."

- f. Many a man's prayers are spoiled by his own shadow.
- g. Forgetful of others—not praying for the cause of missions.
- h. An unforgiving spirit.
- 3. Robbing God (Mal. 3:7-12; 2 Cor. 9:6-8).
- 4. Inactivity kills the power of prayer.
 - a. A life of prayer begets a life of service.
 - b. A passion for others flows out of a life of prayer.

III. HOW TO REMOVE THE HINDRANCES

1. Pray like the psalmist (Psa. 139:23, 24).
2. Follow the advice of Evans Roberts to the people in the Welsh Revival.
 - a. "Is there any sin in your past that you have not confessed to God? On your knees at once. Your past must be put away and cleansed."
 - b. "Is there anything in your life that is doubtful—anything you cannot decide whether it is good or evil? Away with it. There must not be a trace of a cloud between you and God. Have you forgiven everybody—everybody? If not, don't expect forgiveness for your own sins, you won't get it."
 - c. "Do what the Spirit prompts. Obedience, prompt, implicit, unquestioning obedience to the Spirit. Better offend ten thousand friends than quench the Spirit."
 - d. "A public confession of Christ as your Savior. There is a vast difference between profession and confession."

May 21—Night Sermon MUST A CHRISTIAN SIN?

I. INTRODUCTION

1. Fallacious teaching today.
 - a. A Christian cannot live without sinning.

May 28—Morning Sermon GETTING RESULTS (James 5:16)

I. INTRODUCTION

1. God intended for the Church to be a success.
2. Parable of the mustard seed shows what He saw for its development.
3. A revival should be a revival and not just a protracted meeting.

II. PRAYERS THAT BROUGHT RESULTS

1. Nehemiah's prayer. Seeing what was needed (Neh. 1).
 - a. Recognized the conditions.
 - b. Confessed the failures of the people.
 - c. Based his expectancy on God.
 - d. Saw the desire of his heart.
2. Elijah's prayer. Recognized God's partnership in the battle (1 Kings 18:36, 37).
 - a. On Mt. Carmel.
 - b. Showed when and how to deal with the enemy.
 - c. Again when he prayed for rain. Recognized the assurance that God was standing by him when his servant saw the small cloud.
3. Solomon's prayer. Desire for God's anointing and glory (1 Kings 8).
 - a. At the dedication of the temple.
 - b. All was empty unless the glory of God fell on it.
 - c. The glory was a sign of God's approval and the acceptance of his labors and gifts.
4. Moses' prayer. Relationship to others (Exodus 32:31, 32).
 - a. Intercession for the wrong-doer.
 - b. Willing to die and be blotted out of the book which God had written.
 - c. This is taking the other person's place, making up the gap, filling the breach.
5. Christ's prayer. Preparation for service (John 17).
 - a. For His disciples of all ages.
 - b. The earnest desire of Christ for the welfare of His disciples.
 - c. Getting in the proper place about the camp for God to come.
 - d. This experience Christ prayed for, that each disciple ought to have; fits for personal victory, inward and outward.

III. GETTING RESULTS

1. Every Christian can study these prayers and utilize the principles in his praying and the results will come.
2. The promises for answered prayers are for everyone meeting conditions (Matt. 7:7, 8; 21:22; Mark 11:24; John 14:13; 15:7).

- b. Sinning does not affect the Christian's standing before God.
- 2. Need to emphasize the truths that Christ died to deliver from sin.

II. BIBLE TEACHING OF THE RELATIONSHIP OF A CHRISTIAN TO SIN

1. What is sin? (Actual transgressions).
 - a. A transgression of the law (1 John 3:4).
 - b. Does this imply a voluntary or an involuntary act of man's will?
 - c. The Scriptures teach that an act to be sinful and bring condemnation must be a voluntary act of man's will (James 4:17; Luke 12:47; John 15:22; 9:4; Rom. 5:13; 4:15).
 - d. Each of the Ten Commandments implies a voluntary act of man's will.
2. The Bible commands the Christian not to sin.
 - a. Paul wrote it to the Corinthians (1 Cor. 15:13).
 - b. The psalmist warned against it (Psa. 4:4).
 - c. John speaks of provisions to keep a Christian from sin (1 John 2:1).
3. The Bible plainly states that if a person commits sin his righteousness will not be remembered by God (Ezekiel 18:24).
4. John states plainly that he that commits sin belongs to the devil (1 John 3:8, 9).

III. THE CONDITIONS AND PROVISIONS PERTAINING TO SALVATION ARE AGAINST A PERSON CONTINUING IN SIN AFTER BECOMING A CHRISTIAN

1. The conditions.
 - a. Repentance—a confession of and a forsaking of sin.
 - b. Man must promise God to quit sin before God will forgive him.
2. The provisions of salvation.
 - a. The terms used to describe salvation denote a change of nature and attitude toward sin—born again, a new creature, etc.
 - b. The desires, ambitions and affections are changed and centered in God instead of the devil and sin.
 - c. The Christian becomes a soldier of God against sin and the devil.
3. Provisions made by God to keep man from sinning (Luke 1:74, 75; 1 John 1; 3:1-3).

IV. A CHRISTIAN CAN LIVE WITHOUT COMMITTING SIN

Courage, O faithful heart;
Steadfast for ever!
In the eternal love
Faltering never. —W. E. LITTLEWOOD.

May 28—Night Sermon

REDEMPTION

(Hebrews 7:24-27)

I. INTRODUCTION

1. Two words show meaning of Christ's sacrifice.
 - a. At-one-ment, signifying differences that must harmonize.
 - b. Redemption, to buy back, signifying the sinner is sold under slavery and in bondage.
 - (1) To deliver by payment of a price.
 - (2) To purchase out of the market.
 - (3) To liberate.
 - c. Christ came to provide all of this for man.

II. CHRIST CAME, SUFFERED AND DIED TO DELIVER MAN FROM SIN

1. Prophesied that He would do it.
 - a. Eleven times in the 53rd chapter of Isaiah the prophet speaks of substitutionary, vicarious death of the suffering Servant.
 - b. Zechariah saw Him as a Priest offering proper sacrifice (Zech. 6:14).
2. The angels announced that He would do it (Matt. 1:21).
3. The father of John the Baptist prophesied that He would do it (Luk. 1:74, 75).
4. John the Baptist understood that was to be the work of the Messiah (Matt. 3:11; John 1:29).
5. Jesus Taught that He was to do this (Matt. 9:6; John 5:14; Matt. 26:28; 20:28).
6. Paul taught that Jesus was to redeem from sin (Gal. 1:4; Rom. 3:25; Eph. 1:7; Heb. 7:24-27; 9:14).
7. Peter taught it (1 Peter 1:18, 19).
8. John wrote about it (1 John 1:7).

III. THE PROVISION OF REDEMPTION IMPLIES RESPONSIBILITY ON THE PART OF EACH PERSON

1. The redemption of Christ is for all.
2. The invitation is universal.
3. The conditions are so simple every man can meet them.
4. The provision is so ample that every man can have it.
5. Every person must do something about this provision.
6. Acceptance of Christ's salvation means eternal life, joy, peace and happiness.
7. Rejection brings condemnation now and separation from God in eternity.

THREE MEN ON A HOUSETOP

HESCHEL MURPHY

(1) DAVID UPON THE HOUSETOP OF SELF-EASE
(2 Samuel 11:2).

"Wee to them that are at ease in Zion."
"Satan will find work for idle hands to do."
David, a man after God's own heart fell through idleness.

First, the sin of adultery; later the sin of murder in David's case!

Think of the disastrous results of one man's idleness.

Beginning of revolution in David's kingdom and continual sorrow.

David never forgot that stroll on the housetop and died a broken-hearted man!

(2) NEBUCHADNEZZAR UPON THE HOUSETOP OF BOASTING (Daniel 4:29).

"At the end of twelve months he walked in (on, says reference) the palace of the kingdom of Babylon . . ."

Boasting of wicked Babylon—"That I have built," "My power!" "My majesty!" "My honour!" "Desirous of vain-glory."

"That same hour fell the judgment of God upon Nebuchadnezzar."

Boasting even as Peter: "Though all men forsake thee, yet will not I!"

"He that humbleth himself shall be exalted, and he that exalteth himself shall be abased."

"Fide goeth before destruction and a haughty spirit before a fall."

(3) PETER UPON THE HOUSETOP OF PRAYER (Acts 10:9).

Daniel had his window and Peter had his house-top devotions!

"Pray without ceasing." "Men ought always to pray and not to faint."

This housetop visit brought wondrous salvation to the Gentiles!

Means of salvation for many millions!

The remarkable contrast of the three men on the housetops!

The first led to most awful sin and sorrow. The second brought the swift judgment of God. The third brought salvation to the Gentiles.

Beware of the first, it is the death of the Church.

Steer clear of the second, it spells doom to the individual.

Embrace the third, it will bless the individual and a lost world.

CHOOSE YOUR HOUSETOP! "When thou buildest a new house, thou shalt make a battlement on the roof" (Deut. 22:8).

(14)

ETERNAL PUNISHMENT A VERITY

ROY L. HOLLENBACK

TEXT: *These shall go away into everlasting punishment, but the righteous into life eternal* (Matt. 25:46).

Two things will claim our thought in this message, viz., (1) The persistence of the doctrine on eternal punishment; and (2) The justice of the fact of it.

I. THE PERSISTENCE OF THE DOCTRINE

1. It is one of a very few doctrines upon which all orthodox creeds agree.

2. It is not a Calvinistic doctrine only. The liturgy of the Protestant Episcopal Church says, "From wrath and everlasting damnation, good Lord deliver us."

3. It does not persist in the Christian Church because Christianity has bred cruel human monsters who delight in human suffering. On the other hand, there is more human kindness, more philanthropy, more effort to alleviate suffering among Christians who believe in this doctrine than among any class of people outside.

4. There are two great reasons why the doctrine of eternal punishment cannot be destroyed:

a. Providences preach it.

b. Conscience suggests it.

The deepest sentiments of love ever expressed in song are intermingled with thoughts of wrath and judgment. The author of "Jesus, Lover of My Soul," comprehended also the necessity for something to "Cover my defenseless head"; while Toplady, whose name is immortalized by "Rock of Ages," was led to petition God to "Save from wrath."

II. THE JUSTICE OF THE FACT

1. It is no more unjust for God to punish in the future than it is for Him to punish now. If justice demands that all of God's creatures be ultimately happy in the future, why does it not demand that they be happy at the present? But they are not. Millions are now unhappy. If we would say what God, in His justice, must do in the next world, why not also tell Him how to run this present world?

2. If punishment is not just then we are saved by justice and not by mercy. Then we should quit praising God for salvation, and accept it as an ungrateful recipient of justice. All songs of praise in this world or the next are farce and nonsense!

3. Man is constituted for both reward and punishment. He has one common capacity for both. And it is almost impossible to think of there being rewardable virtue without also the possibility of punishable vice.

A woman said to her little girl who was told that if she was naughty she would go to hell,

"Why, daughter, God would not send one of His little lambs to hell!" This is true. But the trouble is that we are not "little lambs." The most of us are or were, great big bucking, rebellious rams!

4. Christ taught this doctrine stronger than any other man. If His plain words, so often indulged, about hell are not to be believed, then perhaps we cannot believe what He said about anything. Maybe eternal life was just a figure.

Perhaps some would say, "You wrongly interpret His teachings." But there are not very many that I know of who ever attempt to interpret them. We only accept them as they are. It is the no-hellie who spends his energy trying to interpret them.

5. The Scripture nowhere holds out promise of a second chance.

a. The theory of a second chance is based upon the false idea that punishment makes bad people good. Experience does not prove that this is true.

b. It also rests on the absurd thought that when a sinner is hopeless he no longer deserves punishment.

c. It supposes, of course, that all men, after a period of punishment, would accept such a chance. There is nothing in the Scripture to warrant this as true.

d. It would make divine wrath more effectual to save than Divine love. The fire of judgment, and not Christ's love and sacrifice, would be the instrument of salvation.

e. Suppose that the second chance should be rejected? Would there be a third? Why not?

CONCLUSION: There is really more at stake in our attitude toward this doctrine than we at first may see. To disbelieve it destroys the whole fabric of our faith. For if I do not accredit what God says about hell, I doubt His Word, and consequently doubt His integrity. I cannot believe His promises of blessing if I do not believe His promises of judgment. The cross to me becomes an empty, meaningless symbol if I do not see in it the expiation of crimes which call for great and fearful punishment.

SERMON BRIEFS

OF JOHN T. MAYBURY

Prepared by B. H. M.

POST-MORTEM PUNISHMENT

(Mark 16:16)

INTRODUCTION: Most hated and unpopular doctrine is post-mortem punishment for probationary sin. Called "myth of dark ages." The devil has succeeded to a large extent in establishing this lie in world and Church. Hence, prevalence of vice and suicide, fear and restraint gone.

(15)

- I. NOT ALL GO TO HEAVEN
 II. POST-MORTEM PUNISHMENT IS ETERNAL
 III. PERFECTION OF DIVINE GOVERNMENT REQUIRES POST-MORTEM PUNISHMENT
 CONCLUSION: What is it to be damned?
 1. See Matt. 25:41. They expect to be tormented; Matt. 8:29 and 18:34.
 2. Note Luke 16—Tormented, torments, torment.
 3. None go to hell that God can keep out.

THE SUCCESS AND DISAPPOINTMENT OF THE RICH MAN
 (Luke 12)

INTRODUCTION: Relate parable. Want to note two things about him.

- I. HIS SUCCESS
 1. Not accidental.
 a. Worked. b. Studied. c. Invested.
 2. Not illegitimate.
 3. Abundant.
 a. Rebuilding.
 b. See carpenters at work; neighbors wondering; his soliloquy at night.
 II. HIS DISAPPOINTMENT
 1. In length of life. Thought had many years, but death, like so many, was sudden. No idea that night was his last.
 2. Funeral, was elaborate mockery. Dr. Smoothem made him virtuous, etc.
 3. Loss of goods. Became eternal pauper.
 4. Loss of soul. Fool (1 Cor. 6 and Eph. 5:5);
 5. Loss of God. Mammon (Psa. 9:17).
 6. Loss of reason.
 a. Delirious, sin a fever (Deut. 8:18).
 b. Forgot God, soul, fellowman, as men do missions, the church, and poor today.
 7. Loss of goal.
 a. Ease, drink, merry—but hell instead.
 b. All this, and miss heaven.

CONCLUSION: Loved wrong god, as rich young ruler.

THE HOLY SPIRIT
 IN EPHESIANS

- I. SEALED (1:13 and 4:30)
 1. Mark.
 2. Authenticate.
 3. Guard.
 4. Hold a secret.
 5. Perpetuity—good fruit keeps.
 II. REVELATION (1:17 and 2:5)
 1. Know Christ.
 2. Know dispensational truth.
 III. ACCESS (2:18)
 Father told me! result of access is assurance, knowledge, surety.
 IV. HABITATION (2:22)
 Clean and adorned.

- V. STRENGTHENED (3:16)
 Through prayer, etc.
 VI. UNITY (4:4)
 VII. FRUIT (5:9)
 VIII. FILLED (5:18)
 IX. PRAYING IN (6:18)
 CONCLUSION: Received, honored, obeyed.

ERADICATION A REASONABLE POSSIBILITY

TEXT: Put off the old man

INTRODUCTION: He said, in introducing this subject at Norfolk, Va., March 9, 1924, in referring to the fact that this truth is much misunderstood and opposed, "I have no axe to grind (in preaching this truth), nothing up my sleeve. I am God's man, and His messenger. I eat the roll, and feed the sheep accordingly."

I. SUPPRESSION AN UNSCRIPTURAL, ILLOGICAL, UNREASONABLE AND UNHYGIENIC DOCTRINE

1. Illogical, for God wants pure children, vessels, temples, etc.
 2. Unreasonable, because fact is, God is able to eradicate sin, is willing, has promised to purify by blood on condition of our faith, etc.
 3. Unhygienic or unhealthy.
 a. Germs are in the blood.
 b. So carnality is an unhealthy condition in life's vital blood, stream.
 4. Unpatriotic. Leaves a traitor in camp, in this war between Satan and Christ, right and wrong.
 5. Unkind and cruel.
 a. Trips young feet trying to walk.
 b. Weights on the racers, load on the swimmer, ties hands of worker, etc.

II. SUPPRESSION IS UNSCRIPTURAL

1. Note its meaning, is to destroy, thoroughly, exterminate, make an end of.
 a. Radix—meaning root.
 b. John says axe is laid at root.
 c. No roots left in good ground on farm.
 2. Note scriptural terms, etc.
 a. Body of sin destroyed.
 b. Put off—Jonah cause of storm.
 c. Baptism—cleansing.
 d. Fire—purifying.
 e. Be ye holy as I am holy.
 f. Not on top of sin, but put off.
 g. As He is, so are we, pure as He is pure.
 3. This word and work.
 a. Hated by world, flesh and devil.
 b. Hence, opposed, etc.

III. RESULTS OF ERADICATION

1. Rest.
 a. Find rest, Matt. 11.
 b. Second rest, spoken of in Hebrews.
 2. Stability (Romans 5:1, 2) Stand.
 3. Stand evil day, joy in temptation (Eph.

- 6); blessed in temptation (James 1:12).
 4. Marks.
 a. God put a mark on Cain.
 b. Father's name in forehead.
 c. Shunned by carnal, but fellowshipped by sanctified.
 5. Orthodoxy.
 a. Heresy, a fruit of flesh (Gal. 6).
 b. The very elect impossible to deceive (Matt. 24).
 c. Russellites, Eddyites, McPhersonites, and all kinds of "ites" retreat with broken shafts against this shield of faith and orthodoxy.
 6. Fruit in old age.
 a. Fat and flourishing, like a well watered garden.
 b. Drs. Breese, Reynolds, Buckmaster.
 c. Some sour and wither with age.
 CONCLUSION: Have you put off the old man? Are you conscious of entire freedom from all stirrings of inward sin?

ILLUSTRATIVE MATERIAL

COMPILED BY J. GLENN GOULD

Influence of Mother's Prayers

Born of German parentage, Doctor Cornelius Woelfkin was left in early childhood the orphaned son of a widowed mother, his father having been killed early in the Civil War while acting as a surgeon in the navy. Dr. John Finley, in an editorial in the *New York Times* on the event of Dr. Woelfkin's death paid a glowing tribute to the immigrant home with its frugal comforts out of which the great preacher grew. The mother in that home was a large factor in Dr. Woelfkin's preparation for the ministry. Her godly influence was an ever-present power in his life, even after she had crossed the threshold into the house of many mansions. "She haunts my heart," he wrote, when in an article contributed to one of our denominational papers he told how, in his first pastorate in the little church at Bagnall, N. Y., each Saturday afternoon the saintly woman would steal away to the little pulpit where the next morning her son would break the bread of life to the people and pray for the baptism with the Holy Spirit to descend upon prophet and people. . . . You cannot account for Cornelius Woelfkin and forget to recognize the large place in his ministry that was held by his little German mother. His first preparation for the pulpit came as he learned the secret of prayer at an altar made of a good woman's knees.—Rev. C. W. Perry.

Mother's Translation

A Bible class teacher was telling of the various translations of the Bible and their different excellences. The class was much interested and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James Version for my part," he said, "though of course the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me since I was old enough to understand it."—*Western Recorder*.

The City of Peace

(Memorial Day)

The State Encampment of the Grand Army of the Republic met in Syracuse, N. Y., in June, 1927, and the *Syracuse Herald* recorded the following:

"The veterans themselves are first among those realizing how fast the ranks are closing up as the comrades drop out and there are no replacements.

"One among them handed to the publisher of the *Herald* a clipping from the *Tampa Morning Tribune* of April 6, containing the following entitled 'The Last Veteran,' by E. D. Lambright:

"He was the last veteran; of all those who had fought for home and honor, he alone was left alive.

"And now death came to lay its hand upon him. One soldier's grave was still unfilled, and the sleepless sexton waited, leaning on his spade.

"A little patch of sunlight fell upon the coverlet, and the dying man placed his only hand there, that the tender warmth might kiss it with its lips of gold.

"And the words he spoke were as the words of one who dreams of distant things; for they had a mystic meaning and death tarried that it too might hear:

"Now I know that the dying have visions, for the words he spoke were these:

"'Bring me the rusty musket and the faded coat, for yonder in the valley I can see the army gathering. Long ago, I thought, the war was over, but I must have been mistaken; surely

that is my general calling to me and waving his sword; lest I come too late to join them. Somehow, I dreamed that they were all dead, that I was the last of the glorious number left on earth. See! They are marching now, a mighty host of heroes, with their feet no longer bare and their flags no longer tattered. On, on they go, and I see them climbing the golden sunlit hills into an endless day. Company after company, battalion after battalion, regiment after regiment—and yonder rise the white walls of the city they mean to take. But from the battlements of the city no menacing guns are pointed; no sentinels pace the ramparts; there seems to be no apprehension of danger; no preparation for attack. Look! The army is entering the wide portals; not a shot, not a struggle, no dead or dying men. Ah—I see—I know why the conquest is bloodless, for the name of the city is Peace!"—Dr. G. B. F. HALLOCK.

Insincerity

History tells us that Louis XI "executed a solemn deed of ownership," conveying to the Virgin Mary the whole country of Boulogne in France; but reserved for himself all the revenues thereof. How much like this "solemn deed" is our repentance! We may say we are sorry, but if we reserve for self the control of our actions, how deep is that sorrow? God measures our repentance, not by our "exceeding" sorrow, but by the revenues of our lives that flow into His treasury.—*Record of Christian Work.*

The Fortified Soul

Bramwell Booth in his *Echoes and Memorials* gives a stirring glimpse of his father the general at his mother's grave emulating Abraham, who "stood up from before his dead and spake." What background such address reveals! "I have never turned from her these forty years for any journeyings on my mission of mercy but I longed to get back, and have counted the weeks, days, and hours which should take me again to her side. When she has gone away from me it has been just the same. And now she has gone away for the last time. What then is there left for me to do? Not to count the weeks, the days and the hours which shall bring me again into her sweet company, seeing that I know not what shall be on the morrow, nor what an hour may bring forth. My work plainly is to fill up the weeks, the days, the hours, and cheer my poor heart as I go along with the thought that when I have served my Christ and my generation according

to the will of God—which I vow this afternoon I will to the last drop of my blood—then I trust that she will bid me welcome to the skies as he bade her." William Booth had fortified his soul against such an emergency.—ROBERT FREEMAN.

Bringing All Things into Subjection to Christ

In Edinburgh there is a time-gun of more than average interest. In the lower part of the city there are the busy marts of life, where commerce dominates the situation. A little higher are the park and beautiful gardens in which weary pedestrians may find rest and recreation. Still farther up are the college and university buildings where students "burrow into ancient lore to enrich a modern mind." Then higher still, and above all, there stands majestically the gray old castle and on the highest point of the castle is the time-gun. Every day that gun booms out the royal time, and when it does all clocks are adjusted. The captains of industry and the leaders of commerce set their clocks and watches by the royal timepiece, as do also the multitudes upon the streets, the students in the halls of learning, and the people in quest of pleasure and recreation. Is not this a symbol of what must be done if this world is to be brought to Jesus Christ? All the activities of life must be brought into subjection to the Lord Christ, whose right is to rule and reign.—BISHOP A. W. LEONARD.

Inner Divine Guidance

An invention has been recently perfected for guiding vessels into a harbor in times of storm or fog or danger. A cable is stretched along the bottom of the channel with electric bells in frequent succession, set vibrating simultaneously by a clock on shore. The sound of the bells is deep down, far below the surface, and only vessels provided with sensitive instruments can detect the vibrations and find the channel; they go straight forward in the storm or in the fog. The mystic claims that the human soul is bosomed on the deeps of a spiritual sea of life which flows around it, and that the sensitively adjusted life can catch intimations of celestial currents and can gain clues and hints of direction, even when the cruder sense makes no report and gives no guidance.—DR. RUFUS M. JONES.

Fishers of Men

Jesus said, "Go ye into all the world, and preach the gospel to every creature." That word "go" is as big as the earth, and as little as the space between you and the next man. "Follow me and I will make you fishers of men."

In the New York Aquarium I saw all sorts of fish, big and little, ugly and pretty. And there were many people studying fish. About fifty of them had their little books, drawing pictures of fish, and marking their habitat. But there was no one catching fish.

I went to a convention some time ago and it reminded me of my visit to the aquarium. There were scores of men who had been studying fish. They could tell all about the gold fish on Fifth Avenue, and the mud suckers and eels on the Bowery. But not one of them, so far as I could see, had been fishing. Not a minnow had been caught.

I was talking to a deacon the other day who is at the head of a great corporation. If you saw him in church you might think he would never unbend; but it was in the fishing season, and he had just received from a friend the gift of a fine new rod. He forgot his dignity as he talked about the pleasure of fishing. He said, "A five-pound bass at the end of that rod is Mozart, and Beethoven, and Shakespeare, and Cicero all in one thrill." He had the fishing spirit, don't you see? He was a genuine fisherman. Would to God that we Christians had the spirit for fishing for men

like that! Our delight in it would excel all the pleasure of music and poetry and oratory.—Dr. A. C. DIXON.

Better Off, but not Better

Dan Crawford says that in the south of Africa there is a certain kind of civilization advancing, the civilization that brings drink, gambling, and all the rest with it. "It was down that way," he states, "that I was starting out for England, down by the railway head, where I and my black friends bade each other goodby. Oh, how they looked at that railway. Then they asked me to explain to them about some of the things belonging to your so-called civilization. So I began gushing about all your wonderful civilization. How they looked and listened! As I went on telling them of automobiles, submarines, airplanes, and everything else, trying to draw a wonderful look from them, I noticed one man with an uncomfortable look in his eyes. I could see he was waiting for me the way a cat waits for a rat. Finally he said, as I stopped, 'Are you finished?' And then, dear friends, he punctured my tire with a bang. I will never forget it. He said, 'To be better off is not to be better.'"—Dr. G. B. F. HALLOCK.

PRACTICAL

PASTORAL OBSERVATIONS

PAUL S. HILL

THE CHURCH VOTE

It is usually considered an important meeting when the church votes on the call or the recall of the pastor. At this meeting the church voices its approval or disapproval of the work of the minister. Some churches evidently have adopted the policy of frequent change; while others hang on to the minister for a period of years. In either event there is an accounting to the church on the part of the pastor.

But we think the vote the church takes in reference to the pastor is not the most important vote the church takes. For instance, the decision of the church on the support of the prayermeeting is important, and in many cases they well-nigh put the prayermeeting out of existence by

consistently voting against it. They do not vote by ballot, they just stay at home on prayer-meeting night and by their lack of attendance say to the pastor and to a faithful few: "I don't think the prayermeeting is worth while; and so far as I am concerned, it might just as well die." It is a brave pastor who will carry on a meeting in his church with such a majority against him. We have been greatly encouraged by the attendance on Sunday morning, and just as much discouraged by the attendance at the prayermeeting during the week. Probably if the matter were put to public vote, all would be in favor of the prayermeeting. But that silent stay-at-home vote does the damage.

And that same stay-at-home vote decides against many other excellent things that the church should have. It hinders the work of the

Sunday school, and makes it feeble and sickly. It damages the class meeting, the board meetings, the Sunday evening meeting, the Sunday morning meeting, and all the other meetings.

We are, of course, conscious that the minister is either a drawing card, or he is not, and that much depends on him. We also know that the minister must be on his toes to get a crowd at all times, but it seems humanly impossible for some of us to hold the same sized crowd at all the meetings of the church. If anyone can give a rule that will make all the meetings of the church as important in the eyes of the people as the Sunday morning services we would like to have it. However we are sure that the best minister the church has cannot carry on the work without the people, and that is why we think there is a more important vote than the vote for the call or recall of the pastor.

If we understand our Bible, the greatest prophets of Israel were in charge when the people went the deepest into idolatry. They voted to have Isaiah, Daniel, Jeremiah, and Ezekiel for their pastors, but voted down all their messages and consistently departed from their duty. On the other hand some of the great revivals were conducted by rather second rate men, some of whose names are not even mentioned.

It is not the vote on the minister that makes or breaks a church; it is that silent stay-at-home, non-support, indifferent vote that tells the tale.

PREACHING TO THE AMERICAN LEGION

Some time ago I received a pretty broad hint from some of the members of the American Legion that they would appreciate an invitation to the church of which I am pastor. They were "Just wondering why you never invited them to come in a body, and hear you preach." The result was that I sent a formal invitation to the commander of the local unit, inviting them to attend divine worship with the church on a given Sunday, and gave them reservations for either morning or evening. They accepted the invitation, and came for the evening service. The invitation included the ladies, as well as the ex-soldiers.

A helpful bit (so I think) of patriotism was featured in the service when the "boys" placed their flags in position by the altar of the church before they were seated. This was done with military precision, and yet with such grace and seem-

ing reverence that it fitted well into the religious setting of the church service.

The fact that many of our boys were left "on Flanders fields," and that many who returned from the war were in some way physically affected, gave a sort of "memorial" aspect to the entire service. We started our song service with that old familiar, soul-stirring hymn of the church, "Shall we gather at the river." And how the voices of those men did lift that old song! We sang two more songs of heaven and hope, and then had prayer. Then we had a few more preliminaries, a choir number, etc., and then it was up to me to preach. I feel rather more free when I am preaching "regular" than when I have to adjust myself to "special" occasions. But I have proved that it is better to put the "regular" into the special times, than it is to try to be "special" and not do anything worth while.

The text I used was "While we were yet sinners, Christ died for us" (Rom. 5:8). The subject of my sermon was "The great death." This is how I treated it:

INTRODUCTION: The whole subject of death. A universal human event. All previous generations of men have gone the way of death.

1. Illustrations of the deaths of great men, showing why they died.

Abel was killed in a religious quarrel. Saul, a king with a great start and wonderful prospects, died a defeated man, killed himself for no principle whatever. David said, "The sword of the mighty was vilely cast away." Absalom died, caught by his head, in pursuit of a personal ambition. St. Paul died for the sake of the gospel, also Stephen, and some missionaries.

2. Death seals the life. How many live so they are willing to put this seal on their belief and conduct?

3. The soldiers died in the war fighting for a principle.

4. Christ preached great truths, and sealed them with His death. He stood for great principles, and sealed them with His death. But we do not limit the death of Christ to martyrdom to principles or truth. Christ died for His enemies, sinners, the ungodly, He atoned for sin. His blood is the way of salvation from sin.

5. Of all the deaths the world has known there is not another like this one. There have been crucifixions, deaths at the hands of mobs, deaths because of religious hatred and contention, but

never another death like the death of Christ. His was the great death.

CLOSING ILLUSTRATION. Imagine a band of American soldiers, captured by the Germans. All are sentenced to death, they are enemies. But a young German appears, and offers to give his life for the life of the American soldiers. It is the crown prince of Germany. The son of the ruler. Jesus the Son of God gave Himself for us while we were yet sinners. Love is the motive of His death, and the result is pardon and salvation, full and free.

I am sure that having the ex-soldiers attend our service did not hurt the service, and from what we heard afterward, it did the soldiers good. We will probably have them again some time.

THE SUNDAY SCHOOL

The church should provide the community with a good Sunday school. I have met some people, not very many, who feel that a Sunday school is too small a matter for mature Christians to attend. They expressed themselves as wanting a grown-up religion with fire and power instead of the humdrum of lesson leaves, and a Sunday school program. But to me they express a rather selfish interest in themselves, and seemed wanting in the spirit of helpfulness. There must be a sacrificial spirit that expresses itself in helping others if the heart is to be kept alive with the love of God. It usually is the people who are supplying the community with religious services, at a cost to themselves of time and energy, who are having the best success at living a Christian life. But we were not thinking of the benefit to the Christian derived from such activity so much as we were thinking of the demand the community made on the church for a Sunday school. The community expects the church to provide a Sunday school, and the church should meet that demand with just as good a Sunday school as is possible.

The organization and system adopted by the Sunday school is not the most important thing about it. The main thing is to get the job done, to meet the needs of the community, to assume the responsibility of teaching and training young lives in the way to heaven. One faithful teacher with a heart full of love, a well studied lesson, a determination to do his best will do more to fill the needs of the community than an army of half-hearted, uninterested, unsaved, chatter-box

teachers with a perfect system "hitting on all six."

There is great opportunity for improvement in methods of work, but there is no possible improvement on the Bible as a textbook for our work. We pastors take it for granted that our Sunday school teachers are teaching the Bible, but we ought to make sure. We have known a case where something was taught contrary to the Bible, and the children were taken away from the school by a mother who lived in the community. What was the trouble? Just a case of not supplying the demand of the community. The town wanted the church to provide a place where its children could be taught the Bible, and the church failed the town, and the town withdrew its support. Those instances are rare. Too frequently the church can get away with its program even if it is not suitable, and the people in the community will make no inquiry. But whether the place makes its wishes known or not, the church should know the need of a good Sunday school, and should provide one.

If any pastor thinks a Sunday school that reaches the needs of his town is an easy thing, let him make a survey and find out how many children are running wild without any religious training whatever. When he finds them, let him get them into his Sunday school. If he is able to do that, and provide them with teachers who are skilful and earnest Christians, then he has done much to meet the needs of his community so far as Sunday school is concerned. But this is an almost impossible task to perform in many places, because the parents take their children to the Sunday movie, or to the woods or beach or driving in the auto. However our duty is not done till we have a Sunday school suitable to the needs of the community. And no one man, working alone, can supply this need. He must have the help and support of his church. Here enters the spirit of helpfulness which, with a proper vision, goes a long way toward making the Sunday school what it ought to be.

TEXT: *The backslider in heart shall be filled with his own ways* (Proverbs 14:14).

INTRODUCTION: There is a growing tendency to believe the false doctrine of "eternal security" which stands for "once in grace, always in grace," and belittles the danger of backsliding, or falling from grace.

Attention is called to the fact that the words, backslider, backslide, backsliding, are scriptural terms, and mean something. Not only do they mean something, but they mean something of a serious religious character.

1. The world is filled with people who claim to be backsliders. We find them in the churches and at the altar. Not all who say they are backsliders are actually backslidden. Amanda Smith says, "Some never frontslide."

In order to be a backslider, one must have something from which to backslide. P. T. Barnum, the showman, began his lecture on "how to make money", with these words, "I have lost a great deal of money." He had to have money before he could lose it. One has to have salvation before it can be lost.

2. Many have been under deep conviction for sin, but never yielded. These having no experience of salvation cannot lose it. The same argument maintains for those who sought, but failed to obtain, entire sanctification.

3. At the time of "conversion" the grace of initial salvation enters the soul as an experience. Repentance precedes faith and conversion, and unless it is deep and complete, conversion does not result. But when it is complete, and is followed by faith and conversion, repentance becomes a part of the Christian experience, and takes its position with faith, regeneration, adoption, witness of the Spirit, etc. The same argument can be followed through to entire sanctification. These are the things that are lost from the soul experience when backsliding takes place.

4. There are two kinds of backsliders. The secret backslider in heart, who seeks to conceal his real condition; and the open backslider, who stops professing religion, and confesses his state. Both are in the same spiritual condition, and the secret backslider will be an open backslider in time. Character and reputation may not be traveling together now, but they are both going in the same direction, and reputation will overtake character some day, and they will be in agreement.

5. The text speaks of the heart backslider—the secret backslider. The evidences of this condition appear in the soul, rather than in the outward conduct; but the backslidden condition is as real as though it were accompanied by vicious sins. There is loss of victory, unction, desire for prayer, ease of yielding to material things, etc. Also a secret hunger for God.

6. The greatest cause of backsliding is the car-

pal heart, but this is not the only cause. But always the cause is within self or the self life, and never in another, although another is usually blamed.

7. Backsliders, secret or open, are in great danger, and will be lost if they are not reclaimed.

8. God will have mercy and save the backslider.

SELECTIONS FROM JOSEPH PARKER'S BOOK

"None Like It—A Plea for the Old Sword."

Chapter, Ad Clerum

The Pastor Should Keep His People Around His Desk

whilst composing his discourse. The audience will be imagined, not imaginary. Thus every sentence will be addressed to some known experience, and thus the hearers will know that the pastor lives in their midst. The wise pastor is under no delusion as to the capacity and qualifications of his audience. He knows that most of his auditors are in absolute ignorance of his subject, and therefore he takes nothing for granted. Even greatness has its own fine way of being elementary. Greatness never snubs the congregation, for that would mean exasperation on the one side and loss of influence on the other. Yet greatness can stoop to the lowest and wait for the slowest. The pastor knows that most of his people are wholly unprepared for continuous and elaborate argument. They have just left a thousand worries: the child is ill; the field is bare; there is no blossom on the fig tree; there is no herd in the stall; the mind, therefore, must be humored and lured into the subject with pious and tender tact. The minister makes a fatal mistake who supposes that his congregation is composed of intellectual and highly cultivated hearers. A few such there may be, and where the description is really true they will be the strongest supporters of any pastorate bent upon carrying forward the common life of the church. True culture is generous and patient. Probably the most prominent characteristic of any miscellaneous audience is ignorance. If a minister could question his hearers one by one as to their knowledge of the Bible, he would be simply horrified. Ask them about the scheme of any Epistle, its characteristics, its purpose, its supreme thought, then he will know exactly on what a cultured audience he is lavishing his genius. The most discouraging feature of

the case is that people are under the delusion that whatever else they may be ignorant of, they certainly do know the Bible. Not a man in a million knows anything about the Bible beyond a few of its most familiar chapters and texts. I venture to think that when the Bible is really known, in its unity, its purpose, its spirit, men will have little difficulty in calling it the Word of God. In the meantime they must be largely regarded as not knowing it. This fact creates the opportunity for a wise handling of the Word. How to be guileful without deceit? How to remove ignorance without first insulting it? The pastor must study these inquiries in the light of facts. He must often work obliquely. By explaining a word or an argument to the young, and asking grown people to be patient with him in doing so, he may now and then get a beam of light partially into heads—if heads they are—which are the very sepulchers of darkness. But specially and lovingly must the pastor remember that the majority of his hearers do not live in a library. They have not been trained to follow a linked argument. Why, then, should the pastor pose before them as the descendant of an Aristotle who would be the first to disown and despise him? Rather let him "serve the Lord with all humility of mind, and with many tears." This baptism of tears is no mean sign of power. They are the tears of a strong man. "Out of much affliction and anguish of heart, I wrote unto you with many tears" (2 Cor. 2:4). "He beheld the city and wept over it" (Luke 19:41). Man is not made up of intellect exclusively. Nor by intellect alone can man be saved.

The Pastor Must Live for His Charge

by identifying himself with the spiritual education of his people. They are *his* people. Upon one fold he spends his care and love, as the father spends his heart upon one home. He must not be "a stranger" to his own sheep, or they will not know his voice. The standard of the true pastor is Christ. "I am the good shepherd; the good shepherd giveth his life for the sheep." In our own way and in our own degree we are to be what Christ was. That is our high calling! That is our cross. "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2).

Resentment is forbidden to the true pastor. He cannot act as a fellow citizen or an equal.

The pastor has often to be quiet when the natural man would be haughty and repellent. In a sense the pastor must *be* Christ. "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem others better than themselves." The apostles are pastoral examples. "Being reviled, we bless; being persecuted, we suffer it." This is the argument! This is the witness of the Spirit! The pastor is not yet fully ordained in whose heart there lingers one trace of social contempt. "Condescend to men of low estate." "Have not the faith of our Lord Jesus Christ with respect of persons." Resentment, or vanity, or self-justification has not commendation in the Bible. "Say not thou, I will recompense evil; but wait on the Lord; and he shall save thee." Acting in this spirit, the pastor will win the hearts of his people and prevail silently against the proud doer. Violence makes but temporary success. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Aggressive and boisterous policies are for the carnal man; gentleness is the power of the pastor. "To the weak became I as weak, that I might gain the weak." Filled with this spirit,

The Pastor Will Never Depreciate His Charge

Wherever his lot is cast, the pastor will conscientiously and gratefully make the most and best of his people. He will never set himself above them in any spirit of vanity, playing the worldly "gentleman" that he may throw their manners into humiliating contrast. The people will feel his superiority without having it thrust upon them. They will smell the rose without being pierced by the thorn. In the whole course of my ministry I have never failed to observe that the pastors who appreciate their people are the pastors who do the most enduring work. Besides, if the pastor were a real gentleman, owing nothing to pretense and nothing to veneer, he would know that, however much the people are inferior to him, they once had sense enough to elect him, and he once was glad enough to accept their favors. But such a gentleman never breaks down in his manners. He is filled with the Spirit, and is therefore appreciative, approachable, and of a tender heart. Let me lovingly warn my brethren against the too frequent practice of depreciating their people. Take Christ's view of them. "Why dost thou set at naught thy brother?" In the pulpit the minister addresses his audience

as "my Christian brethren"—"my dear friends"—"my beloved hearers." He who calls his people by one name in public and by another in private brings himself under the charge of insincerity and practical falsehood. The ruder the people the larger the pastor's opportunity for refining them. If the people are too rude to be mixed with, why live upon them? Why not take up some more genteel ministry? They who gathered around the Savior were not members of the social aristocracy. The apostle Paul worked with his own hands that he might relieve the poorer churches from the charge of his sustentance. "Ye remember, brethren, our labour and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." There is a gentility that can work with its own hands when need arises. The pastor will never fail to look beyond the circumstances and fix his thought upon the man. He is a shepherd of souls, not of gold rings and soft raiment. "Not many wise men after the flesh are called." The men whose "mouth speaketh great swelling words, having men's persons in admiration because of advantage," are condemned by Jude as men who "walk after their own lusts." The pastor will have his personal friends and his elect companions, but in his pastoral capacity he will be "kindly affectioned" toward the whole church. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." The pastor has a special message to the rich as well as to the poor, and it is the more delicate message to deliver. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches." Charge them "that they do good, that they be rich in good works, ready to distribute, willing to communicate." In this way will the godly pastor bring into sympathy and fellowship many who are divided by the worldly distinctions of title and estate.

The Pastor Should Know Human Nature

For that is the truly "original language." No matter what else you know, if you do not know human nature you are not fit to teach and guide human life. Man is odd. Each man is a man by himself, a separate study, an independent puzzle. Do not be misled by mere manners. I tremble

when I am introduced to "a nice man," "such You never know what a man is until you have interfered with his vested interests, or until you have seen him under insult. Then will you know how very nice a man he is, how extremely quiet, how absolutely modest. I have had to do with "nice men" until I dread the very term.

"There's a deal o' solid kicking
In the meekest-looking mule."

So says James Russell Lowell, and so will every pastor who has had to do with "very nice men." Jesus Christ knew human nature, and acted with discretion that was meant to be exemplary. "Jesus did not commit himself unto them, because he knew all men, and needed not that he should testify of man: for he knew what was in man." He did not treat Nicodemus as he treated Herod. The pastor will need discrimination in distributing spiritual instruction and comfort. Sometimes he will be miscellaneous; sometimes personal and direct. "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Even the disobedient must not be treated as hostile. "Count him not as an enemy, but admonish him as a brother." Beware of false professors. "Take heed that no man deceive you." Pastors should not live for flattery. They will never be really happy until they live primarily for the favor of God. To the inquiring pastor I would say, Form your own estimate of men. Keep your counsel to yourself. Never listen to gossip; never descend to tittle-tattle. Give your people to feel that your mind is set upon great subjects and the application of such subjects to daily experience, and they will soon feel that you are disinclined to indulge in local slander or frivolous criticism. The holy man will bring unholy subjects into disrepute. If you know human nature well, you will let some men talk themselves right out. You need not listen. But you might look at them in a way that they could hardly mistake for an encouragement.

The Pastor Should Keep a Good Conscience

This will be his stronghold in the day of trouble. It has been the defense of good men in all time. To my junior I would say, Let no man do you such favors as would pervert your judgment or quell your courage. Borrow from none. Avoid debt as you would avoid a wolf. Never forget that a pound a week is not three shillings

a day. Keep your tastes within your income. How nobly Samuel addressed the people:

"Behold, here I am; witness against me before the Lord, and before his anointed: whose ox have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? And I will restore it you" (1 Sam. 12:3).

That is independence. There should be nothing shady in a pastor's relations with his people. The pastor's motto should be Straightforwardness. The apostle Paul had a noble record. "I have coveted no man's silver, or gold, or apparel. . . . In all things I have kept myself from being burdensome unto you, and so will I keep myself." An infinite shame to modern churches if the pastor should be neglected, yet the pastor's own honor need not be tarnished. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." A horrible shame to the churches! To whom is the pastor, in many cases, least indebted for support? To the rich. Always allowing for brilliant exceptions, the rich men in a church are the robbers of pastors. They rob them in the very act of patronizing them. They tempt them into needless expense. The richest man I ever knew gave me seven and sixpence a quarter for his seat, and every time I submitted to the humiliation of dining with him my traveling expenses were in excess of that amount! Yet with what glory he covered my ministry! Surely the time will come when spiritual things will be rightly valued. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Is flesh to be balanced against thought? "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" These are lessons for the churches. The less the pastor thinks of them the more should they be thought of by the people. Let the pastor so order his conduct in all such matters as to have a conscience void of offense. Along this line many high rewards are to be gathered. "Our rejoicing is this, the testimony of our conscience." A solid—a sacramental feast! A banquet with the Lord himself! Hear the apostle: "I have lived in all good conscience before God until this day." "And herein I do exercise myself, to have always a conscience void of offense toward God, and toward men." It was in this bank of conscience that the apostle

laid up large wealth. "I thank God, whom I serve from my forefathers with a pure conscience." According to the testimony of his conscience every pastor is strong or weak. The conscience is the man. Never have an artificial conscience, or a one-sided conscience, or an oblique conscience. If the light that is in thee be darkness, how great is that darkness!

"And in what will all faithful shepherdliness end? Suppose a pastor has fed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. What then? Will he die the death of a dog and be buried as an unclean thing? Suppose the pastor has been blameless as the steward of God and an ensample to the flock? Suppose he has been an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity? What then? Shall he pass away as smoke and be forgotten as a wind? It is not so that the apostle speaks of the end. His words glow with thankfulness; his spirit is immovable in confidence:

"When the Chief Shepherd shall appear
Ye shall receive a crown of glory
That fadeth not away."
"Even so, Lord Jesus, come quickly."

CHRIST OUR ONLY HOPE

C. H. WIMAN

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed (Isa. 53:5).

There is no occupation quite so fascinating as the study of the Bible. It is a unique Book. It stands alone among the millions of volumes of literature that have been published. It stands not only alone, but it towers above all others—none other even remotely approaching it. When we read books that have been written by men, we soon understand their meaning, and fathom all the author intended to say, and then we lay them aside and forget them. But this is not true of the Bible. We read it, understand something of its meaning, are blessed and refreshed by its truths, and find our lives the richer for having followed its precepts, but somehow we never feel that we have quite understood all its meaning. We turn to its sacred pages again and again, and while we can still see the old meaning, we find ever new treasures buried there and wonder that we

had not found them before. Who can say, "I understand all the meaning in this passage of scripture"? I understand some of the meaning of John 3:16, and my life has been made richer by the truths of the 13th chapter of 1 Corinthians, but I never read them without a feeling that there is something else there that I have not quite grasped—something that the author meant to convey that I have not quite understood. And so I read God's Word again and again, and it is always new. I have seen the face of the peasant woman light up with hope and joy as she slowly spelled out the words of her well-thumbed Bible, for there was truth there which even she could understand, and on which her heart could feast. I have seen the scholar knit his brow and wrestle helplessly with some tremendous passage whose deeper meaning seemed to evade his every effort to grasp. Men write entire books with scarcely a thought in them. In the Bible there are thousands of verses with ample material for scores of books in each one. And after every library has been filled, and the last printing press has ceased to turn, and every author's fingers have been stilled, there will yet be an untouched wealth of source material in the old Book, God's Word. And I think one of those texts that will never be quite fully understood is our Golden Text for this evening. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." We can all doubtless repeat it from memory, but let us study it together again, and perhaps together we will find some new truth.

This single verse seems to embrace all man's moral inadequacy, God's plan for his redemption, and a wonderful promise of eternal peace and righteousness. "He was wounded for our transgressions." There is something in the unregenerate heart that makes it rebel against all law. Paul characterized it in these words: "It is not subject to the law of God, neither indeed can be." But since God is the author of all orderly law, this something is a rebel against not only what we think of as the law of God, but against all law. Just to say to a child, "Leave that alone," is often all that is needed to assure meddling. Why? because the child does not want to feel that it must be subject to any prohibition. We want to do as we please, when we please and where we please. A prohibition is a challenge to disobedience. And this rebel spirit is so deep-

seated in the human nature that it is not easily dislodged. It is the thing that brings revolutions, and war, and bloodshed. There are many things we do not care to do, but we do not propose to have anyone tell us that we must not do them. This rebel spirit is the worst enemy of God and righteousness. In fact its manifestations are so far-reaching and so terrible, and man had so flagrantly broken the law of God, that every point of contact between God and man had apparently been destroyed. The old prophet, in speaking of man, said that every imagination of the thoughts of his heart was only evil continually. The only apparent remedy was for God, the rightful Ruler, to completely destroy man, the rebellious subject, from the face of the earth. But as the stroke was about to fall, delivering the fatal wound, Jesus Christ steps to the front, and is "wounded for our transgressions." He had done no wrong. He alone had known no sin. He alone deserved no punishment, yet the multitude stood and alternately jeered and shuddered as His blood was spilled, the only truly innocent blood ever shed. Man is normally disobedient, yet he constantly justifies himself in his disobedience. Jesus Christ was perfectly obedient, yet never opened His mouth to complain over being punished as a malefactor. But on one side of that cross that day stood mankind utterly amazed at what it beheld, and cried out in the voice of the Roman centurion, "Truly this man was the Son of God." And on the other side of that cross was God, at last seeing a point of contact with lost men.

But "He was bruised for our iniquities." I have been interested in the statement and I believe I have found something of its meaning. The word "iniquity" has reference rather to injustice. In this connection it is interesting to remember that the buffeting, the bruising, which Jesus received followed immediately after His confession of being "God." How unjust men are! How little they can see and understand! God had come among them as a man, but they could not see Him. They only knew that He was going across the currents of their lives and they wanted to be rid of Him. He had done no wrong, and they recognized that fact, but in their blind injustice they must destroy everything that opposed them. Had they really known He was God they would never have acted so, but justice meant nothing toward the lowly, and He was one of the lowly ones. But He said He was the Son of God. And so they smote Him,

and buffeted Him and bruised Him. How little did they realize that they were helping to make it possible that all men might have a love of justice implanted in their hearts, and that in Jesus Christ all their artificial walls of class, and caste, and color were to be broken down. In their utter injustice they bruised Him, but in the midst of our injustices we may come to Him and find that His bruises avail for our forgiveness, and as we weep with Him over our sins, we will find a wonderful peace stealing into our hearts.

The story is told of an old Christian Japanese schoolmaster whose pupils had repeatedly been disobedient. But the schoolmaster was unable to find the culprit and to restore the honor of the school and the majority of the students. At last after a night spent in prayer he called the boys in the school together, and told them that someone must be punished, and since the culprit could not be found he would take the punishment. Baring his arm he took a great leather strap and began to beat himself. Cruelly the blows fell again and again. Soon the blood began to drip; a lad from the back of the room rushed to the front crying out for the master to stop, that he was the guilty one, and he could no longer resist the manifestation of such love. And who can behold the suffering Christ and resist His love?

"The chastisement of our peace was upon him." Chastisement is given for correction, and for the benefit of the one chastised. But Christ needed no chastisement. He was the perfect one. He was the peaceful one. Men are naturally warlike. They love to fight. As long as there is misunderstanding and hatred in the world there will be fighting. As long as there is hatred between nations there will be wars. As long as men are out of harmony with their better natures they will be out of harmony with their fellowmen. The discipline that will bring peace in this world is not to be found in councils and conclaves and conferences, but in Jesus Christ. Great armies and navies do not insure peace, but suspicion and hatred guarantee war. Men go through the suffering of a terrible war and feel that they have learned their lesson, and war will be no more. But no discipline of war has yet been sufficient to outlaw war. When men have learned to love they have learned the true source of peace. The discipline of suffering alone is not sufficient to bring peace to the human breast—peace with self, peace with God, and peace with the world. Only Jesus Christ, who was chastised for our peace,

can bring that peace to the human heart. When He is rejected there is no source of peace. We would not depreciate the efforts that are being made toward world peace today, but we state a simple fact when we say that all these efforts are doomed to failure if they fail to embrace, not alone the teachings of Jesus, but the actual provision of His atonement which means a personal devotion to Him, and personal salvation through His grace. In this connection it is significant to note that Pilate and Herod, long-time enemies, were brought together in a lasting friendship through their contact in the trial of Jesus. And no man can come in close contact with Him and maintain old enmities.

"By his stripes we are healed." It takes no special insight to see that the world today is morally and spiritually sick. Oh, how desperately we are in need of healing! And in the recognition of our need how desperately we are searching for a remedy. Every nation in the world is seeking a remedy. India, China, Africa, Japan, Europe, America. We seek it in some form of religion, in education, in culture, in economics, in our political machinery. But still we are desperately ill. And all the while the remedy is at our door. By His stripes we are healed. You have tried and failed. Come to Jesus Christ who knows no failure. You have tried to follow His teachings and have failed, but if you come casting all your care, not on His teachings, but on Him, you will find peace for He is by your side now to be your Savior, your redeemer, your sympathizer, your friend. He has borne it all for you, and it is yours for the taking. Will you not surrender your life to Jesus Christ just where you are tonight—in your home, in the restaurant, in the place of amusement? Wherever you are now, He is there also.

Convenient Texts on Holiness

- A Holy People (Deut. 26:19).
- The Will of God (1 Thess. 4:3).
- Whiter than Snow (Psa. 51:7).
- Sanctified Through the Truth (John 17:17).
- Perfect and Complete (Col. 4:12).
- Entire Sanctification (1 Thess. 5:23).
- The Fullness of God (Eph. 3:14, 19).
- Perfect Unity (John 17:20, 23).
- Establishment in Holiness (1 Thess. 3:10, 13).
- A Clean Heart (Psa. 51:10).

B'S FOR PREACHERS

MRS. ELLIOTT J. SHEEKS

Where the bee sucketh, there suck I.—SHAKESPEARE.

YOU may wonder why I have chosen this quotation from Shakespeare as a foundation for what I shall have to say on the subject assigned me; but when I tell you that soon after the assignment was given me our pastor, Brother Jobe, preached a most excellent sermon on B's; and then a few days later, the *Herald of Holiness* came out with a long list of B's in it; you can readily see that I was in a predicament and knew not what to do. I felt that the B's had swarmed, the hives had been robbed and there was nothing left for me to say on the subject. However, in my research work for an English class, when I came across the above quotation from Shakespeare hope revived; and after thinking this quotation through, and getting its interpretation clearly settled in my mind, I decided to use it as a basis for my remarks on "B's For Preachers."

Just what did Shakespeare mean when he said, "Where the bee sucketh, there suck I"? He meant to say that he would give his time, his attention and his labor for that which would give, in return, genuine pleasure and satisfaction to himself, as well as to thousands of others who might draw pleasure, satisfaction and enjoyment from his labor.

We might paraphrase this quotation thus: "I have as much wisdom, discernment and discrimination as a bee; therefore I shall pass over, and give no time nor attention to anything that is unclean or poisonous; but I shall suck, or draw from the sweet, the beautiful and the luscious things of life for pleasure and satisfaction, that I may, like the bee, have a storehouse full of something useful and worth while to bless, sweeten and sustain my fellowman."

How may we apply this quotation to the life and work of the preacher?

First, let us notice that the bee has but one purpose or aim in life, namely, to gather and store sweets to be converted into honey which gives satisfaction and life to mankind.

Second, the bee teaches us wisdom, discernment and discrimination by the fact that it knows where to find honey; it never sucks for nectar anything unclean, filthy or poisonous.

Third, it seeks for honey, and finds that for which it seeks.

Fourth, it teaches industry, energy, perseverance and determination.

In making the application, we wish you to notice that the preacher has but one job and one purpose in life. It is his one business to preach the gospel. Everything else that he may do should be contributory to this one business of gathering, storing and dispensing the "bread of life" to mankind.

If you will permit me to use the figure of speech that Shakespeare used, I shall say that the preacher's job is to "suck" or draw from every available source, the sweet, the good, the useful, which will nourish, comfort, feed and satisfy; and he is to store up these things in his beehives—his head and his heart—and have them ready to dispense to his fellowman as the need may arise.

Therefore, like the bee, he must be wise; he must be discreet; he must have discernment so that he may not "stick his nose" into anything that is unclean, unwholesome or poisonous. He will not allow himself to get mixed up with anything that is not becoming to a man of God, or will, in any way be hurtful to his people.

The bee seeks for honey and finds it. The snake seeks for poison and distills it. The critic may look for errors so persistently that he will be unable to recognize the truth when he meets it.

If the preacher will seek for the sweets of life, he will find them; but, like the bee, he must be a worker; be a hustler; be energetic; be always and everlastingly on the job. Benjamin Franklin said, "Laziness travels so slowly, that poverty soon overtakes him."

Energy moves us to continuous effort. It fires the mind, soul and body with a consuming passion for things that endure and bless humanity.

Be enthusiastic, for without this great impelling forward urge one cannot succeed. Enthusiasm is the twin brother of energy; it is the human dynamo which generates the current we call magnetism. It stirs; it convinces; it touches the responsive chord; it is the magnetic current of personal contact. The preacher with no enthusiasm is like salt that has lost its savor—he is a failure before he begins.

The preacher must be stable. Stability is the best kind of ability. Webster defines stability as firmness of character, strength of purpose or resolution. All things are possible to the man of purpose. When they told Napoleon that he could not cross the Alps, he exclaimed, "There shall be

no Alps." This must be the battle-cry of every preacher who would succeed. Difficulties and obstructions will rise mountain high, and obstruct your horizon; but, if you would succeed, you must lift your eyes above the "Alps" of difficulties, and complex problems; and forge ahead in the name and in the strength of the God of battles who knows no defeat.

The little bee toils incessantly, and gathers the nectar from the beautiful flowers and luscious fruits and distills it into honey; and it even builds the storehouse—the honeycomb—in which to store its sweets. After it has done all of this hard work, and has filled its storehouse, man comes along and takes from it all it has stored. Does the bee give up and quit the job? No! It goes right on gathering, building and storing; what for? To be robbed again that it might bless, sweeten and nourish humanity.

Preacher, if discouragements come, and they will; if difficulties block your way, and they will; do not complain and get sour and spoil your beehive. Be kind. Be big. Be generous. Go out of your way to assist an enemy or someone who has blocked your way. Speak well of the man who has no use for you. If a man snubs you, treat him kindly. In so doing you will not only be storing up honey in your own soul; but you will also, at the same time, be dispensing it to others.

Be discreet. Discretion is the act or faculty of wise decision, being discreet in matters of propriety; self-control, prudence and circumspection; the exercise of sound judgment and caution. Of all the valued qualities of the mind, none surpasses discretion in its importance to the preacher, for it directs what to do and the best way to do it. It is the compass that keeps the needle of true progress pointing toward the noble things of life. "He that winneth souls is wise" (Prov. 11:30). He is discreet.

Be tactful. Tact is a faculty of discernment. It is the faculty of judging quickly and wisely what to say or do in any given circumstance. It is knowing how to rub the fur the right way. It is no proof of ability to go through the world rebuking the opinions or vanities of others. Tact is to people what oil is to machinery. It makes friends and helps to keep them.

Be aggressive. Gaze out into the future. Look at the land yet to be possessed. Remember that God said to Joshua, "Every foot of land that you shall tread upon, that will I give you." Live in the great today and in the expectant tomorrow.

Look ahead; set your stakes far afield, and, after having reached a certain point, press ever on. Do not retreat. Those who are determined to succeed rarely ever fail, for determination is the bedrock on which the power of application rests.

As the runner runs better each succeeding day, so does greater efficiency come through constant effort and aggressiveness.

Be sure of the soundness of your reason.

Be sure of the integrity of your position.

Be sure of the wisdom of your course.

Be sure of the honesty of your purpose.

Be sure that self-advancement will not cause injury to others.

Be sure you are right, and then go ahead.

Preacher, be a thinker. Do not depend on someone else to do your thinking for you. The difference between men is not so much in face and form as it is in mental force. Some men never learn to think.

It was while Columbus was at Barcelona that the famous incident with reference to the egg occurred. You will remember that Pedro Gonzalez de Mendoza, Grand Cardinal of Spain, extended an invitation to Columbus to attend a banquet in his palace and meet the chief men of the kingdom. Columbus was assigned the most honorable seat at the table. One of the noblemen, seemingly jealous of the honors and compliments heaped on the great discoverer, asked him if he imagined that if he had not discovered the new world nobody else would have been able to do so. Columbus kept perfectly cool and calm. But, taking an egg from the table, he invited each one of the company to try if he could make it stand upon one end. Each one attempted and failed. Columbus struck the egg gently upon the table so as to break the end, leaving it standing upon the broken part. "Ah," said the critic, "I could have done that, if I had only thought." "Yes," said Columbus, "and you could have discovered the Indies if you had only thought."

There is nothing that will act as a plow in the brain like a question. When you ask yourself a question and turn to yourself for an answer, and delve till you discover the answer—then you are an original thinker. An original thinker asks his own questions and seeks for answers which his inner conscience will own. Mental inertia has been the curse of all ages. Thought is the only process of finding ways and means for improvement. Cattle cannot think—they are easily stam-

ped; people do not think, as a rule, and are easily carried away on a wave of passion or excitement. One man who *thinks* may save many lives. Preacher, you may be that *one* man. It is true that many of your people depend upon you to do their thinking for them. They come to you for counsel, for advice, for the solution of their problems. You must train yourself to think soberly, carefully, and sincerely if you would be a safe shepherd to your flock.

Be a positive character. "Stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). Wherever you find a page of human history which glows with a peculiar splendor, (there you will find the picture of a stalwart hero standing for God and the truth. Stand with your back toward the past, and with your face toward the unfoldings of God's plan and purpose for humanity. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

Like the bee, have but one purpose in life; and like the bee, apply yourself unreservedly, and whole-heartedly to the accomplishment of that one purpose. Give yourself to the task. Like the bee, be a seeker and a finder of the good, the wholesome and the helpful things of life. And like the bee, "shun the very appearance of evil." "Be ye clean that bear the vessels of the Lord" (Isa. 52:11).

Be clean socially.

Be clean personally.

Be clean intellectually.

Be clean spiritually.

Be filled with the Spirit."

REGENERATION

A. M. HILLS

"A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36:26).

"Except one be born from above, he cannot see the kingdom of God" (John 3:3).

I. WHAT IS A NEW HEART, OR REGENERATION?

First, these Scriptures do not mean the creation of new faculties. The unsaved man's faculties are good enough, he doesn't need new ones, but a new use of the ones he has, and he has now all the essentials of a moral being—intellect, sensibility, and free will.

The word "heart" here stands for character. It means the moral activities of the soul, including the affections and will. The fundamental

choice of the sinner is self-gratification; whether he eats or drinks, or wakes or sleeps, or toils or rests, his own pleasure is the end of his being. The glory of God, the interests of His kingdom, the greatest good of the universe, are all entirely overlooked, or completely set aside.

But when the heart is renewed the same intellect employs itself differently, the same sensibilities have new delights, the same will makes new choices and exerts itself in new directions. What the man once loved he now hates, and what he once hated he now loves. Old things have become new. There is a new trend to the whole life—new plans, new wishes, new purposes—A NEW HEART. In regeneration the motive is changed from devotion to and gratification of self, to the pursuit of the glory of God and the good of His beings.

Regeneration, then, is that moral change in man wrought by the Holy Spirit, by which he is saved from the love, the practice, and the dominion of sin, and enabled to love God and keep His commandments, and God commands all men to have this attitude of soul.

II. NOTICE THE EVIDENCES OF REGENERATION

1. The regenerated man does not commit sin.

"Whosoever is born of God does not commit sin." "Whosoever is born of God sinneth not." This is the Greek present, progressive tense. It means that the regenerated man who keeps his regeneration does not wilfully or consciously commit sin. Regeneration lifts a man above the level of sinning just as total abstinence lifts a man above drunkenness.

2. Regeneration brings soul-peace.

"Therefore being justified by faith, we have peace with God." The regenerated man has a peaceful consciousness that his sins are forgiven—that he is at peace with God. The condemnation is gone, the fear of punishment is gone.

3. The regenerated man loves his brethren.

"We know that we have passed from death unto life, because we love the brethren." When Christians cease to love one another; begin to find fault and criticize, you may rest assured they have backslidden—they have lost their regeneration.

4. The regenerated man has the witness of the Spirit.

"He that believeth on the Son of God hath the witness in himself." "The Spirit himself beareth witness with our spirit, that we are children of

God." God lets a man know when he is regenerated.

5. The regenerated man bears the fruit of the Spirit.

When people profess to be converted others look to see a change in their lives, and they have a right to expect such a change.

6. A regenerated man keeps the commandments.

"Hereby we know that we know him, if we keep his commandments." "Everyone that doeth righteousness is born of him." To be born of God means to resemble God, just as a child resembles his parents.

III. NOTICE THE MODERN SUBSTITUTES FOR REGENERATION

1. Baptism.

We are never saved by the performance of any rite.

2. Church membership.

One may join any or all of the churches in the whole universe, and yet be utterly devoid of salvation. There are a vast number of Christless people in the churches who think they are Christians, but are utter strangers to the grace of God.

3. Confirmation.

This is a subtle deceit of the enemy. Multitudes have committed the catechism to memory, multitudes have been confirmed, and yet they are Christless worldlings with no heart-experience of salvation.

IV. CONSIDER THE HUMAN CONDITIONS OF BEING REGENERATED

1. Repentance.

"Repent ye, therefore, and turn again, that your sins may be blotted out." Repentance means to forever abandon the sin business. "Let the wicked forsake his way, and the unrighteous man his thoughts."

2. Faith.

By faith a soul convicted of his need of God will appropriate the pardon procured by the aton-

ing blood of Christ, and receive Him as Lord and King. "Saving faith is that belief of the intellect, consent of the affections, and act of the will by which the soul places itself in the keeping of Christ as its Ruler and Savior. Faith is our self-commitment to God for salvation."—WHEATON. The soul that deliberately does that, will be born from above, will become a child of God. God says, "Ye must be born again," and with His every "must" there is a "may." The question is, will you accept or reject God's salvation?

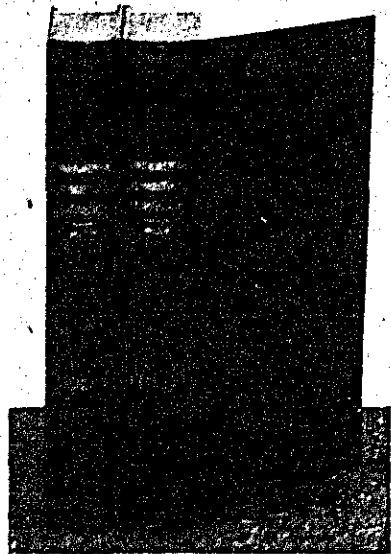
COMMENDATIONS

While I am not in the active ministry, having assumed a local relation at our conference session last May, yet for the sake of the cause I want THE PREACHER'S MAGAZINE for my home. It is the best help aside from the Bible that I have ever used. I was eighty years of age the second day of last December, was licensed to preach by the Kansas Conference of The Evangelical Association—now Evangelical Church—in March, 1886, and was in the active work up to last May. May the dear Lord bless THE PREACHER'S MAGAZINE and keep it on the Highway of Holiness.—Rev. F. M. Peck, Wichita, Kansas.

I am sending one dollar for the renewal of THE PREACHER'S MAGAZINE. I feel that I cannot do without it for it has so much helpful material in it.—Mrs. Jessie Hopson, Kirbyville, Texas.

I think you are putting out a fine magazine, and greatly appreciate it. I hesitate to even make suggestions, as I do not pretend to know what is most needed and appreciated and used by others, but personally I would like to have more complete sermons published in it. I know we can get books of sermons (if we have the price), but many of us find it hard to spare the money for them, so generally do without.—M. R. Dutton, Rogers, Arkansas.

Reduced Prices on Dr. A. M. Hills' FUNDAMENTAL CHRISTIAN THEOLOGY



The lamented death of Rev. C. J. Kinne has forced us to take over the entire stock of Dr. Hills' Fundamental Christian Theology which we printed for Brother Kinne. A considerable sum is involved in the printing of these books and we must turn some of this stock into cash. For this reason we are offering both the complete two-volume set and the abridged edition of one volume at substantial reductions.

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—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

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CAUTIONS TO YOUNG PREACHERS

THE EDITOR

AT the Bible Conference in Bethany-Peniel College, someone handed me a card on which were written these words: "Please give four or five cautions to those who are just entering the ministry." Having but a few minutes to prepare the list before time for reading it publicly, I put down the following:

- I. Be careful to maintain a good reputation with regard to your relations with the opposite sex.
- II. Be careful not to get into debt or to allow your money matters to become the subject for criticism.
- III. Keep alive spiritually, mentally and physically.
- IV. Make the best possible preparation for every occasion, and put your best into every service attempted.
- V. Be genuinely co-operative with the whole program of the whole church.

I do not know that I should enlarge much upon this list even if I had more time, and practically every one of these cautions is plain enough to require no explanation. The preacher's position makes high bid for the most exemplary conduct, but it makes easy very unworthy practices. As a rule, good people believe in their preacher and will lend him money or go his security at the bank. But happy is the preacher who makes nothing of such advantages. The preacher's financial ability is not measured so much by the amount of his income as by his ability to live within his income, whether that income is much or little.

The old triad of the world was "wine, women and song." But the triad which accounts for the wreck of thousands of preachers is "women, money and indolence." Not that preachers get too much money. As a rule it is because they get so little that they have occasion to borrow and get embarrassed. Laymen are often inconsistent in requiring a standard of living of their preacher that his income will not provide. They expect him to appear well on all occasions, and to keep his home and his family in good trim. But

they often expect this to be done on an inadequate salary. If the preacher overspends he is ruined, and if he asks for more money he is misjudged. But whatever happens, or whatever anyone says, the preacher is wise who practices the apostolic rule of "Owe no man, but love."

On that last proposition, practically every preacher has many "small opportunities." He has the "bad weather crowd," and the occasion when not much is expected. But if he follows the rule of making the best possible preparation and then doing his best on every occasion, he will save himself from that uncertainty that is sure to come if he considers the weather or regards the seasons. I am not thinking now of what the people miss from attending the ministry of a preacher who does his best only on great occasions. Rather I am thinking of the effect upon the preacher. I am thinking of the little progress a preacher is sure to make who holds himself in reserve for the times which are worthy of him. The preacher who is willing to be a small man on a small occasion will seldom be a big man on a big occasion—this is the law of life.

I shall not state my five cautions again, but I shall be glad if you will turn back now and read them again. A writer cannot require Amens from his readers; but I shall think, unless you speak to the contrary, that these five cautions appeal to you as at least suggesting the fundamentals of ministerial life and service.

DEVOTIONAL

A LIVING SACRIFICE

A. M. HILLS

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:1, 2, R. V.).

THE word, "therefore," refers to the argument for salvation by grace, through faith, made in the preceding eleven chapters. They are a survey of God's plan of salvation. The early chapters state the awful wickedness of the world. But through the atoning work of Christ, we can all be justified (3-5) and sanctified (6-8).

The opportunity for such a salvation is universal. "Whosoever believeth on him shall not be put to shame" (Rom. 9:33). "For Christ is the end of the law unto righteousness to every one that believeth" (Rom. 10:4). "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13). "For God hath shut up all unto disobedience, that he might have mercy upon all" (Rom. 11:32). "O the depths of the riches, both of the wisdom and knowledge of God." "To him be the glory for ever. Amen!" (Rom. 11:33 and 36).

"I beseech you THEREFORE"—

I. CONSIDER THE REQUIRED DUTY

Here is a call to the second blessing of holiness.

There can be no mistake about this. This epistle was written "to all that are in Rome, beloved of God, called to be saints." "Your faith is proclaimed throughout the whole world" (Rom. 1:7, 8). Paul calls them in the text, "brethren," a word which he does not apply to sinners.

Now, what does he exhort these Christians to do? "To present your bodies a living sacrifice." The Greek verb is *parastesi*, an aorist infinitive, and it means, "to consecrate once for all." It teaches us to make an enduring, final consecration, complete and eternal. We may observe:

1. *It is a possible service.* The old Israelites were required to bring sacrifices, but always something within the means of the worshiper. If he was rich he could bring a bullock or many of them. If he was poor, like the mother of Jesus, he could bring a dove or a pigeon. If poorer still, he might fast one meal and bring what he would have eaten, "a handful of fine flour." The gracious God asked only what was possible. God now wants our bodies and the spirits that inhabit them. In other words, He wants us to bring our whole selves, and it is clearly a possible offering. Like David, we must bring our own.

2. When we have given ourselves to God, we are our own no longer. When an Israelite brought an offering to the Lord he surrendered all further claim to it. So with a Christian after consecration; he is no longer owner of himself. His intellect, affections, desires, will; his body, possessions, reputation, influence, are all God's to be used by Him and for His glory. They are never again to be taken from the altar.

3. *Notice this peculiarity—it is a living sacrifice.* The ancient lamb gave up its life to be a sacrifice. We keep ours. The mind goes out on excursions of thought as before; but now it thinks for God. The will makes its choices and forms its purposes, exercising its godlike power of volition, as ever it did; but now it is all done with an eye single to the glory of God. The sensibilities thrill as ever, at the touch of pleasure or pain; but now God inhabits them, and we enjoy or suffer for Him.

We are still our own conscious selves; but minus sin and plus the Holy Spirit who inhabits us, His temple. Solemn thought. While our bodies are primarily subject only to ourselves, yet we are so made that not only our own spirit, but another spirit may dwell within us. The spirit of the world, the spirit of the age—the devil, or the

Spirit of God may dwell within, nay more, will certainly have joint occupancy with us. O that it may not be the spirit of Satan to degrade us, but the Spirit of God transfiguring us until we are changed into the likeness of Christ.

4. *Notice, also, that one's own peculiar individuality remains.* Peter will be impulsive Peter to the end of the chapter. John will be the meditative "son of thunder" softened by the Spirit into the apostle of love. And Paul will be the massive, fiery intellect, a pent-up cyclone of enthusiasm all his days. Only an indwelling Christ will control each of them and fashion each into a holy personality all His own. God wants us as we are, with our peculiar balance of faculties and powers. We err when we wish to be somebody else; let God make us what He will.

II. THIS SACRIFICE IS TO BE "HOLY"

You may say, "Ah, how can I, so imperfect, bring a holy offering to the Lord?" Let us return to the figure of the text, and let it teach us the truth. The old Israelite's cattle were all alike, no one of them particularly holy. But one of them is caught and brought to the priest, who slays it and puts it on the altar. "Whatsoever touches the altar is made holy."

So it is with us. If we wait until we are holy before we present ourselves to God, we will never make the gift. But it is not that better somebody that God wants, it is you, as you are now, hating your indwelling sin and longing to be holy, that God is calling for. "The altar sanctifieth the gift." Jesus is the altar; bring yourselves and He will make you holy. Man does the consecrating; God does the sanctifying and making holy.

III. THE OFFERING WILL BE "ACCEPTABLE TO GOD"

Strange that it should be! But have we not said that God is gracious, and asks only what we can give Him? He looks down in pity at our offering when we bring our little, unworthy selves, and says in pity, "Poor thing, it is all he could do!" "She hath done what she could." An angel could do no more.

And someone may ask, "How may we know that our offering is accepted and we are sanctified?" God has some way of showing to each His acceptance. In Abraham's case it was the smoking furnace and the burning lamp, that witnessed his acceptance. In Elijah's case the fire fell. The witness of God was different. And one had to wait hours for his, while the other got

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his at once: why such a difference we do not know. But Jesus says, "I will manifest myself to him." How, is nothing to us. I put myself on the altar and leave the offering there, content till God shall accept and take it. The holy Wm. Taylor, the famous missionary bishop of Methodism, waited two weeks for the witness of the Spirit. "Cast not away, therefore, your confidence, for ye have need of patience, that after ye have done the will of God ye might receive the promise."

IV. THE TEXT SAYS, "IT IS A REASONABLE SERVICE"

Is sanctification too much? Has not God such a claim upon us? He created us with all our wonderful wealth of faculties for His glory. He has preserved us and kept us in being all our days with sleepless vigilance. And then He shed the cleansing blood on Calvary, that He might sanctify us (Eph. 5:25; 26). O Creator, Preserver, Redeemer, let me give myself entirely to Thee to show forth Thy praise and live for Thy glory.

Many are afraid to do this for fear they will lose something. Yes! they would! They would lose inward corruption, and evil habits and evil companionships, and worldliness. But they would gain, oh, how much! Purity, holiness, the indwelling Spirit, great usefulness, and finally an exceeding great reward in heaven. Would it not be ample compensation?

V. "AND BE NOT CONFORMED TO THE WORLD"

Alas! this brings us to the old hackneyed theme! It is always coming up in the Bible and in all serious Christian thought. Every spiritual soul is filled with humiliation at the spectacle which the Church of God presents: "walking hand and glove with the world," or with drugged conscience and shameless face, reclining guiltily in its arms! The blood-bought Church delighting itself with the pleasures of the world! Pursuing them with the same zest and zeal! Given up to the same mad scramble for gain! Loving the world's honor and its applause more than she appreciates the smile and approbation of her Lord! What, O Christ, can take away this reproach and break the spell of this infatuation? Nothing, absolutely nothing, but a revival of holiness, wrought in us by the Spirit of God.

VI. "BE YE TRANSFORMED"

The Greek word is the one used to speak of the transfiguration of Christ. "Be transfigured." Get sanctified, and begin to shine with heavenly radi-

ance, and prove what is that good and acceptable and perfect will of God."

"This is the will of God even your sanctification." Most Christians do not know how great a salvation God has for them, for they have never put Him to the test. Bring yourselves to the altar and prove Him, and see how much He can do for you. "Be transfigured" (*metamorphoushic*), as the loathsome caterpillar crawling in the dirt is metamorphosed into a beautiful butterfly, that feeds on honey, and floats in the air. So let grovelling, worldly Christians get transfigured into sanctified men and women, whose spirits "mount up with wings as eagles," and are children of the light, shining in the glory of God.

When the Church of God does this generally, then she will be clothed with power as a garment. She will march forth to the conquest of the world, "glorious as the sun, fair as the moon, and terrible as an army with banners." Her weakness and shame will be a thing of the past, and "the days of her mourning will be ended."

VII. NOW THE EXHORTATION, "I BLESS YOU"

It is holy. It is acceptable. It is reasonable. God is ready and calls every real Christian who reads these lines to accept this great blessing. Jesus prayed for it in the upper chamber. For this He sweat the bloody sweat of Gethsemane, and endured the agony of Calvary. It was that He might have an unworldly, sanctified Church and a peculiar people, zealous of good works.

When will you make the sacrifice? Why not now? Why not say with Jesus, "A body hast thou prepared for me"; "I give it thee: Lo! I come to do thy will, O God."

The Lamb had to be taken to the temple: but God is right where you are just now, and can make your heart the temple of the Holy Ghost. Do not postpone this unfinished business which you have with God. Offer your own poor self to Him now. Do just what you can here and now and God will do the rest. He will touch the offering you bring with the cleansing, purifying fire, and make you such a son that you can look up and say, "I do always those things that please Him."

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

—REV. WASHINGTON GLADDEN.

(4)

EXPOSITIONAL

MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

Looking Out Upon the World (Chapters 13—23)

NOT only did Isaiah have a penetrating vision into the emptiness of the worship of his day, not only did he see into the far distant future and behold the majestic figure of the Messiah, not only did he discern the folly in the policy of Ahaz, the vacillating king of the nation, but he also looked out upon the world powers. He viewed the nations near and far. He saw them not only in his own days but in the days to come.

Since the Hebrews from the standpoint of the popular mind regarded Jehovah as exclusively their God and felt that the nations each had their gods, and altogether they formed one great pantheon, the general conception of the people did not extend to the thought that their God had any relation to the world around about them. In the word of prophecy we find the horizon extending and even Balaam caught a glimpse of the judgment of God upon the evil nations lying around about the Israelites. Then Amos began the first distinct foreign prophecies, but it remained for the prophet Isaiah to view the reign of Jehovah in all of its might and power over all the world.

THE VISION OF THE UNIVERSAL REIGN OF JEHOVAH

In the foreign prophecies of Isaiah the vision of the prophet falls first upon the kingdom of Babylon. In his day this nation was of minor importance being either a subject nation of Assyria or waging an unsuccessful revolt against it. But it was destined in the future to become the chief oppressor of the kingdom of Judah and was the power which would lead into captivity the king and his people. Isaiah looks out into the future and sees the kingdom at its acme of strength and then beholds the onward sweep of judgment and its glory and pride down into the lower world. Describing the day of judgment he exclaims:

"How! ye; for the day of the Lord is at hand" (13:6a).

And again:

"Behold; the day of the Lord cometh" (13:9a). Thus throughout the entire prophecy we have the thought clearly expressed that all that comes upon Babylon is from the hand of Jehovah; he is the God who reigns over all.

As with Babylon so with the other nations. With the denunciation against Moab comes the concluding declarations:

"This is the word that the Lord hath spoken concerning Moab" (16:14). Then the prophet sees the Lord coming on the clouds down into the land of Egypt, and as he looks again farther away into the future, he foretells:

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, And a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt."

Thus with all of the other nations that pass before the prophetic review; over and above them stands the Lord God of Israel dispensing unto them according to the measure of their deserts.

A VISION OF GENERAL JUDGMENT

In noting the exercise of the universal sovereignty of the Lord of hosts, the God of Israel, we saw that generally the expression was couched in judgment upon the nations for their sins; a closer following of the prophetic word brings this the more forcibly before us. One of the most classic descriptions in the prophetic utterances is the realistic picture given by Isaiah in the song of triumph over the fall of the king of Babylon (14:5-25):

"How hath the oppressor ceased!
The golden city ceased!
The Lord hath broken the staff of the wicked,
The sceptre of the rulers:
He that smote the peoples in wrath with a continual stroke
That ruled the nations in anger,

Is persecuted,
And none hindereth!
The whole earth is at rest, and is quiet:

(5)

*They break forth into singing;
Yea, the fir trees rejoice at thee,
And the cedars of Lebanon:
'Since thou art laid down,
No feller is come up against us.'*

*Hell from beneath is moved for thee,
To meet thee at thy coming:
It stirreth up the dead for thee,
Even all the chief ones of the earth:
It hath raised up from their thrones all the kings
of the nations,
All they shall answer and say unto thee:
'Art thou also become weak as we?
Art thou become like unto us?'
Thy pomp is brought down to hell,
And the noise of thy viols:
The worm is spread under thee,
And the worms cover thee" (14:5-11).*

—(Moulton's translation).

We listen again to the pronouncement of judgment, and this time it is upon Moab:

*"For upon thy summer fruits and upon thy harvest
the battle shout is fallen,
And gladness is taken away, and joy out of the
fruitful field:
And in the vineyards there shall be no singing,
neither joyful noise:
No treader shall tread out wine in the presses: I
have made the vintage shout to cease."*

"This is the word that the Lord spake concerning Moab in time past. But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be brought into contempt, with all his great multitude; and the remnant shall be very small and of no account" (15:9c-10, 13, 14, Moulton's translation).

Among the other nations the word of doom falls upon Egypt, which was a great world power of that day:

*"The burden of Egypt.
Behold, the Lord rideth upon a swift cloud, and
shall come into Egypt:
And the idols of Egypt shall be moved at his presence,
And the heart of Egypt shall melt in the midst
of it.
And I will set the Egyptians against the Egyptians:
And they shall fight every one against his brother,
and every one against his neighbor:*

*City against city, and kingdom against kingdom.
And the spirit of Egypt shall fail in the midst
thereof:*

*And I will destroy the counsel thereof:
And they shall seek to the idols and to the charm-
ers.*

*And to them that have familiar spirits, and to
the wizards" (19:1-3).*

With these messages of doom falling upon the nations one by one, there is little wonder that there comes out of the darkness the call:

"Watchman, what of the night?

Watchman, what of the night?"

To which follows the response:

"The morning cometh,

And also the night:

If ye will enquire, enquire ye;

Come ye again" (21:11b, 12).

The thought would seem to be that for a period a brighter time would dawn but this also would be followed by a return to misery.

A VISION OF THE IMPOTENCE OF THE WORLD POWERS

As the sentence of doom falls on the nations we see their utter helplessness; their glory and pomp were of no avail. All their might and strength afforded no refuge for such a time as this. They had made nations to tremble, but now terror seized them. This we saw in the realistic picture of the descent of Babylon into Hades when the nations looked and wondered, exclaiming with surprise that this powerful nation also had become weak as they. Viewing their weakness and helplessness before the onward march of the might of Jehovah the prophet cries out:

*"Ah, the uproar of many peoples,
Which roar like the roaring of the seas;
And the rushing of nations,
That rush like the rushing of mighty waters!*

*"The nations shall rush like the rushing of many
waters;*

*But he shall rebuke them, and they shall flee far
off;*

*And shall be chased as the chaff of the mountains
before the wind,*

And like the whirling dust before the storm.

"At eventide behold terror;

And before the morning they are not.

This is the portion of them that spoil us,

And the lot of them that rob us" (17:12-14, Moulton's translation).

(6)

George Adam Smith speaking of the regal style of Isaiah, cites as examples some of the descriptive passages of these foreign powers, showing how in a few words there is arrayed before us their activities, how we see the fleets of ships and the merchant vessels laden with grain, then he continues, "Perhaps the prophet reaches the height of his power of expression in the first of the three texts, which we have given as representative of his prophecies on foreign nations (17:12, 13). Here three or four lines of marvelous sound repeat the effect of the rage of the restless world as it rises, storms and breaks upon the steadfast will of God." Thereupon he shows that the consonants used produce sounds similar to those expressed in the thought of the passage, then returning to the discussion of the message of the passage, he observes, "So did the rage of the world sound to Isaiah as it crashed into pieces upon the steadfast providence of God. To those who can feel the force of such language nothing need be added upon the prophet's view of the politics of the outside world these twenty years, whether portions of it threatened Judah in their own strength, or the whole power of storm that was in it rose with the Assyrian, as in all his flood he rushed upon Zion in the year 701."

A VISION OF MERCY FOR GOD'S PEOPLE

In the midst of the judgment that was falling upon the nations a word about came a note of hope to the people of God. Not only would the Lord their God have mercy upon them, but the people who had taken them captive would in turn become their captives, especially is this thought brought out in connection with the prophecy against Babylon. Looking out into the future Isaiah sees this nation that was to lead Judah into captivity becoming in turn a subject power, then shall Judah have rest from her "sorrow, and from her fear, and from the hard bondage where-in she had been made to serve."

Again at the close of the prophecy against Philistia the thought of the inviolability of Zion is set forth:

*"What shall one then answer the messengers of
the nation?*

*That the Lord hath found Zion,
And the poor of this people shall trust in it."*

In commenting on this verse together with the one that depicts the turmoil of the nations Smith remarks first upon this and then passes to the thought content of the other. "This oracle was drawn from Isaiah," he says, "by an embassy of

the Philistines. Stricken with panic at the Assyrian advance, they had sent messengers to Jerusalem, as other tribes did, with questions and proposals of defences, escapes and alliances. They got their answer. Alliances are useless. Everything human is going down. Here, here alone, is safety, because the Lord hath decreed it.

"With what light and peace do Isaiah's words break out across that unquiet, hungry sea! How they tell the world for the first time, and have been telling it ever since, that, apart from all the struggle and strife of history, there is a refuge and security of men, which God himself has assured. The troubled surface of life, nations heaving uneasily, kings of Assyria and their armies carrying the world before them—these are not all. The world and her powers are not all. Religion, in the very teeth of life, builds her refuge for the afflicted.

"The world seems wholly divided between force and fear. Isaiah says it is not true. Faith has her abiding citadel in the midst, a house of God, which neither force can harm nor fear enter."

PRACTICAL CONCLUSIONS

Looking over these chapters, we have already drawn one practical conclusion, the permanence and immovability of faith in God. But there are still others to be inferred. One great fundamental fact is that the sovereignty of the Lord our God is universal. While in theory we recognize this, yet in practical experience we often forget. We attribute some finality to force instead of regarding the supreme power of divine authority as ultimate. We do not intend to think thus, but it subtly creeps into our thought life. To cast away all reliance on earthly resources and rest in faith and trust in God alone requires courage of purpose and steadfastness of belief. Even though the nations reign in glory and splendor, yet if they are not founded upon principles of righteousness, their reign will come to an end.

Then another thought is clearly set forth which is closely allied, and that is, the time will come when the nations will do homage unto the Lord our God. There shall be an altar in the land of Egypt. "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto the Lord, and shall perform it" (19:21). The nations which now seem to have no knowledge of God shall come to that knowledge. This large outlook on

(7)

the world is part of our Christian hope and it should be reckoned as a major part of our Christian duty to establish altars in every land where oblation of praise and thanksgiving shall be offered unto the Lord.

Then coming to a more individual practical conclusion and that is the need of faith and trust amid the turmoil of conditions around about us. This is especially applicable in these days of economic upheaval. Faith in God should characterize every child of God. The despair of the world does not belong to us. We have an anchor to

keep our soul amid the roaring seas and tumultuous waves.

*"Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.*

*"Under the shadows of Thy throne
Thy saints have dwelt secure;
Sufficient in Thine arm alone,
And our defence is sure."*

—ISAAC WATTS.

HOMILETICAL

JUNE

L. T. CORLETT

This month is the beginning of the vacation period, both for the school children and to those adults who are still fortunate enough to receive a period of rest and recreation from their work. The first Sunday of the month is generally observed as Children's Day. The General Board has provided an excellent program for the children to present on this day. It is very fitting that this program be used some time during that day or on some Sunday of the month, as it issues a challenge for the church member to keep the other person in mind in the period of the year when people are thinking more in the terms of pleasure for themselves. A series of sermons is suggested on the subject of "Faith" as this is an excellent subject to help offset the summer slump. The expectation of the people is lifted so that they expect God to do something for them during the month and the entire summer. The summer months offer each pastor the opportunity for some type of evangelistic work for the benefit of his own church and for the salvation of others also. The summer months should be looked upon as a good time to advertise the church by holding tent meetings, or outdoor meetings of various types, in the sections of the cities or communities that have not been touched much by the local congregation.

June 4—Morning Sermon

Faith's Challenge (Hebrew 11:7-19)

I. INTRODUCTION

1. Verses 1-6 show Faith as a Doer.
 - a. To God's approval.
 - b. To comprehension of revelation.

(8)

c. To worship.

d. To the presence of God.

2. Faith in its foundation and operation always challenges the child of God.

II. THE CHALLENGE OF FAITH

1. To implicit obedience—Noah.
 - a. Against prevalent standards.
 - b. Against public opinion.
 - c. To look beyond the things that are seen.
 - d. To a life of activity free from discouragement.

2. A life of separation—Abraham.
 - a. Go from familiar surroundings to a new country.
 - b. Go from relatives and life-long friends.
 - c. Go from the religions of the family.
 - d. To become a pilgrim and a stranger for God.

Journeying to a city not seen.

3. To receive the promise—Abraham and Sarah.
 - a. Many times to things physically impossible.
 - b. Assurance of future blessing.

"Having seen them afar off."

4. To offer the best to God—Abraham and Isaac.
 - a. Full consecration.
 - b. Confidence in God's wisdom and ability.

- III. FAITH ALWAYS LEADS TO CERTAINTIES
These died in faith.

June 4—Night Sermon

Personal Problem No. 1—Getting Located

"Where art thou?" (Gen. 3:9; also John 14:6).

I. INTRODUCTION

1. A day of uncertainty.
 - a. Many people are at sea in their moral life.
 - b. The landmarks are being removed.
2. Signifies many men are in the wrong place.
3. The cause of this uncertainty is sin.
 - a. Always removes assurance and faith.
 - b. Breaks down confidence in self, God and others.
 - c. Instils doubts, unbelief, distress and wanderings.

II. EVERY PERSON NEEDS TO BE IN THE RIGHT PLACE

1. Anchored in the right place.
2. How do we know what is correct location?
 - a. Adam was out of place because he was hiding from God.
 - b. Delivered from sin unto God.
3. Each person needs to inspect his location to see where he is.
 - a. The surroundings—conducive or not, to spirituality.
 - b. What kind of foundation the life is built on.
 - c. Consider future dangers, storms, waves, distresses.
 - d. Present and future safety—solidity, protection, etc.

III. PERSON IN THE WRONG PLACE MORALLY TRIES TO HIDE

1. Adam and Eve tried to hide in the shrubbery.
 - a. A foolish idea.
 - b. A thin barrier for God to see through.
 - c. No protection.
2. What are you hiding behind?
 - a. Are you trying to hide behind something?
 - b. People hide behind many foolish things.
3. What is your relation toward God?
 - a. Those with Him are in the right location.
 - b. Those against Him are in the wrong location.

IV. EACH PERSON CAN LOCATE HIMSELF

1. By God's standard.
2. Through the help of the Christians.
3. Through the assistance of the Holy Spirit.

June 11—Morning Sermon

Faith's Choice (Hebrews 11:14-23)

I. INTRODUCTION

1. Brief summary of preceding part of chapter.
2. Faith seriously influences all of life's choices.

(9)

It controls some choices completely.

II. FAITH'S CHOICE—MOSES

1. A keen perception of present surroundings.
 - a. Transient—"Than to enjoy . . . for a season."
 - b. Failing wealth.
 - (1) The wealth of the world is worth more to an individual right now than it ever will be.
 - (2) As life ebbs, the glittering things of time fade.
 - c. Insecurity of social and public position.

"Refused to be called the son of Pharaoh's daughter."
2. Definite knowledge of the best to be put into character building.
 - a. Suffering for righteousness is better than sinful pleasures.
 - b. Christ's approval, with reproach, is more stimulating and helpful than luxury and pleasant surroundings.
 - c. Character is not always found on the side of power and the majority.
3. A clear insight into future blessings.
 - a. He saw the recompense of reward.
 - b. Weighed the wealth of God in the balances against the wealth of Egypt.
 - c. He lived in the invisible realm with God (2 Cor. 4:18).

III. RESULTS OF FAITH'S CHOICE

1. Brings the individual to the fountainhead of blessing—God.
 - a. Source of strength and courage.
 - b. Source of happiness.
 - c. Source of all needful spiritual equipment.
2. Faith brings salvation in all of its stages.
3. Faith is the point of contact that keeps man in God's immediate presence.
4. Faith brings eternal blessings to the present.

June 11—Night Sermon

Personal Problem No. 2—Facing Past Deeds
What is this thou hast done? (Gen. 3:13).

I. INTRODUCTION

1. A person's past life generally presents a matter for present consideration. The character of the deeds done forms the type of consideration.
2. To the one who has obeyed the devil it takes the form of a serious problem.
 - a. Arises to confront every time plans are made to do better.
 - b. Rises up to condemn.
 - c. Brings dread on account of fear of exposure, and uneasiness because the

individual does not want to be found out.

II. THE TEXT MAKES IT EVIDENT THAT EACH PERSON IS RESPONSIBLE FOR HIS PAST DEEDS

1. People do not like to think of responsibility of this nature.
2. When asked what was the most serious thought he had ever had, Daniel Webster answered, "Personal responsibility."
3. Past deeds forever present a problem until settled right.

III. HOW TO FACE PAST DEEDS

1. With the consciousness that every wrongdoing will have to be settled some time.
 - a. No one escapes.
 - b. No deed is overlooked.
 - c. God is the reminder.
2. There is a means of deliverance.
 - a. No person needs to be tormented all the time with past deeds—there is a Deliverer.
 - b. Man cannot deliver himself but he can find pardon.
 - c. Christ came to seek and deliver those that were bound by the wrongs of the past.
3. God's plan is for the people to face the past evil deeds and find deliverance.
 - a. Confession to God (1 John 1:9).
 - b. Repentance.
 - (1) A godly sorrow for sin—most people are condoning their sins, comparing their lives with those about them.
 - (2) Forsaking sin. People want to hang on to it.
 - (3) Turning about—going with God.
 - c. Restoration to divine favor.
 - (1) Born again.
 - (2) Adopted into the family.
 - (3) Definite knowledge through the witness of the Spirit.

IV. EVERY MAN CAN FACE HIS PAST DEEDS NOW INSTEAD OF HEREAFTER

June 18—Morning Sermon

Faith's Portion (Hebrews 11:28-39)

I. INTRODUCTION

1. Faith enriches and enlarges the portion from God.
2. Faith exercised brings God closer and enlarges the portion of divine things in the soul.

II. FAITH'S PORTION

1. Life—"Rahab perished not."
 - a. By faith salvation, or the life of Christ, becomes the possession of the believer.

b. By faith the heart is purified in sanctification so that this life can have full control.

c. By faith this life is sustained.

2. Endurance (vs. 34-38).

a. Faith places the Christian under God's divine protection.

b. Faith enables the person to hold on after those about him expected him to let go.

c. Faith enables the believer to rejoice in the midst of trials.

3. Obtainment. "Obtained promises." "Obtained a good report."

a. Faith takes the promises of God out of the general and applies them specifically and individually.

b. Faith enables the believer to cash on God's resources.

c. Faith always brings a good report because it has both God's viewpoint and God's approval.

4. Achievement (vs. 33, 34).

a. Moses at the Red Sea and leading the children of Israel.

b. Daniel and many other heroes of faith.

III. FAITH'S PORTION WAITS TO ENRICH BELIEVERS TODAY

1. Everything those mentioned in this chapter received, believers today can have.

2. Makes the person so choosing a blessing to his generation.

a. Many biblical characters and others can be used to illustrate this point.

June 18—Night Sermon

Personal Problem No. 3—Meeting Present Responsibilities

What is that in thine hand? (Ex. 4:2).

I. INTRODUCTION

1. No one can escape responsibility.

a. Everyone must carry burdens, solve problems, face dark hours, and endure afflictions.

b. Some may seem to be free for a time but finally have some.

c. He that would escape one turns to face another.

2. Some periods of history seem to have more complexity in the matter of responsibility.

a. This is true of nations and also of individuals.

b. Periods of darker hours, and more severe problems.

II. THE PROBLEM IS TO BE A VICTOR IN MEETING PRESENT RESPONSIBILITIES

1. Responsibilities do not kill but the attitude to them may hasten death.

a. Some seem to thrive on what others die over.

b. Some succeed through similar occasions and events that defeat another.

2. Successfully meeting present responsibilities brings victory in the tomorrows of life.

III. HOW TO MEET PRESENT RESPONSIBILITIES

1. Recognize that no person can expect to regulate his life according to the standards of another.

a. One man can perform a deed and it will be counted unto him as righteousness while another may do a similar deed and it be counted as filthy rags in the sight of God.

b. Life must be lived according to God's standard and requirements.

2. God has placed in the average normal person the capacity and capability of success in all problems of life.

a. Properly utilized bring victory today and tomorrow.

b. Wrongly used bring defeat and punishment.

3. Some biblical examples of meeting present responsibilities.

a. God asked Moses, when he was excusing himself in the face of heavy responsibilities, "What is that in thine hand?"

(1) Moses thought he must have additional equipment to meet the problem.

(2) God took what he had and used that to bring victory.

b. God helped Shamgar to use an oxgoad and he slew 600 and delivered Israel (Judges 3:31).

c. God enabled Gideon to lead an army to victory, when he was willing to use what he had according to God's commands.

d. David killed Goliath with a sling-shot when he would have failed with Saul's armor.

e. Christ took the lunch of the lad and fed the multitude.

4. It is not what any man has, but who has the man, that brings victory.

a. Little is much if God is in it.

b. If God can get any man, He will find and discover enough within that person to make him happy and a victor in meeting the present responsibilities.

c. Present problems either diminish or disappear when a person obeys God.

IV. DOES GOD HAVE YOU AND WHAT BELONGS TO YOU?

1. What you do about Him regulates your present happiness and future joys.

2. Also will influence others for damnation or salvation.

June 25—Morning Sermon

Faith's Present Prospects (Hebrews 11:39, 40)

I. INTRODUCTION

1. Summary of preceding messages.

2. Faith is a Universal Principal.

a. Both as to distance and time.

b. Brings the same blessings today as in days of yore.

II. FAITH'S PRESENT PROSPECT—"God having provided, something better for us."

1. Life.

a. They endured, looking ahead to the One that should come.

b. Christians today live in the glorious reality that Christ has come, provided salvation and is now pleading their case at the right hand of the Father.

2. Experience.

a. They counted their deeds unto themselves for righteousness, and depended mostly on that.

b. Today people have the glorious testimony of the Holy Spirit to their salvation and the knowledge of being a new creature in Christ Jesus.

3. Bible.

a. In those days amount of Scriptures was limited.

b. Today everybody can have a Bible for their individual use.

c. Clearer understanding of God's plan and will.

d. This generates faith (Romans 10:17).

III. MUCH MORE IS EXPECTED OF CHRISTIAN TODAY

1. Knowledge regulates responsibility.

2. Opportunity deepens responsibility.

3. Faith enables the believer to know God's will, meet the responsibility, take advantage of the opportunity and do great service for God.

4. Each Christian should try to do some service for God.

5. Faith unites the Christian to the power house of heaven and gives

a. Power to conquer every foe.

b. Power to live according to God's will and plan.

c. Power to realize the invisible.

d. Power to endure the overwhelming.

e. Power to rejoice over future blessings.

June 25—Night Sermon

Personal Problem No. 4—Planning for My Future Home (Isaiah 38:1-3; Romans 2:1-11)

I. INTRODUCTION

1. Summary of the problems considered in previous messages.
2. It is not all of life to live now; must consider eternity.
 - a. Man is a creature for eternity.
 - b. Life has only one end—the beginning.

II. PLANNING FOR THE FUTURE HOME

1. Planning.
 - a. People give much care to planning for the present place of abode.
 - (1) Study plans, conveniences, durability, etc.
 - (2) Engage architects and contractors to help.
 - b. A person should plan just as carefully for future life.
 - (1) Few people give this much consideration.
 - (2) Man is ever living on the borderland of eternity.
 - (3) It is a privilege to have the opportunity to plan for the future abode.
2. What should a person consider in this planning?
 - a. That man has a nature within that will direct him in the wrong direction and to the wrong place.
 - b. The character of the place that this nature will take him to.
 - (1) A place made for the devil and his angels.
 - (2) A place he will not enjoy if he goes there.
 - (3) That hell is a place of punishment, misery—God's penitentiary.
 - c. The provisions that have been made to keep him from going to hell.
 - (1) Salvation with its provision of individual experiences.
 - (2) The Bible, the Word of God as a Guide Book to direct us properly.
 - (3) The defeat of all forces attempting to lead man astray.
 - (4) The provision of a place for them that love God.
 - d. The character of the place provided for God's children.
 - (1) The abode of God.
 - (2) The home of angels.
 - (3) The habitation of redeemed spirits.
 - (4) A place where everything is

(12)

planned for man's spiritual welfare, enjoyment and blessing.

- (5) A place free from the power, effects, and results of sin.

III. WHAT MUST A MAN DO TO PLAN RIGHTLY?

1. Find out what is causing Him to miss one and go to the other.
 - a. That sin, obedience to the devil, will separate a person forever from God.
 - b. That rejection of Christ, regardless of moral standing, will shut a person out of heaven.
2. Meet Christ's Conditions to Go to Heaven.
 - a. Confession of sin.
 - b. Forsaking of sin.
 - c. Saving faith in Christ.
 - d. Consecration.
 - e. Faith in Christ to sanctify.

IV. EACH PERSON CAN STILL PLAN WHERE HE WANTS TO SPEND ETERNITY

BALAAM

HAROLD J. SUTTON

"The error of Balaam [which was] for reward" (Jude 11). The story of Balaam is related in Numbers, chapters 22, 23, 24.

Balak, king of Moab. Who were the Moabites? Go back 446 years to Gen. 19:30-38. The Ammonites and Moabites, always a source of trouble to Israel. All because Lot failed God.

I. SOME THINGS FOR BALAAM

1. He once knew God.
 - a. Was a prophet.
 - b. Had a reputation (Num. 22:6).
 - c. Saw visions.
 - d. Received messages from God. (All these are indeed great privileges).

II. SOME THINGS AGAINST BALAAM

1. He was covetous. Test: "Loved the wages of unrighteousness" (2 Pet. 2:15). The curse of God is upon this as upon nothing else. This was the first sin in Canaan and punished by death (Achan). It was the first sin after Pentecost in the New Testament Church and the punishment was the same (Ananias and Sapphira).
2. Played with temptation (Num. 22:18, 19).
3. Went on even against the providence of God (the ass, the angel).
4. Tempted God (went different places and tried to prophesy).
5. Confessed, but did not repent. "I have sinned; now therefore, if it displease thee, I will get me back again" (Num. 22:34).

III. SOME CONTRADICTIONS IN BALAAM'S LIFE

1. His Prayer—"Let me die the death of the

righteous, let my last end be like his" (Num. 23:10). He wanted the death—but would not live the life (Eccl. 11:3; Gal. 6:7). Many who now spurn the offer of saving grace and sanctifying power, would give worlds (if they but had them) to have the preacher who officiates at their funeral truthfully say they were saved and sanctified.

2. His Manner—he sought God's face, but despised God's way (Num. 23:1-3). Despised God's priests and allowed this heathen to sacrifice. If we would obtain God's smile and favor, we must come His way.
3. His Choice—made, but delayed (Num. 25:17) "I shall see him, but not now" (Acts 24:25). "I shall behold him, but not nigh" (Luke 16:26). All that is necessary to produce damnation is the postponement of good intentions.
4. His End, was but the Beginning. Slain with the kings of the Midianites (Num. 31:8). That was the end. Raging waves of the sea—restless (Jude 13). Wandering stars—blackness of darkness forever. That was the beginning. After death? (Heb. 9:27).

THE BELIEVER'S HOPE

W. W. GLENN

LESSON: Eph. 1:17-23.

TEXT: *That ye may know what is the hope of his calling* (Eph. 1:18).

These Ephesians were Christians. Paul calls them "saints" and "faithful" in the first verse. In the seventh verse he informs us they were forgiven and therefore born of God and in the thirteenth and fourteenth verses he says they were sealed with the Holy Spirit after they believed, and therefore were sanctified wholly. But Paul did not want them to settle down there and wither away and rest upon their present experience; so he exhorts and prays that they may be given the Spirit of wisdom and revelation in the knowledge of God and that their eyes (of their hearts) might be enlightened in order that they might receive three things, namely, "That ye may know what is the hope of his calling; what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power." Let us look today at the first of these three things, namely, HOPE:

I. CHRISTIAN HOPE IS BASED UPON CHRISTIAN EXPERIENCE

1. Experience, I believe, is the surest way of knowing a truth. "That ye may know."

(13)

To have and to know this hope, then, it is absolutely necessary to have an experimental knowledge of God. History and tradition are not enough. Man may believe about Jesus and not know Him experimentally. We need Him dwelling within in order to realize this hope (Col. 1:27).

2. The Bible plainly teaches that experience gives hope (Rom. 5:3, 4). Reason sinner has not this hope, he has not been born again.

II. WHAT IS THIS HOPE? Let us look to the Bible.

1. In Col. 1:5, Paul says, "For the hope which is laid up for you in heaven." 1 Thess. 4:13-17 shows this hope to be immortality. 1 John 3:2, 3 also says we will be like Him and we know He is immortal. Thence the hope spoken of here by Paul must be immortal life.
2. Some proofs of immortality:
 - a. It was useless for God to redeem the world through the death of Jesus if there is no hereafter.
 - b. No intelligence in God calling us to love and serve Him here if there is no hereafter (1 Cor. 15:19, 30, 32). Take this hope from us and our religion is dead.
 - c. Fact that God has changed our lives and made us new creatures of which this present world is unworthy (Heb. 11:38). In this life Christian experience is hindered through limitations of the flesh and evil powers. Must be a place where soul can develop and expand and become what God intends it to be, unhindered by present environments, etc.
 - d. Because God's love implanted in the heart, never can be fully satisfied until it is in full union with Him in His immediate presence. God would not implant in our hearts a longing for our Creator and then mock us with annihilation in the grave; a foretaste of heaven without giving us the true inheritance.

III. HOPE AT WORK

1. Stimulates effort.
2. Calms sorrows.
3. Removes fascination from temptations.
4. Supplies new aim for life and new measure as to things of time and sense.

IV. THIS HOPE IS SURE OF FRUITION

1. Cannot fail because of the exceeding greatness of His power (v. 19).

- a. This is subduing power (v. 22).
By this I mean forgiveness of sins; eradication of old man and subduing of legitimate passions until we live a completely sanctified life.
 - b. Filling power (v. 23).
 - c. Resurrection power (v. 20).
 - d. Exalting power (v. 21). (Rev. 3:21).
2. Comes by faith (v. 19) "greatness of his power to usward who believe," etc.

TAMPA, FLORIDA

OUR RELATION TO THE WORLD

ROY L. HOLLENBACK

(Based upon Christ's prayer in the 17th of St. John).

I. CONTACT WITH THE WORLD IS A NECESSITY

"I pray not that thou shouldst take them out of the world" (v. 15).

"As thou hast sent me into the world, even so have I also sent them into the world" (v. 18).

We are evidently left here because we are needed here; and we are left here upon the same mission as that which brought Christ here. He sent us for the same purpose that the Father sent Him.

II. CONTACT WITH THE WORLD ENTAILS A GREAT LIABILITY

1. Because it is expedient for the world, He leaves us here at a great risk. This risk arises from:

a. The world's hatred. "The world hath hated them" (v. 14).

b. The danger of affinity for the world taking possession of us. This is a far greater danger than any that results from the world's hatred of us.

But if our experience of justification is genuine, we are saved and kept from the world's evils; and it can be said of us, as He said of His disciples, "They are not of the world, even as I am not of the world."

2. The ability of the world either to charm or discourage us is largely destroyed by:

a. The sanctifying power of the Holy Ghost. (Read vs. 15 and 17 together).

b. The fulfillment of His joy within us (v. 13). To have the joy of Christ fulfilled in us is strong protection against the world's allurements.

III. CONTACT WITH THE WORLD BRINGS A GOLDEN OPPORTUNITY, in that it has to do with:

1. The world's faith. "That the world may believe that thou hast sent me" (v. 21).

2. The world's knowledge of God's love in Christ expressed. "That the world may know that thou hast sent me, and hast loved them as thou hast loved me" (v. 23).

(14)

GOD'S WITNESSES

R. D. SUTTON

TEXT: *And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people* (Acts 13:31).

I. TO WHAT THEY WITNESS

1. They are witnesses to the fullness and freeness of the gospel.
2. They are witnesses to the efficiency of His grace; for they tell how He changed their own hearts.
3. They are witnesses to the fact that God fulfills His promises.
 - a. To pardon sins.
 - b. To sanctify wholly.
 - c. To keep.
4. They witness to the satisfaction and pleasure of His service. His yoke is easy and His burden is light.

II. THE CHARACTER OF THE WITNESSES

1. They are competent witnesses—they know whereof they speak.
2. They are harmonious witnesses—they stand together on all the essentials of truth and life.
3. They are never-failing witnesses. They witness in life and in death.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

My Times Are in Thy Hands

When the ships of the British navy had more yards and masts than they have now, there was one difficult evolution which was the show piece of the navy. If I tried to describe it I should get tied up, but it meant men springing to the rigging like cats, and climbing swiftly to the foretop. Twice in two days the sailor who was captain of the foretop had missed his footing, fallen to the deck and been killed. Seamen are superstitious, and when the third captain of the foretop in that week was named they were sorry for him. He was sorry for himself. He was not a very good man, and sometimes he drank as he should not. He had sense enough to know that this made things more dangerous for him. His name was Billy Hicks. But when the time came he went through the evolution without a single mishap, and the crew breathed more easily when it was done and there was no accident.

A week later an officer of a sister ship was aboard. He said to the captain, "Have you a man called Hicks? I want to see him." When Hicks

came, the officer began to read a line or two out of a little notebook he carried. Billy Hicks went very red in his face. On a dark night that officer on his ship had seen lights flashing, and had asked his signal officer to take them down, if they were really signals. It was these signals he was reading out of his little book. "You're making fun of me, sir," said Billy Hicks. "No," said the officer, "but tell me about it."

Then Hicks said, "It was like this. I was made captain of the foretop when two had been killed, and I was in a blind funk. I asked the officer if I might go up to the tops and practice some signaling and he says to me 'Go ahead.' When I got my light going, I just said my prayers with it. And now you've got it. Except that I quit drink and low-down things, and stand on my own feet now, sir." And the officer said, "Good man!"

I will read you the signals the officer took down when he read the lights on a dark night.

GOD — THIS — IS — BILLY — HICKS — SIGNALING — I'VE — BIN — PROMOTED — CAP — OF — THE — FORE — TOP — GOD — I'M — FRIGHTENED — GOD — I — AIN'T — MUCH — FEARED — OF — DEATH — BUT — YOUR — HOLINESS — WHEN — I — GO — UP — TOMORROW — GIVE — ME — NERVE — TO — PLAY — THE — MAN — AND — GOD — GIVE — ME — WHAT — I — USED — TO — FEEL — WHEN — I — KNELT — AT — MY — MOTHER'S — KNEE — AND — SAID — OUR — FATHER — GOOD — NIGHT — GOD — YOURS — TREWLY — BILLY — HICKS.

That was how and where the captain of the foretop got his nerve.—REV. THOS. YATES, in *Record of Church work*.

The Load of Sin

As an Indian evangelist was preaching, a flip-pant youth interrupted him.

"You tell about the burden of sin. I feel none, how heavy is it? Eighty pounds? Ten pounds?"

The preacher answered, "Tell me, if you laid four hundred pounds' weight on a corpse, would it feel the load?"

"No, because it's dead," replied the youth.

The preacher said, "That spirit too is dead which feels no load of sin."—*Indian Witness*.

Man's Worst, God's Best

Dan Crawford, who preached the gospel in the heart of Africa, told how one old chief of a terrible tribe laughed at his message, stating that it

was foolish to tell how a man shed his blood, and that the blood of God, to redeem mankind. Such a message seemed a greater superstition than much believed in Africa by the blacks. Crawford, however, continued to tell the story—its effect upon the world and in his own life. He won many to Christ, who with him came to know the power of faith in Christ.

One day, to the surprise of all, this unbelieving old chief cried out:

"Mr. Missionary, I see the truth! I know now the meaning of Calvary! I understand it all. I too believe."

When asked for an explanation he said, "Christ was God manifest in the flesh. He came to live as one of His own should live. He spoke only love, condemned sin, ministered to the sick and sinful, showed how God is always working to save, to heal, to make pure. When men rejected Him and heaped upon Him their hatred, their malice, they demonstrated how the human heart is so wicked that it could crucify its God, and did so when Calvary was enacted. But I see that when men did their worst, God did His best; and the act of shedding His blood was by His power made to accomplish atonement for all. I see, I know, I believe!"—DR. PHILIP H. CLIFFORD, in *Record of Christian Work*.

Preacher's Moods

There are several moods that a man may have in the ministry. Sometimes a preacher is in an objective mood. There are ministers who are always wishing for another place. They live in the wishing mood. There are other preachers who live in the conditional mood, where they say that if conditions were better they would do a greater work. Sometimes they live in the indicative mood. They begin to assert things. That is a hopeful sign.

The best mood for a preacher is the imperative mood.—PRESIDENT E. Y. MULLINS.

John Milton's Prayer

Rummaging in an old Devonshire attic while home on furlough recently, an English officer came upon a Latin Bible dated 1581 and bearing on the title page the signature of John Milton. The famous poet had written on the blank leaf a prayer in these words:

"O Blessed Lord God, who hast commanded that we should not add to Thy Word nor yet take from it, grant I beseech thee, that I may neither think Thy certaine true Scriptures to be

(15)

doubtful, nor the uncertain to be Canonically, but possess me with awful and reverent thoughts . . . that I adoring the fullness thereof, may avoid all *hastie, supine, forced and uncharitable* expositions, and fetch my little light and candle from that first *Light, my Lord and Savior Jesus Christ. Amen.*—*Record of Christian Work.*

The Message for This Age

We have traveled at large through this land, preached in most of our great cities, camps and conventions, have mingled freely with the masses and touched elbows with all classes, and declare we have no quarrel with our fellowmen. We love them all. We have long ago consecrated our unworthy life to ceaseless toil for their salvation, and we say to you, thoughtful reader, that the earnest preaching of holiness of heart and righteousness of life by Spirit-filled men is the only hope for our race! The ministry and church must be aroused to this important subject, and the people must be made to feel the necessity of the *cleansing blood of Christ* and the sanctifying and keeping power of the Holy Ghost. Mere theories of sanctification will not meet the needs of men. We must call the people *now* to the fountain where they can wash and be clean. The powerful preaching of holiness will stop and turn back the oncoming tide of worldliness and unbelief. Nothing else will.—DR. H. C. MORRISON.

Silver and Selfishness

One day a certain old rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window.

"Look out there," he said.

The rich man looked out into the street.

"What do you see?" asked the rabbi.

"I see men and women, and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?"

"Now I see myself," the rich man replied.

Then the rabbi said, "Behold, in the window there is glass, and in the mirror there is glass! But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but see only yourself."—*Jewish Fable.*

Humility so Necessary

On Wednesday, March 11, 1812, there occurred a disaster in Serampore, India, which seemed to threaten at least a partial paralysis to the mission founded there by William Carey. On that day the printing establishment, so laboriously erected, and in which the Bible was being printed in the several dialects of India, was completely destroyed by fire. The loss in manuscripts, machinery, paper and type, seemed almost irreparable. Yet when the news reached England, like one man Britain arose and in two months time repaired the loss. Incidentally the disaster placed the whole mission project before the churches and Christian people of England as it had never been before. Instead of criticism, praises were heaped upon the undertaking; until in the first week of 1813, Andrew Fuller, Carey's wise home secretary, wrote:

"This fire has given your undertaking a celebrity which nothing else, it seems, could; a celebrity which makes me tremble. The public is now giving us its praises. Eight hundred guineas have been offered for Dr. Carey's likeness! If we inhale this incense, will not God withhold His blessing, and then where are we? Ought we not to tremble? Surely, all need more grace to go through good report than through evil. I have less jealousy of you than of ourselves; but we are all in danger.

"The promptitude with which you have been enabled to repair the loss of types, and to renew your printing of the Scriptures, is as extraordinary," says Dr. Stewart of Edinburgh, as if we had repaired your pecuniary loss in *one week*. The specimens of Tamil, Nagari, Oriya, and Panjabi that you sent me, printed from the recast types, I clipped in pieces, as Saul hewed his oxen, and sent in letters through England, Scotland and Ireland, calling them '*feathers of the phoenix*.'

"I said I trembled lest we should be injured by men's applause, and should incur God's displeasure. But now another thing strikes me. When the people ascribed 'ten thousands to David,' it wrought envy in Saul, and proved a source of long and sore affliction. If some new trials were to follow, I should not be surprised; but, if we be kept humble and near to God, we have nothing to fear."

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

A LITTLE while ago we wrote to the PREACHER'S MAGAZINE and mentioned some things that we thought the church should furnish for the community. There is such a demand on the church along this line that we are inclined to say some more about it.

Just now we are thinking that the church should provide the community with some people who are saved and sanctified wholly. We see no reason for existing as a church unless we get people converted from sin and the devil, and who can tell the influence of a godly group of men and women living in a community, and attending the church.

And when we say saved people as a product of the church's effort, and influence in the community, we are thinking of all the hopes and joys that saved people possess which the unsaved do not. The unconverted, at best, have only a poor notion of real joy, and their hopes of heaven, and eternal happiness are vague and misty. To have a happy, joyous, prayerful people living in their midst is a blessing indeed. The real Christian is an overcomer and has a certainty of faith and assurance that make any Christian a valued asset to any town. And the church should provide the community with just such a group of people. There is no other source of supply. The merchants cannot sell Christians over the counter. The manufacturing plants cannot produce them. They are a product of grace, and revealed religion of which the church is the custodian, and through the Spirit of God works in the town or city.

We recently attended a funeral at which at least seven ministers were present and took part. The occasion was the burial of a minister of a well established denomination. He had been a member of a secret order and had gone through many degrees. The officiating clergymen, except myself, were all of the same denomination, and we know that some of them, if not all, belonged to the same secret order. There were brief prayers, two poems, two beautiful hymns, and a history

of the ministerial life of the dead clergyman, and the benediction, but there was a noticeable lack of future glory or a hope of heaven. No one spoke of the glad meeting on the other side of the resurrection day. No forward look based on faith in the Word of God was apparent. It seemed that his work for the denomination, his position as a leader of men, his fine qualifications for a ministerial career were all the things that were given prominence. It seemed to us as we listened that a good, old-fashioned hope of heaven and immortality would have been more helpful to a mourning widow and daughter. However we do not wish to criticize the clergymen who conducted the service, but we do feel that the church should provide the community with the hopes and beliefs that make Christian warfare and suffering victorious. Not only should the community be provided with Christians, but also with the things that are prominent in the Christian faith in life and death.

There should be in the Church of the Nazarene a place for everybody who wants to work for the Lord. If any person, man or woman, young or old, feels any urge or leading to take any part in advancing the kingdom of God that person should be encouraged and some way get fitted into the machinery of the church.

And yet it seems that quite a few who profess to have some call from the Lord upon them are just about as near out of mesh with the rest of the workers as they can be and still be a part of the organization. They constitute a real problem and a responsibility to the church. At first glance it would appear that those who feel that they should enter into some sort of ministry, or take up some special work in the church, would be about the easiest to get settled in their personal experience and their special work in the church, but in reality they are a problem to themselves and to the church.

There is a great need for workers of all kinds: Sunday school teachers, class leaders, song leaders,

young people's workers, children's workers, local ministers, hospital workers, deaconesses, elders, evangelists, strong laymen who can lead a prayer-meeting, conduct a board meeting, help to sensibly direct church finances, put out tracts, take up the offerings, act on the pulpit supply committee, etc. And yet with all there is to do some of our good people are missing out just because they cannot get fitted into the work anywhere. It would seem that they could get busy almost anywhere or any time, but they do not get started, or if they do they soon stop and apply for another job.

There is no place in the whole machinery of the Church that an ordained elder should not be able to fill with the possible exception of musical work. He should be able to lead a class meeting, prayer-meeting, or any other meeting. He should be able to speak interestingly and profitably in a hospital, or school. He should be something of an expert in many lines, and show good sense in many more. Any man who has gifts and graces that help qualify him as a minister in the church should be able to do all the lesser things and fill all the lesser positions. It is no small thing to be preacher of God's gospel to men. It is hardly a job for the novice.

Why is it that all who feel the urge to work in the vineyard of the Lord should immediately conclude that they are called to preach? We don't know, but evidently some who could fill other positions well are not satisfied to do so, but want to pass up all the other forms of work, and jump at once into the eldership. Sometimes we wonder just how much the desire to appear on the platform before a congregation has to do with the call to preach. It seems as though every truly called minister should welcome an opportunity to speak a message of salvation to lost men, even if it means that he stands on the platform, or behind the pulpit in order to speak his message, but the message should be his urge rather than the desire to appear on the platform, and show his skill before the audience.

With all the work there is to do, and with all the workers who want to work, we should get something done. If we can find a sensible way to direct men into the work for which they are fitted by nature and grace we shall do well.

It is not so easy as it seems. We are dealing with persons with convictions. They have visualized a future for themselves and dreamed great dreams. They have felt the tread of the conqueror coming home from the conquest with the

spoils of war. They are not easily turned back by any advice that can be given. They just rush on till they strike a wall or run out of steam. And then they are no good for any job at all. Some of the more fortunate see the light and adjust themselves to what they can do well, and where there is a demand for them.

On the other hand, there are some who should be ministers of the gospel who need to be urged into the work. Their talents are being wasted on small things that will never matter in the next world. To get them into the ministry, to help them overcome natural reluctance or timidity is as much our duty as anything else we can do.

Early in our ministry we went from home to attend school where we were told how to preach. One of the first things we met was the question, "Are you called to preach?" We felt that we were and answered accordingly. The next question was not so easy, "What makes you think you are called to preach?" "On what do you base your conclusion?" Now so far as we can see that was just as sensible a question as the first one. I had already been preaching and holding meetings for over a year, but that second question put me to thinking. In fact I'm thinking about it yet. I think about it for myself. I think about it for the great number of young men and women who during this year will come before the examining board and ask to be put into the ministry. And I also am thinking of the ones who should present themselves but who will not do so because they are too diffident, or are not clear in their call.

The field is big. The harvest is ripe. Let us work where we can, and let us encourage others to take the places that they can fill.

In a sermon that we recently heard there was suggested to us the thought of God's dealings with the few. It appears that the great deliverances which have been wrought in the earth, in which great masses of people have been helped into places of betterment and salvation, have centered around the few rather than the many. The cases are rare in which these great deliverances have come to great numbers of people without the direct aid of a few chosen men who have been the instruments of God in the matter.

We do not doubt but there have been times when these great and good deliverances have come to pass without the aid of men in particu-

lar, and even when the majority of men were opposed to what God wanted to do. God has used physical and natural forces rather than men. Floods, storms, famines, etc., have been used of God to change conditions among men. These have acted as a curb on greed and lawlessness, and been an incentive to prayer and religious thinking. But in the main we believe that small groups of men have been most frequently used of God to produce these necessary reformatations and revivals.

We are all working and waiting for mass movements, mass revivals, mass thinking, mass reformation, mass production of everything that makes the world a fit place to live in. Perhaps we should work for that end, and expect big things along that line, but we must not forget the little crowds of earnest Christians who go ahead without waiting for the mass to join them. History reveals more great accomplishments through the instrumentality of the few who are willing to step out by faith on the promises of God than it does of great movements of leaderless masses combining to procure necessary betterment of world conditions.

It appears that just now there is a great mass gathered to do something, they don't know just what. They thought they wanted beer, but it also seems that many have already changed their minds about it. They hardly know what they want. One need is leaders who know the cure for the world's ills; Anyone who can point the way out of the woods can do a lasting good to humanity. The political leaders are engaged in a puzzle that they have not been able to solve. The statesmen are looking for someone to tell them what to do. This world-wide condition of unrest and unbalance offers the best opportunity for godly leaders that has been presented in a hundred years. It is a great day for the chosen few who know the Lord. These small groups, these godly men and women who know how to pray and prevail, are the ones who as the light of the world must shine and show the way to the much needed revival of truth and righteousness.

Why wait for some great leader to come out of the fog and haze of these times and show us all what is the matter, and what we should do? Why not take the way that has been most frequently used of God in the past? Why not get the groups of people together everywhere we can and seek God with prayer and faith? Not very many holiness churches have great crowds. Better

have a small crowd with an ear open for a positive salvation that saves from all sin than a big church or theater full of people listening to modernism or some sex discussion that leads only deeper into the darkness because it leads the nations farther away from God.

This is a day of great opportunity for the few with God. Mass solution may be possible, but the probabilities are that it will be a small minority that will lead the way back to God and spiritual living. Let us be encouraged to do what we can with the ones that God has given us. The faithful pastor of a small church can do much. Even a small church membership that is deeply spiritual, and conscious of the presence of God in its religious services, can truly feel that it belongs to the few who are leading the nations of the earth in the right direction. Meet the few and take courage.

At the time of Absalom's rebellion, king David was expelled from Jerusalem, and slept one night away from his home under the stars of heaven. It had all the human appearances of permanent defeat for him and his followers. Absalom had the city of Jerusalem, and the greater part of David's army. Some of David's most faithful servants of the past had deserted him, and joined themselves to the rebellious son. It looked as though God had forgotten His promise to David, and that all the hope of David's heart was misplaced. Everything was going the wrong way so far as human eye could see.

But God was working. The tide that carried the plans of men away from the normal was being used by the Lord of hosts to more firmly establish David on his throne, and impress more deeply on Israel the certainty with which God would fulfill His promises. The retreat that seemed disastrous was in reality a forward move. More quickly than it began the war was over. The rebellious son had gotten himself hanged by his head, and his army, left without a leader, returned to David. They had learned their lesson, and in humility and with deep regrets for their foolishness their alliance to David was stronger than ever.

The outgoing tide is not always what it seems to be. Apparently it is defeated and running away, but in reality it is slowly gathering a strength to return. There is something forceful and encouraging in a returning tide. It may have run out a long way but the strength of its return

is tremendous. God's forces that bring in the returning tide are sure. His hand holds the moon and the sun with their strange powers over the ocean. As sure as the hand of God, so sure is the tide in its return.

It looked serious that day when David was carried out a little on the outgoing tide. His seeming-defeat took a strange hold on the promises of the Messiah. With David went the promise. What a strange twist of events it was that moved so great a matter away from its proper city, and its proper temple and throne! But David came back. The tide, in its strength, returned. God's forces prevailed.

God always wins. The apparent defeats to His kingdom are marks of an outgoing tide. It may take some men with it. Ambitious leaders may get hanged by their heads. Those once faithful may become enemies to His cause. Athithophels of wisdom and learning may fail in their advice. Strange and trying things may take place, but God's forces are always at work to bring in the returning tide, and change the seeming defeats into more permanent victories.

It was a faithful band that endured this seeming defeat with David. No number of false brethren could turn them from what they knew was right. Their faith in God, and His program to be worked out through David, stood the test. We are sure they did not understand all that was happening. They did not know that another sunset would see the matter settled in their favor. They could not have seen ahead far enough to anticipate the quick and complete defeat of the rebels. They just stood true and did their best, and God did the rest.

Present day difficulties do not spell defeat for the Church and the cause of God in the earth. Now is the time to hold steady and pray hard. We think we do better when the excitement of progress is stirring us, but we fail to note that in times of sifting and stress God's forces unseen are powerfully at work. We should consider every time of hardness a time to shout louder and work harder. When the tide is running out let us build against the time of its return, for it is already gathering force, and as sure as God is sure the tide of God's purposes will return.

STIRRING THE INNER POOL

For about twenty-eight years I have been a preacher of some sort. How nice it would seem to me now if I could look back and see no fail-

ures or times of littleness and dryness of soul. But I am not so fortunate as that. I confess to some excellent minutes of religion, but have to face the facts on the other side. Small comfort to think that probably other ministers have had something about the same.

And I am not speaking wholly of the experience of religion, I also know that many books remain unread, and much useful information has been passed up. However, with it all there has been some progress of heart and mind. Some good things have stuck to me, and are with me still. And it is the things that I have acquired, either mentally or spiritually, that constitute the "inner pool" that has to be stirred up once in a while in order to keep me from stagnation, and to help me think a little farther along down the road on some paths that I have started to travel.

There is a prayer that recently I have been praying. I have asked God to stir up those things that I have learned, and felt; things that at some time or another have gripped me, and which have gone out of sight and recollection into the inner pool. I am not so much concerned about those items being presented to me again, so that I will feel them as I felt them once, or think them as I thought them out during the past, but I would like to have my present day thinking and feeling enriched and enlivened by the thoughts and feelings that lie within my inner pool.

For instance I have some old sermon outlines. Not so many as some men who have been preaching as long as I, not so many as I wish I had, but I have some. As sermon outlines go they are not much. I don't pride myself at all on them, nor do I think very many of them would stand up as models in a class on sermon preparation, but I can say that every one of them resulted from some thinking and some feeling on my part. They are not altogether borrowed axes. At one time they were the things that concerned me most. I stood in the pulpit to preach them as the best of my convictions and the deepest of my feelings on that particular subject. Looking at them now I wonder just what it was about those sermons that let people listen to them all the way through. I think it was the convictions, the freshness of my thinking (fresh to me) and my feelings on the matter. I put those sermons (I am not so sure they were sermons) in outline form and filed them away, and went to work on another one, while the feelings and emotions which had been mine during the preparation and delivery of the

first one subsided. Where are those things, those peculiar things, those happy, forceful, indescribable things, that accompanied me when I first preached those old sermons. They are in my inner pool. They are mine. They are part of me, my religion and religious experience.

I am still preaching new sermons, and making sermon outlines. I still feel them, enjoy them, think through them, pray over them, and every new one grips me, is bigger than I can express, and I try hard to help people with the thing that helps me. But that pool within has a fund of blessings and helps that I think should be called up to supplement the latest thing that comes to me. I like to stir up the pool. I don't mean dream about the past, I mean I want every blessing, and feeling, and conviction, and thought, and bit of faith, and correction of manner, and helpful criticism, and everything I have been through, that is in the pool within me, I want that to come up like dew or rain or thunder, or earthquake, and help me preach the latest thing that I have under my hat and in my heart, to preach next time. I want God to release in me the fountains, all of them, that supply my pool within, and water me in my preaching hour.

THE "LIVING COAL"

That "coal" that the angel took from off the altar, and with which he touched the mouth of the prophet Isaiah, was part of the "form" of the Hebrew worship. Every service in the temple saw the coals burning as the priest ministered before the Lord. It stood as part of the regular routine of the service of worship, and was a usual thing. But this morning the usual became the unusual. The touch of the angel gave it a new and more real meaning to the prophet. The whole service was transformed by a visitation from God. It was the same old doorposts that had been there for years, but this morning they moved. Same altar, same ritual, same priesthood, same service, same crowd of worshipers, same priests, but this morning all was so different. There was a visitation from God. Angels were present, the posts of the door shook, the smoke from the altar became the Shekinah glory, the air was filled with the voices of singing angels declaring the holiness of God, there was life everywhere. No part of the service was dead. There was a genuine seeker and finder. There was a "call to service" and a "commission," and a "response." It was a great service. It has gone down in history as one

of the great times of worship. Why? Because the usual order of things was blest with the presence of God, and it is the presence of God that puts life into any service, and brings things to pass.

What a blessed time it is when an old song catches fire! Or an old sermon, or a bit of truth. The old formal type of worship is wonderful in its scope of teaching. There is a world of good in the Apostles' Creed, and the hymns of the old slow meter are unusual in their grasp of thought and things sublime. But how dead they all seem when unblest with the presence of God. Yet how they bless the whole body of worshipers when they catch fire. We have heard these hymns sung listlessly, and in a dragged out dying way that would put men to sleep. We have heard the same song sung under the blessing of God with nearly the entire congregation on its feet with faces upturned and reflecting the light of deep spirituality. Just a question of the presence of the Lord.

What a mistake Isaiah would have made that morning if he had not allowed the angel to touch the coal. The angel had to touch the coal before the coal could touch Isaiah with cleansing power. Suppose he had been so formal, and so correct in his system of conducting the service that he would have held on to the service and kept it well in hand lest there be a slur on the church because of noise or fanaticism. He had sense enough to let God in, and the entire service of usual things became means of help to him, and doubtless to others.

God is able to bless any coal that is in the service to the help of any Isaiah that may be present. It may be a song that cheers a broken heart, or a text that instructs a misdirected soul, or a prayer that brings victory to some defeated pilgrim. Why not expect God to lay hold of the simple things that our services of worship afford? Let us sing as well as we can, and preach and pray as well as we can, let us keep away from the light and chaffy, the jokes and puns. Let us be as sound in doctrine and strong in faith as we can, but most of all let us have the presence of God in our coals of fire.

In the divine order of things there is a coal for every occasion. We read of an Episcopal bishop who had read many times the burial for the dead, and never till his own little girl lay in her casket, and a fellow clergyman read the service, did the full beauty and meaning of it come to his own heart to bless him. It was at

that service that the coal caught fire. It was a means of help.

Oh, those coals! Those things that are part of our usual services, those sermon outlines, those doctrinal truths, those Bible verses, those hymns, our testimonies, can they not burn with holy fire till they help someone? We believe they can, but only as we have the presence of God in our midst.

THE REVIVAL WE NEED

J. A. KRING

In our first article we discussed three characteristics of the revival that we need, namely, a revival of preaching the rugged gospel, reading and studying the Word of God, and holy living.

4. We need a revival of intercession and prevailing prayer. Weigle in his "Prevailing Prayer, or the Secret of Soul Saving," defines intercession as follows: "To intercede is to come between two parties and secure, by personal influence or entreaty, a favor for one of them; or if they are at variance, to effect, or try to effect, a reconciliation. This is the meaning when applied to Christ's intercession for us; also that of the Holy Spirit and man for man."

A careful and prayerful study of the Scriptures will reveal the following: there is a place in the Church of Jesus Christ called the room of intercession; this place is made use of by none, except God's own dear people; the blessed Holy Spirit is the Agent who conducts the intercessor into this holy place and teaches him, not only how to pray, but what to pray for (Rom. 8:26); the hope of the world lies in believing prayer and the preaching of a full gospel; God is looking for intercessors (Ezek. 22:30), but because He finds so few who are willing to give themselves to this most holy of all Christian activities He is amazed and wonders; and because there were so few who stood in the gap, filled up the hedge and turned away His wrath under the Old Dispensation (Ezek. 22:30); and there are so few in this age who will take this matter to heart, He poured out His wrath and indignation and destroyed the people in ancient days (Ezek. 22:31); and occasionally pours forth His frightful judgments and destroys the wicked, the lawless and disobedient in these days.

Quoting again from Weigle: "The divinely begotten cry of the praying soul and the intercessional prayer of the Spirit so interpenetrate and blend, that the two prayers are but one prayer,

yet the one prayer equally, the prayer of the Spirit and the praying soul. The literal meaning is, "He helpeth together with us." It expresses the action of one who helps another to do what he is unable to do without help. It does not supersede our personal effort, but helps it out, supplying its deficiency. The Spirit maketh intercession for us, not as our Lord Jesus does in heaven while pleading with the Father in our behalf, but by inspiring, shaping, qualifying and directing our petitions to God. His prayer is an inner prayer within our prayer; a divine voice within our voice. His intercession is the soul, of which our prayer is the body. So that God the Father who knows the mind of the Spirit, when He leads us to express ourselves in desires, words, groanings, sighs, or tears, reads in each the language of His own Spirit, which is in harmony with his own will."

Further, men who have accomplished the greatest things for God, souls and the Church, have been men of mighty prayer. Moses was such a man. He prevailed with God in prayer, turned away His wrath and a nation was saved (Ex. 32:7-14; Psa. 106:23). Joshua and Caleb were men of prayer and faith (Num. 14:5-9, 24). David, the poet king and sweet singer of Israel, prayed and gave thanks to God seven times a day (Psa. 119:164). Daniel, the Medo-Persian prime minister and prophetic seer, prayed three times a day (Dan. 6:10). Jesus set us the example by praying whole nights. The disciples prayed in "an upper room" with "one accord" for ten days before the ushering in of the Holy Spirit dispensation (Acts 1:13, 14). Paul the apostle prayed "night and day" (1 Thess. 3:10). Bishop Andrews prayed five hours a day on his knees. Charles Simeon prayed from four till eight in the morning. Wesley prayed two hours daily. John Fletcher, of whom John Wesley said that he was the holiest man he had ever met or expected to meet this side of heaven, in rising from his knees, would say, "Do I meet you praying?" Archbishop Lighton seemed to be in perpetual meditation. Bishop Kern began every morning before three o'clock. Asbury would rise at four o'clock and spend two hours in prayer. Samuel Rutherford rose at three o'clock and Joseph Allen at four. John Welsh would spend from eight to ten hours a day. His wife would find him on the ground weeping, and when she would complain, he would say, "O woman I have the souls of three thousand to answer for, and I know not how it is

with them." Payson wore hardwood boards into grooves where he knelt to pray. Marquis De Renty prayed for three hours, and when his servant called him he thought he had spent but half an hour. William Bramwell would spend as much as four hours at a time in prayer. Brainerd, that mighty man of God who went as a missionary to the North American Indians on the Susquehanna River, prayed by the hour and at times wrestled with God in prayer till his whole body was as wet as if he had been dipped in water. Sir Henry Havelock spent his first two hours in prayer. If the encampment was struck at six, then he would rise at four o'clock. Earl Carius would spend one and a half hours in prayer, before conducting worship. Nor did these men pray in vain, for the remarkable answers to prayer that they received is ample proof that it pays to wait on the Lord and for the Lord.

There are hundreds, yea, thousands of remarkable answers to prayer, that have been recorded by God's people and handed down to us, and the following is certainly one of them. Rev. Charles Blanchard in his book, "Getting Things from God," gives the following incident: "I was a few weeks ago in the Eighth Avenue Mission in New York. On the platform by me sat a gentleman to whom I was introduced, but whom I had never before seen. When the meeting had progressed for an hour or so, Miss Ray, the superintendent, called upon him for a testimony. He said, 'Friends, about two and a half or three years ago I was in the hospital in Philadelphia. I was an engineer on the Pennsylvania Lines, and though I had a praying wife, I had all my life been a sinful man. At this time I was very ill. I became greatly wasted. I weighed less than one hundred pounds. Finally the doctor who was attending me said to my wife that I was dead; but she said, "No, he is not dead. He cannot be dead. I have prayed for him for twenty-seven years and God has promised me that he should be saved. Do you think that God would let him die now after I have prayed for twenty-seven years, and God has promised, and he is not saved?" "Well," the doctor replied, "I do not know about that, but I know that he is dead," and the screen was drawn around the cot, which in the hospital separates between the living and the dead.

"To satisfy my wife, other physicians were brought, one after another, until seven were about the cot, and each one of them as he came up and

made the examination confirmed the testimony of all who had preceded. The seven doctors said that I was dead. Meanwhile my wife was kneeling by the side of my cot, insisting that I was not dead—that if I was dead God would bring me back, for He had promised her that I should be saved and I was not yet saved. By and by her knees began to pain her, kneeling on the hard hospital floor. She asked the nurse for a pillow and the nurse brought her a pillow upon which she knelt. One hour, two hours, three hours passed. The screen still stood by the cot. I was lying there still, apparently dead. Four hours, five hours, six hours, seven hours, thirteen hours passed, and all this while my wife was kneeling by the cot-side, and when the people remonstrated and wished her to go away she said, "No, he has to be saved. God will bring him back if he is dead. He is not dead, He cannot die until he is saved."

"At the end of thirteen hours I opened my eyes, and she said, "What do you wish my dear?" and I said, "I wish to go home," and she said, "You shall go home." But when she proposed it, the doctors raised their hands in horror. They said, "Why it will kill him. It will be suicide." She said, "You have had your turn. You said he was dead already. I am going to take him home."

"I weigh now 246 pounds. I still run a fast train on the Pennsylvania Lines. I have been out to Minneapolis on a little vacation, telling men what Jesus can do, and I am glad to tell you what Jesus can do."

Let skeptics and modernists sneer and laugh, yet the Bible, observation and experience all agree that God still lives and answers prayer. "God forbid that I should sin against the Lord, in ceasing to pray for you" (1 Samuel 12:33). O my dear brethren in the ministry, let us awake, shake ourselves and our congregations from the dust of indifference, and rise and grapple in with Jehovah, asking Him to make us wrestling Jacobs and prevailing Israels.

5. We need a revival of sacrificial giving. This revival of sacrificial giving, so much needed in these closing days of the "times of the Gentiles," is clearly and forcibly illustrated and outlined in the liberality of the Macedonian churches, as set forth and recorded in 2 Cor. 8:1-5. Three things are clearly stated.

1. "They gave their own selves to the Lord" (v. 5). Unreservedly they gave the Lord all their

intellectual, emotional, volitional, esthetic, social, moral and physical energies to be used in His delightful service and for His glory. They counted not their lives dear to themselves, but laid themselves upon the divine altar, both for service and sacrifice. They found the divinely appointed pathway and moved along it according to the divine schedule. Their motives were actuated by divine love, they worked according to divine wisdom and in harmony with the divine will. They possessed a personal love and loyalty to Jesus that made them heroic, soldierly, saintly and pious. They were undying in their devotion, faithful in their service and sacrificial in their giving. They loved God and His cause and a lost world more than they loved money and earthly possessions and proved their love by their works. They belonged to God only and possessed a passion for the lost and a Christ concern for the perishing. In fine, they possessed vital Christianity, which is not imitation but incarnation: "Christ in you the hope of glory" (Col. 1:27); not reformation but transformation (Rom. 8:29).

2. They gave themselves to the Church. After giving "their own selves to the Lord," they gave "unto us by the will of God," (v. 5), that is, to the Church. We surely need a revival of giving ourselves to the Church of Jesus Christ, as well as giving ourselves to the Lord. The Church of His dear Son is His institution, and while we Nazarenes do not claim to be it (the Church to the exclusion of any other of God's dear, blood-washed people), we do affirm that we are in it and a part of it; and that God has allotted a part of His great harvest field to us and in the name of Jesus and by the help of the Holy Spirit and for the glory of God, we purpose to be true to Him and the Church, and all her institutions, her God-ordained leaders, her program of home and foreign missionary work, her publications, her schools, etc. With an army of more than one hundred thousand we purpose, if Jesus tarries, to move on to still greater victories and to do exploits for the King. United in doctrine, interpenetrated in spirit, settled with God-given convictions, and possessing some vision of the condition, need and danger of a hell-bound world, we are determined to pray on and labor on for the revival of which we are writing and do all the good we can to the bodies and souls of men.

3. They gave liberally out of "their deep poverty," even praying the apostles and entreating

them that they "would receive the gifts" (vs. 2, 3, 4). By reference to 1 Cor. 16:1, 2, we learn that they had a clear understanding of Christian stewardship relative to money, of which note the following: *it is a certain proportionate amount according to one's prosperity*, and other Scriptures make it clear that one-tenth is the minimum; *it was to be laid aside every week and to be brought into one storehouse, not many. Such a system should meet the weekly needs, because it is scriptural, proportionate, regular, practical and effective.*

6 and last. We need a revival of personal evangelism. In the first chapter of St. John we have the call of five disciples. John the Baptist wins the first two by pointing them to the "Lamb of God who taketh away the sin of the world." One of these two, "was Andrew, Simon Peter's brother." Andrew leads Simon to Jesus. The next day Jesus "findeth Philip and saith unto him follow me" and the fourth one was won. Philip in turn finds Nathanael and says to him, "Come and see," and the fifth is added to the company of Christ's followers. In the fourth chapter of John we have the account of how Christ wins the woman of Samaria and she in turn spreads the glorious news and a revival breaks out and many of the Samaritans believe. In the early Church as recorded in the Acts of the Apostles the work of personal evangelism is made quite prominent, for they not only "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," but they went "from house to house," and it is added, "praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved," or as another rendering has it "those that were being saved."

If the brethren will pardon personal reference I may say that within the past eighteen months I have spoken to more than a hundred souls a month on the subject of their personal salvation. To be exact the number dealt with personally in eighteen months and four days is 1967. My plan is to speak to at least one every day. In all my evangelistic meetings (I am now in the field of evangelism) my custom is to work the business section of the town or city where we are holding the meeting. And the work is bearing some fruit, for I have reason to believe that some of those dealt with during the time mentioned above have found the Savior. To Him be all the glory.

I cannot do better in closing than to add the

following from *The Young People's Journal* of the Church of the Nazarene, January, 1933. "Many of God's greatest soul winners were won through personal evangelism. Whitefield was won by leading the singing for a group of women. Moody was brought to Jesus by a drummer. Moody and Sankey touched the heart of Gypsy Smith through personal contact in a gypsy camp. Billy Sunday was won by some personal workers while they were holding a street service in Chicago. And so the story runs."

A FAITHFUL PASTOR AND HIS MINISTRY TO THE CHILDREN

CHESTER E. TULGA

ALFRED COOKMAN, famous in early Methodist annals, was born January 4, 1828, the son of George and Mary Cookman. He was born in a parsonage, the child of devout Christian parents, and the son of one of the leading ministers of the day, a boy in whose body flowed the blood of two fine Christian families and into whose personality flowed the fine intellectual and spiritual instincts of a saintly father and a godly mother.

He grew up in a minister's home surrounded by the finest intellectual and spiritual influences, learning at his consecrated mother's knee many of the lessons that were to prove so valuable in later life. His mother says of these early days, "The tone of his mind had always a religious tendency, and before he was four years of age he imitated all the services of the church. He would sometimes collect a crowd of colored children around him, and in his childish way preach to them about the necessity of being good, and then they would go to heaven and live with Jesus; but if they were bad boys and girls they would go to hell, and be burned in a great hot fire. He would go through the services of the sanctuary with gravity and reverence as if he were ordained."

Mrs. Cookman had one desire for her boy, and she sedulously watched every hint in his childhood which pointed in the direction of its fulfillment. She hailed every such indication as a precursor of his future, since it had been impressed upon her mind from his birth that was in her heart to do for the Lord. But she was a wise mother, looking for results, however good and desirable, to follow only upon the use of proper means. She did not expect devout wishes and devout prayers to mold the character of Al-

fred without corresponding effort to rear him aright. Consequently he was raised carefully as is becoming to a Christian home and parents.

While a boy of seven years Alfred hung upon the eloquent lips of his preacher-father, for his conscience was growing with his other faculties, and now began to assert itself. Referring to his early experience, he has himself recorded, "I shall never cease to be grateful for the instruction and example of a faithful father and an affectionate mother. At this moment I cannot call up a period of my life, even in my earliest childhood, when I had not the fear of God before my eyes. When about seven years of age, I persuaded my parents to let me attend a Watch Night service. It was held in Old Exeter Street Church, in the city of Baltimore. My father preached on the second coming of Christ. Thinking that perhaps the end of the world was just at hand, I realized for the first time my unpreparedness for the trying scenes of the judgment, and trembled in the prospect. I date my awakening from that time."

The family moved to Carlisle when Alfred was about ten years of age. The deep religious seriousness which he had felt in Baltimore had not any time wholly subsided, and now, under the power of the Holy Spirit, was vividly renewed. "There I became," he has recorded, "the subject of powerful conviction. Often I have risen from my meal and sought some lonely place where I might weep on account of sin. Frequently I have lain awake on my bed, fearing to sleep, lest I might wake up amid the darkness and horrors of an eternal hell. Sin became a burden too intolerable to be borne." This is strong language for a youth of ten years but to him sin was real, hell was real. Such was the revelation made by the Holy Spirit to his consciousness.

He has left an account of his conversion as follows: "During the month of February, 1838, while a protracted meeting was in progress in Carlisle, I concluded, 'Now is the accepted time, now is the day of salvation.' One night, when a social meeting was held at the house of a friend, I struggled with my feelings, and, although it was a fearful cross, I urged my way to a bench which was specially appropriated for penitents. My heart convulsed with penitential sorrow, tears streaming down my cheeks, I said, 'Jesus, Jesus, I give myself away; 'tis all that I can do.' For some hours I sought, without, however, realizing the desire of my heart. The next evening I re-

newed the effort. The evening after that the service was held in the church; the altar was crowded with seeking souls, principally students of Dickinson College; there seemed to be no place for me, an agonized child. I remember I found my way into one corner of the church. Kneeling all alone, I said, 'Precious Savior, Thou art saving others, O, wilt Thou not save me?' As I wept and prayed and struggled, a kind hand was laid on my head. I opened my eyes and found it was a Mr. James Hamilton, a prominent member and an elder in the Presbyterian church in Carlisle. He had observed my interest, and obeying the promptings of a kind, sympathizing Christian heart, he came to encourage and help me. I remember how sweetly he unfolded the nature of faith and the plan of salvation. I said, 'I will believe, I do believe; I now believe that Jesus is my Savior; that He saves me—yes, even now;' and immediately:

"The opening heavens did round me shine
With beams of sacred bliss;
And Jesus showed His mercy mine,
And whispered I am His."

"I love to think of it now; it fills my heart unutterably full of gratitude, love, and joy. 'Happy day; oh, happy day, when Jesus washed my sins away!'" In the autumn of 1838 he united with the church. His father had thought it best to keep him on "probation" until he gave satisfactory proofs of a stable piety. He continued to live a Christian life until in young manhood he entered the ministry and the name of Cookman, made famous by his sainted father, continued to stand for deep piety and gospel preaching.

Alfred Cookman in time came to be one of the leading Methodist preachers of his day, serving large churches and having a spiritual ministry wherever he was sent. But never did he neglect the children of his flock and his ministry was characterized by a faithful shepherding of the lambs. At the close of his ministry in Pittsburgh in 1857, Dr. Wright, a member of the official board, said among other things: "One of the elements of his great success in Pittsburgh was his love and devotion to the Sabbath school interests of the church. He organized a large school, and never did he seem more in his element than when working among the children; and never was there a body of children who seemed to be happier and gave more attention than when he was talking to them—either in examining them in their cate-

chism, illustrating their scriptural lesson, or in telling some story that pointed a moral which was always fixed in their minds by some appropriate illustration. Many of the children of the school came early under the influence of religion, gave their names to the church, and Brother Alfred lived long enough to see several of the boys thus brought to Christ preachers, two of whom are now in the Baltimore Conference.

His biographer, writing of his ministry in the Spring Garden Church, says, "Among the features of the church was its large and well-conducted Sunday-school. No minister ever more highly appreciated the Sunday school as an arm of pastoral success than Mr. Cookman. He was in the truest sense in all places a part of his school, regarding himself as responsible for a close contact with it and a most intimate knowledge of its workings. He felt that the same heart must send its pulsations through the whole congregation, composed alike of adults and children. His habit was to know and to be known to teachers and scholars, to meet them on the most familiar terms, and so to inspire them with affection as to be able to utilize them as instruments and as materials for the incessant supply of workers in the church and additions to its members.

"The secret of his great power with children was his love for them. This the children could always see and feel, and hence he invariably enlisted their sympathies. He was one of the most successful talkers to youth America has known. His tact in awakening and keeping attention, by presenting truth under the drapery of description, or in the form of illustration, or by some apt question, or by the flash of gentle humor, or by a tone of solemn appeal, was really consummate. Who ever knew an audience of children to tire under him. Who has not seen congregations of them, wearied by some prosy homilist who had preceded him, suddenly electrified as he rose before them, and his look of familiar sweetness and voice of melody caught eye and ear! He was never happier than when before the upturned faces of 'his little brothers and sisters,' as he loved to call them; or when, surrounded by a throng of them, they plucked familiarly at his coat to catch his notice, or when, seated at the fireside of his own or some other Christian home, the boys and girls drew about him to listen to his simple stories.

"It is said of the celebrated John Charlier Gerson, who was chancellor of the University of Paris, and the theological leader of the reforma-

tory councils of Pisa (1409) and Constance (1415), that, after taking a prominent part in all the great questions of his age, he retired to the convent at Lyons, and found his chief delight in the instruction of children.

"Alfred Cookman was never greater than when in his humility he stooped to be the companion and friend of Christ's little ones. Talking one day with a lad of one of his charges, he said, 'Willie, do you pray?' 'Yes, Mr. Cookman,' was the reply. 'When you pray, what do you pray for?' 'You know we must have an object when we pray.' 'Why, sir, I have a very bad temper, and I pray to God to help me overcome it.' 'And does He help you?' 'Yes, sir, I think He does.' Such was the affection, the directness, with which he approached the children and youth of his parishes."

In a practical talk he gave to an assembly he gave some of his views on the relation of the pastor and the Sunday school: "A pastor ought to spend a part of every Sabbath in the midst of the school; be intimately interested and identified with it. He should, if possible, know the name, secure the confidence, and engage the affections of every child in his charge. The pastor should also recognize his scholars in the street and at their homes, as well as in the schoolroom.

"The pastor should preach steadily or regularly to the children of his church, members of his Sabbath school, speaking after much preparation a word of loving counsel, warning or encouragement. 'After due preparation,' mark, for there can hardly be a greater mistake than to suppose that this exercise requires little or no preparation. Dr. Newton, that prince of children's preachers, told me that he devoted as much time and labor to his children's sermons as to those which he prepared for the great congregation. The reason why it has come to be a received truth that so few are adapted to talk to children, is because so few take the time and thought necessary to prepare themselves for the work. Then, after thorough preparation, they must put themselves in sympathy with their youthful hearers, and should aim rather to talk to them than address them.

"As a third suggestion, a pastor would find it helpful to him and his school to have a week-day meeting of a children's class, over which he could have supervision in the matter of Christian duty and walk. In most of my charges, I hold

such a class on Saturday afternoon at three o'clock. Punctuality is insisted upon, the roll called, and absentees marked. After singing and prayer, and singing again, the pastor asks a few questions bearing on practical religion, as, whether they have remembered to read their Bibles daily, and pray to God morning and night since they last met, the answers being given by raising the hand. In such an exercise the speaker has been impressed with the fact that so few of his scholars were accustomed to pray twice a day. They are then encouraged to stand up in their place and recite a passage of Scripture on a topic announced the week before, or one having the name of Jesus in it, or one beginning with A, B, C, D, etc., going regularly through the alphabet. An opportunity is then given to the pastor to reply personally to the scholars, giving a short word to each on the text they have recited perhaps; and then general remarks to the class for fifteen or twenty minutes, with the aid of the blackboard, concluded with singing. Each child receives personal and spiritual attention at these services.

"For a pastor to neglect the command, 'Feed my lambs,' and thus to turn aside from a field white to the harvest, is to indicate a strange unfitness for the very work to which he ought to believe himself divinely called beyond any question."

At Brandywine Summit, in a campmeeting marked by spiritual power, he was found, too, among the children, lifting, by his tender, Christ-like spirit, the children to God. A report of the meeting included the following: "The children's meetings, held during the progress of the camp, and under the management of Rev. Messrs. Cookman, Clymer, Gracey and Pancoast, were of more than usual interest. They were not mere occasions of amusement in story-telling and pleasure in singing, but the most searching appeals were made to the children, and prayermeeting followed, when scores presented themselves at the altar for prayers, and many were converted. Nothing during the meeting was more impressive than to see these little ones of the household arise and tell of the love of Jesus as they felt it in their hearts. In these meetings little boys and girls from ten to fourteen years of age led in earnest prayer. While a sacred stillness prevailed in the immense tent in which the services were held, the voice of a boy or girl arose in sweetest tones to the throne of heavenly mercy, aged veterans

knelt before God with faces bathed in tears, and vast crowds looked on, while a little child should lead them. On the last day the brethren above mentioned stood in the midst of this, exceedingly large and interesting group of children, and, while many tears were shed, shook hands with each, and invoked on each the divine blessing. Mothers came leading their little ones forward to be prayed for by Christian pastors."

Speaking to a Sunday School Convention, the following report was published: "The Rev. Alfred Cookman arose, and expressed his confidence in the conversion of children, declaring that he did not believe the way to heaven lay through the territory of sin, but that children at an early age might be brought to a saving knowledge of redeeming love; citing as an illustration the case of a boy who was converted at the age of ten, who was a pupil in the Sabbath school, became a teacher, a librarian, an exhorter, afterward a minister of the gospel, and who then stood before them, to speak his faith in the power of regenerating grace in the hearts of the young.

"Mr. Cookman of course referred to his own history; and those who are familiar with his love for children, and his rare power to interest them, can but feel grateful that he was so early called of God, since perhaps to this may be attributed that sympathy which he entertains for them; a sympathy which has encouraged many youthful hearts to beat with holy aspirations for the favor of that Savior who said, 'Suffer little children to come unto me.'"

On November 13, 1871, Alfred Cookman died triumphantly in the faith, preceding in death the thousand of trophies of grace he had won and leaving behind a host of children who had been led in the paths of godliness by his great heart preaching the simplicities of the gospel to them.

Human nature is said by many to be good; if so, where have social evils come from? For human nature is the only moral nature in that corrupting thing called "society." Every example set before the child of today is the fruit of human nature. It has been planted on every possible field—among the snows that never melt; in temperate regions, and under the line; in crowded cities in lonely forests; in ancient seats of civilization, in new colonies; and in all these fields it has, without once failing, brought forth a crop of sins and troubles.—WILLIAM ARTHUR.

"GIVE ATTENTION TO READING"

P. H. LUNN

THE scholarly apostle Paul wrote to Timothy, "Give attention to reading" (1 Tim. 4:13). At another time Paul wrote to his son in the gospel, "Bring the books with thee" (2 Tim. 4:13).

Even an apostle must read. From his very birth Paul was set apart to be an apostle, yet he must read. He had been preaching for thirty years and yet he wants books. He had seen the Lord and had been lifted up into the seventh heaven and heard things unlawful to utter but in spite of that he needs to read and study. He was a man of wide experience and thorough scholarship but he sends for his books in order that he might continue his studies. He wrote the major part of the New Testament but his mind needed the stimulation and his soul the glow that books and reading give.

Consider the difficulties that stood in the way of reading in Paul's day—books in the form of scrolls as they were then published, were bulky and cumbersome, not only to carry about, but to handle when reading; also they were expensive due to the manner in which they were manufactured—each one being written by hand, a tedious and painstaking task.

It must be true that the ease with which we get some things prevents us from appreciating them. Just recently I came across an article from the *Kansas City paper* written by a man who had several children, all of whom had received college education. He said that were he a millionaire, no son or daughter of his would be sent to college with all expenses paid. His children had worked for their education and he considered them better equipped because of it. An extreme case, but the thought underlying this father's attitude has some merit.

Never have books been so easy to secure. While some books remain unreasonably high in price, one may now, since the advent of the Dollar Reprint Edition, obtain books on almost any subject at \$1.00 a copy. Almost every small town and hamlet has its public library where books may be borrowed free of charge.

WHY WE SHOULD READ

Read to warm the soul, to stir the brain, to exercise the emotions, to convince the will. Read to understand life; to know the past, appreciate the present and sense the future. Read to keep

your mind from atrophying. It will waste and wither away unless you nourish and exercise it.

Read to acquaint yourself with the great minds of your own day and of days gone by.

Reading gives one an analytical mind, a broad horizon, a sympathetic interest in humanity. It makes life a rich and interesting experience.

Dr. Stidger exhorts us to "Bulge back the horizons of the world with books."

A preacher, Sunday school teacher—in fact any Christian worker—should have a rich, full and interesting experience of life. This can be had through friendly contact with fellow human beings and through reading worthwhile books.

"A man is himself plus the books he reads," says S. Parkes Cadman.

SUPPOSE ONE HAS NO LOVE OR INCLINATION FOR READING

Fortunate the person who starts out with an inclination to read; whose mind is bent in that direction.

But one should be master of his inclinations.

Most good habits are results of self-discipline.

John Wesley wrote to a certain preacher, severely rebuking him for his failure to read, as a result of which, his sermons were tedious and lacking in breadth. John Wesley also wrote to an assistant regarding another young preacher. The assistant was instructed to deal with this young preacher and demand that he cultivate the habit of reading. If he could not succeed in doing so he should be told to go back to his trade.

The inclination to read, to study, to think, be it a natural or a developed one, is itself the mark of discipline. The person, no matter what his work, who has that inclination, is moving forward and upward. He is growing in personality and power.

A young preacher in the Northwest whom I know quite well, remarked in my presence, "I do not enjoy reading; it seems that I cannot concentrate on a book or article for any length of time. Even when I was a boy I cared little for books and did scarcely any reading." That young man, I venture to say, will never be in great demand as a preacher.

Some folks may be like the Negro mammy who said she didn't care much for books but she couldn't read and maybe that had something to do with it.

READING SHOULD HAVE DEFINITE GOALS

Reading should be directed into profitable channels. Reading should be linked up with action.

Lord Kelvin bought a book on heat by a French scientist, Fournier, and it changed his whole life and led to many of his great discoveries. Faraday bought a book on chemistry and became the founder of the present Electrical Age.

Westinghouse bought an English magazine and found an article on compressed air that gave him the idea of his airbrake which is now used on all the railways of the world. Henry Ford bought a magazine and saw an article on "Horseless Carriages" that started him on his way to become the most successful of all manufacturers.

WHAT SHALL WE READ?

We sometimes hear the expression, "I am a man of one book—the Bible." That position will not stand the test of sound reasoning—nor is it scriptural.

John Wesley was an omnivorous reader. I am afraid that some pious people would be shocked at the scope he allowed himself. No doubt the versatility of his preaching resulted largely from his almost indiscriminate reading of everything that came into his hands.

Many good people will read only that with which they agree. However, reading that with which you disagree stimulates thinking and fortifies you in your defense of the truth.

EXCUSES FOR NOT READING

This age is not conducive to habits of systematic reading, either for a minister or layman. Radio, automobiles, newspapers all tend to take up time that should be spent in more intellectual pursuits.

This is a day of feverish activity, of hustle and bustle, of hurry and scurry—all, quite often, for no purpose whatever. If a pastor were to suggest to his people that they spend more time in reading the Bible, good books, the church paper, he would arouse cries of protest: "We have no time; we're too busy." Pastors themselves give this excuse for not spending more time with books. One District Superintendent quite recently admitted either as a confession or as a boast, that he had been so busy during the past year that he had not read one book through.

With pastors especially, the difficulty is not so much a lack of time as a lack of organization and lack of putting first things first.

There are not any of us who cannot find time to read books. The boy David Livingstone found time to read. You remember that he went to work before he was nine years old in a cotton factory at Glasgow. He would begin work before

six o'clock in the morning and did not get home until six at night. He went to school from eight to ten at night, and then from ten to twelve he would read and study. Then they would have to force him to go to bed. The only other chance he had to read was at his work in the cotton factory. He put a book at a certain place which he had to pass every time he followed his machine to and fro. Each time it took him a few seconds to pass that point and every time he passed it he used his seconds to catch a word or two; then on and back until he got to the place again and could snatch a few words more. That is the way he began his education. After a while he had a chance to go off to school and then he studied medicine. But he made his beginning just by snatching those few seconds at a time as he worked away at the loom in the cotton factory.

John Wesley improved every spare moment in reading. His saddle bags were stuffed with books and he would ride horseback from appointment to appointment with a book in his hand—a practice that was doubtless hard on his eyes but good for his mind.

Theodore Roosevelt is said to have read a book every day. If he could not finish it during spare moments between his appointments he would complete it in bed before going off to sleep. And incidentally the person who hasn't acquired the habit of reading in bed is missing a delightful method of relaxation. Certain books seem to have been written expressly for the person who indulges in this pleasurable habit.

To those who excuse themselves as being too busy to read I would recommend Arnold Bennett's "How to Live on 24 Hours a Day" to learn how much time he really has, and that it is pretty much within his own power to order his use of it. He simply has to choose between certain things and utilize his time in accord with the relative importance of the matters claiming his attention. It really comes to this: We don't read because we haven't found a sufficiently adequate and compelling reason for reading.

Think not thou canst sigh a sigh,
And thy Maker is not nigh;
Think not thou canst weep a tear,
And thy Maker is not near.

—WILLIAM BLAKE.

WHAT CONTRIBUTION DOES READING MAKE TO THE SPIRITUAL LIFE OF A CHRISTIAN?

This question can be applied to ministers and laymen. A preacher must have his devotional life nourished and stimulated. Dr. Jowett's books are excellent for this. I think every preacher should read one of Jowett's books every month.

Do we need such stimulation of devotional life for the laity of our church? There are an amazing number of people in our church who do not comprehend the great truths of Christian doctrine and experience. There is a tragic lack in the devotional life of our people. How can we accomplish this stimulation to more reading? In the matter of private devotion, Bible study and the reading of good books, people need guidance and goading.

HOW CAN WE INDUCE OUR PEOPLE TO READ MORE?

Frankly, I would not have the temerity to attempt to tell a group of pastors how their people may be induced to form habits of reading. I will, however, venture a few suggestions.

1. By continual suggestion and allusion from the pulpit, here a little and there a little—get into their consciousness the fact that proper reading develops culture, independent thinking, self-assurance and deeper devotion.

2. Supplement these suggestions by frequent reference to good books. Quote sentences and paragraphs from books and periodicals.

3. Form reading circles, the books for which may be contributed by members of the circle or purchased by an appointed committee. Many of our churches have Sunday school or N. Y. P. S. libraries, but these seldom constitute a serious factor in the reading of the group for which they are intended. The vital thing is to get some plan in operation which will keep such books in circulation.

4. It seems to me that a pastor in his personal contacts, especially with his young people, should suggest and urge the reading of good books, not in a general way, but specifically naming the particular book or books that would be helpful.

5. A number of our pastors have used a Wednesday night book review with good results. Instead of the accustomed devotional message, a brief summary of some good book has been given. Twenty to thirty minutes, usually, is sufficient for such a review or book message. At the close of

the meeting copies of the book reviewed may be placed on sale. In this way interest has been stirred and desire aroused and many have bought books who otherwise would not have done so. I believe such a "Book Night" once a month or every six weeks, is one of the most effective methods of bringing good books to the attention of our people and stimulating in them a desire for more and better reading.

HOW TO READ

It is almost with apologies that I suggest a few simple rules for reading with less effort and great rapidity. Perhaps some thought in these suggestions will help our pastors in realizing greater results from the limited time they have at their disposal for reading. Also, it might not be amiss to pass on some of these suggestions to your membership. The young people, especially, may benefit from one or more of them.

1. Learn to utilize small snatches of time. Carry books with you. Turn otherwise waste moments into profit.

2. When you do have time at your disposal try to get into a good physical environment for reading—comfortable chair, good light and place of quiet. Relax as much as possible.

3. Endeavor to read as rapidly as you can. Eliminate all lip and throat movements. Learn to read so fast that your lips could not keep up. Read as rapidly as you can. Get the habit of reading at a pace so fast that you feel crowded. In reading this way you retain as much as when you read slowly.

4. One who reads at an ordinary pace does not move the eyes smoothly across the page, but makes several jumps. Learn to take in a long span of words at a glance. Do not let the eyes start at the beginning of a line but about half an inch to three-quarters of an inch to the right (reading music). Learn to read newspaper lines with not more than three eye-jumps to the line. Do not pause. Move eyes back and forth rapidly in rhythmic movement.

5. Learn to read larger and larger chunks of material at a time. Anyone who will conscientiously practice this method of reading can learn to take in three or four lines at a time with one glance.

6. Check mind wandering at once. If you find yourself thinking of something else, stop and make a mental note of your digression. Read, however, only as long as you can read efficiently; then stop and rest a moment or two.

7. After you have finished a reading, glance back over it again. Try to see a whole paragraph at a time and get the gist of what is in it.

8. One should not read everything at this speed. Textbooks, poetry, etc., are exceptions. This applies to ordinary reading for pleasure or general information or of a professional nature.

Finally, give attention, give heed, give consideration to reading.

Take your duty, and be strong in it, as God will make you strong. The harder it is, the stronger in fact you will be. Understand, also, that the great question here is, not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunity, knowing that God has girded you for greater things than these.—HORACE BUSHNELL.

The great object of the Christian is duty; his predominant desire, to obey God. When he can please the world consistently with these, he will do so; otherwise it is enough for him that God commands, and enough for them that he cannot disobey.—GARDINER SPRING.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—JOHN RUSKIN.

COMMENDATIONS

Just got my PREACHER'S MAGAZINE last week and am always glad when it arrives. I never want my subscription to expire. It is getting better all the time. I will have my money in for my renewal before it expires. I am going to try to get some other preachers to subscribe for it. I think I will be able to get one new one soon.—Lewie L. Watters, 233 Keota St., Ottumwa, Iowa.

I want to subscribe for the PREACHER'S MAGAZINE. I think it is a great paper and wouldn't do without it for anything. About a year ago I saw an announcement where you were in the red and were thinking of discontinuing it, but when you then kept on I sure drew a long breath of relief. I wouldn't want to do without it as long as I can rake up the dollar. I am just starting—new church and new in the work, but praise God I am going through to victory.—S. Ellsworth Nothstine, Middletown, Ohio.