

Christ's Life and Ministry

By Dr. Olive M. Winchester



It is with particular pleasure that we announce the completion of Dr. Winchester's book on the Life and Ministry of Christ. Not in years have we come across a volume that so admirably fulfills the requirements of a text book and at the same time is so well adapted for devotional reading.

The arrangement of material makes the book ideal as a text for class room use or for a Bible study group. Each chapter is divided into several parts with a sub-head for each division. Following every chapter is a list of questions and another of topics for research. Also there is a four and one-half page subject index adding greatly to the value of the book as a reference volume.

While this book is scholarly and manifestly the fruit of painstaking preparation and indefatigable research it is not technical or ponderous in style but on the contrary is very readable and interesting.

We especially commend it to the attention of preachers, Sunday school teachers and all Bible students.

Read this commendation from General Superintendent,
Dr. R. T. Williams:

It was my pleasure to read the manuscript of Dr. Winchester's Life of Christ before it went to press. I am delighted with this book and believe it will be one of the most valuable additions to our church publications. Dr. Winchester has a wonderful understanding not only of the life of Christ, but a keen insight into the meaning of Christ's coming, His life, His atonement, and in fact all that Christ means to humanity. I wish it were possible for every member of the Church of the Nazarene to buy this book and read it.

R. T. WILLIAMS.

352 pages; beautifully bound in cloth boards; contains frontispiece in colors showing Head of Christ by Hoffman.

Very reasonably priced at \$1.25, postpaid

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THE MEASURE OF THE MAN

THE EDITOR

HOW large may a church be and still be spiritual and efficient? The answer is, It depends upon the caliber of its leadership. Any man should be able to sing hymns and pray in secret. It does not require large caliber for a father (especially if he begins, as he ought to do, before his first children are born) to read the Scriptures and pray with his family. But when a Sunday school teacher stands up before a dozen eager youngsters and talks about the Bible and religion in a colorless and stale manner, he need not be surprised if the members of his class become "unruly" and drop from his class roster. If a Sunday school superintendent runs his program by rote and works all the time as though he were afraid his program will run out before preaching time comes—well, at least it will be some time before a Sunday school under such direction will require larger equipment for its accommodation. And, much more, if a preacher has but a short vision, small mind, contracted heart, and restricted program he can naturally be the leader of but a small group.

Many a merchant who ran a store at the cross-roads where he was janitor, buyer, clerk, bookkeeper, watchman and all, and made a fair success, has gone bankrupt when he moved to the railway town and enlarged his business until it required to be "taken apart," and involved the enlistment of helpers. Likewise many preachers who have served successfully in churches where the preacher was general, corporal and private soldier, fail when given a charge with a multiplicity of organizations necessitating the delegation of labor and substituting the direction of others for personal execution.

Great men are of two general types: those who are great themselves, considered as units; and those who can surround themselves with wise and efficient helpers, and get along with men who are as big as they are. And this general classification holds for business, politics, the church, and wherever things affecting the affairs of men are to be accomplished. It is no uncommon thing for people to come from the presence of notable men, saying, "Why, he was just as common and friendly as though he were an old neigh-

bor or friend of my father's family." When T. De Witt Talmage visited England on his world tour he called upon Gladstone, prime minister, and England's "Grand Old Man." The two took a walk together and conversed on intimate terms. After the meeting, Gladstone reported to his friends that the great preacher gave him every attention and showed a surprising knowledge and interest in him personally, as well as in the particular things he had tried to do for his country. Talmage reported that the great statesman received him as though he had been his equal and surprised him by commenting upon the wide publicity of his printed sermons and embarrassed him by his familiarity with the material contained in his sermons during past months and years. Each was surprised that the other was so approachable and human. One man took a simple sales proposition and visited people in their offices in an apparent attempt to make sales. He reported that he was invariably kindly received by heads of great concerns, although he was frequently rebuffed and insulted by clerks and department heads—the bigger the man the easier the approach and the better the reception.

In politics, and it may be in business, there is a present, and it may be a temporary, swing of the pendulum toward dictatorship and autocracy. But such a swing is toward deterioration, and not toward progress. Either there must be a breakdown or the work of restoring democracy must be done again. Usually the turn toward dictatorship in anything is the result of weakened interest on the part of the constituency. "Eternal vigilance is the price of safety." The Church is the true father of liberty, and it must not follow the present day trend. Rather it must go right on developing people who desire to be free and who are ballasted so as to use liberty without drifting into license.

Small leaders pine for power and authority in order that they may enforce plans which are too weak to compel by their own reasonableness and success. Small people appoint dictators so they can retire to thoughts and activities which are more to their liking. But God's way in the Church is to keep every member's interest at such heat that he will give high appraisal to the franchise and shoulder the responsibilities which membership involves. The relationship between the disciple and Christ himself is that of friends, rather than servant and Master; how much more the relationship between layman and preacher? The way for a leader in the church to acquire power is to be right in his judgment so often that people will learn to value his decisions. This is the hard, long way; but it is the only right way.

But we shall fail of our purpose in this editorial if we do not come to more accurate application. So we shall give what we consider the two outstanding earmarks of caliber.

First, big men appreciate co-operation and are ever ready to give it. Every man is first at something, and the wise leader knows this and makes capital of it. But more than that, practically everyone is more or less aware that no one is superior to him in everything, and he responds to the leadership of the man who discovers and makes use of his particular talent. There are some leaders who cannot bear to look upon their superiors or upon those whom they are forced to acknowledge have points

of superiority over them. This accounts for the aversion some have for the rich or for the educated or for those possessed of certain talents. There are some people who are simply against anyone and everyone who succeeds, no matter with how much merit the success is bought. Then there are those (preachers even) who will find some mortal fault with leading families and by their very attitude finally surround themselves with a crowd selected for its mediocre character. This crowd is not a true cross section of human society. But it delights the small man because he compares favorably with the members of his crowd.

Second, big men refuse to break with their collaborators over trivial matters. In fact I think it is usually possible to measure a man's depth by the character of things which appeal to his emotions, and to compute his caliber by the size of the things which offend him. A little man is offended by small things. Details and externals and the pronunciation of "shibboleths" loom large with him, while he may overlook righteousness and judgment and weightier matters of the law. In fact a little man will scratch from his book those who fail to "toe the mark" on his private interpretations, although he may join in political schemes to injure the character and good name of those whom he feels should be disposed of. Even Paul was, I think, a bigger man when he wrote, "Some indeed preach Christ even of envy and strife; and some also of good will . . . whether in pretense or in truth, Christ is preached; and I therein rejoice" (Phil. 1:15-17), than when he parted company with Barnabas over the desire of the latter to take John Mark along.

But how long a list might be compiled in making mention of the instances in which the church has been divided and weakened by the ambitions and contentions of undersized leaders! And on the other hand, how splendidly has the Church in all the ages responded to leadership! And readily the membership becomes little or big as it consciously and unconsciously takes pattern from the ministry!

EDITORIAL NOTES

Don't forget that the October number of the PREACHER'S MAGAZINE is to be filled with material relating to the Silver Anniversary of the Church of the Nazarene. While the material is intended especially for ministers who will want it in connection with the celebration, still it will be interesting even to those who are not members of the Church of the Nazarene. And it may suggest methods that will help in any preacher's denominational publicity. And after all, the magazine serves a better purpose in making suggestions than in furnishing "ready-made" material.

It is difficult for some preachers to *quit* when they quit. A pastor recently told me that he felt his work is done in his present location, and that just as soon as he can find a suitable man whom he can recommend as his successor he will himself be ready for work elsewhere. The range was so close that I did not tell him that this very disposition to select his successor and keep some sort of superintendency over the church is a weakness that District Superintendents do not fail to mark. When there is a vacancy on a district, usually the District Superintendent seeks to make it the occasion for a number of changes which really ought to occur on the district. Then after a number of changes have been made, he may bring in a new man to fill the last vacancy that occurs. In fact the efficient superintendency of a field requires that this shall be done. So when a pastor quits he ought to *quit*.

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I hear some complaints also that evangelists are sometimes inclined to push into the business of the District Superintendent. They hear that a certain church is going to make a change. So they proceed to suggest—sometimes quite openly and forcefully—that a certain friend in some other state will make a fine man for the place. Some District Superintendents do not like that. And you know it is the business of the evangelist to preach and pray and help on with the revival. Let the District Superintendent suggest the pastors, then let the evangelists go and help these pastors in revivals—every man in his own calling, you know.

Last night a pastor asked, "How are the finances of the PREACHER'S MAGAZINE coming along?" I replied, "Pretty slow. It is being published at a loss. The Publishers have decided to run it on through the present year, but I do not know what they will do after that." "Well," said the pastor, "it must not be discontinued. I believe our preachers would rather pay more for it than to have it dropped. I have been taking a preacher's publication that costs three dollars a year, but I get more out of the PREACHER'S MAGAZINE than out of that." Of course the Publishers could scarcely charge more than a dollar for a magazine no larger than this one, but we shall appreciate it very much if you will show the paper to a friend and solicit his subscription. We can make it, if we can get enough subscribers.

Evangelist R. R. Sharp of Oshkosh, Nebraska, writes to comment on the PREACHER'S MAGAZINE. He says he gets a great deal of help out of it and is recommending it to his friends. In fact he proposed to ten or fifteen preachers in a recent gathering that if they would subscribe for the magazine and report at the end of the year that they are not satisfied, he will refund their dollar. That is backing up his faith with commendable vengeance, and we appreciate his attitude very much.

DEVOTIONAL

THE WITNESS OF THE SPIRIT

A. M. HILLS

MANY dear children of God, uninstructed in divine things, are not duly confirmed in their faith, and at rest about their sonship. They consequently suffer a great loss. They are ignorant of the abounding comforts of the gospel. They lack the stimulus and spiritual uplift which a firm persuasion of their personal salvation might afford. It is well for us at times to canvass this subject thoroughly, for the comfort and nourishment it may afford for our hearts.

Oftentimes in the Roman empire a very talented slave would be given his liberty, and not infrequently would be adopted as son and heir

by his old-time master. Sometimes these adopted slaves outshone their benefactors, and made an enduring name for themselves. It was a wonderful transition from servitude to liberty, from degradation to exaltation, from humiliation to honor, from hopeless poverty to ample wealth, from disgrace to dignity, from the cramped conditions of servitude to the privileges of sonship, from indigence and ignominy to the inheritance of a noble name and an honorable estate. But what if the unfortunate slave did not know it! He would still be bowed down in thought, crushed in feeling, and blighted in hope.

Precisely so do God's adopted children, once Satan's slaves, need the blessing of assurance. Nothing can compensate for a lack of the sacred

(4)

witness that they are "sons of God," "heirs of God, and joint heirs with Jesus Christ to an eternal inheritance, undefiled, and that fadeth not away." If we are really of the divine family we need to know it, both for our own sakes and also for the sake of our larger and more salutary influence upon others. All the love and joy and peace of a Christian heart spring from a knowledge of salvation.

The Scriptures everywhere assert that such assurance is attainable. They abound with examples of those who lived in the enjoyment of it. "Abel had witness borne to him that he was righteous, God bearing witness" (Heb. 11:4). "Before his translation, Enoch had witness borne to him that he had been well-pleasing unto God" (11:5, R. V.). Amidst fearful trials and the most distressing circumstances Job was enabled to say, "But as for me, I know that my Redeemer liveth" (Job 19:25). David, from the depths of his sin and shame, was enabled to say, "And thou forgavest the iniquity of my sin" (Psa. 32:5). "Bless Jehovah, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:2, 3). Somehow he had heard from the skies about it, and was very sure.

Hezekiah was in great trouble, and cried to God and got an answer from heaven. In gratitude he put on record these words: "Thou hast in love to my soul, delivered it from the pit of corruption; for thou hast put all my sins behind thy back" (Isa. 38:17). Isaiah himself got a message from heaven: "Lo, thine iniquity is taken away, and thy sin purged" (6:6). God sent the angel Gabriel all the way from the court of glory to say to Daniel, "I am come to tell thee: for thou art greatly beloved" (9:23).

It was not otherwise in the New Testament dispensation. Sinners were suddenly forgiven, and they immediately received joy for mourning, the garment of praise for the spirit of heaviness. "They took their food with gladness." "There was much joy in the city," after a revival. "They went on their way rejoicing," "And rejoiced greatly." St. Paul could say, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). St. John could say, "We know that we know him"; "We know that we are in him"; "We know that we have passed from death unto life"; "Now are we the sons of God"; "We know that we are of the

truth"; "We know that He abideth in us"; "We know that we dwell in him"; "We know that he heareth us"; "We know that we are of God." "We may know him that is true" (First Epistle).

If the reader of these lines has no such assurance, he should exchange his present experience for a better kind.

The following texts will furnish us material out of which to frame an answer: "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit that we are children of God" (Rom. 8:15, 16, R. V.). "God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. 4:6).

The truth, then, seems to be this: there is a twofold witness. The children of God have the witness of their own hearts that they are right with God; and added to this, they have the inward witness of the Holy Spirit to their adoption and sonship. The Holy Spirit "bears witness with" the human spirit. From this joint testimony there flows a comfortable persuasion or conviction of present acceptance with God, and a sweet hope of future and eternal glory. These fellow-witnesses agree; and their united testimony makes an impression that is quite satisfying to the soul.

1. THE WITNESS OF THE HOLY SPIRIT

Various theologians have tried, seemingly, to belittle this great work and explain it away, or rob it of its worth.

1. For example, it has been held "that the testimony which the Holy Spirit bears to our adoption consists alone in the moral effects which He produces within us." "I know that I believe in Christ; therefore I know that I shall obtain everlasting life." This is unsound and unscriptural.

2. Another opinion is that there is but one witness, the Holy Spirit acting concurrently with our own spirit. "The Spirit of God," said Bishop Bull, "produces those graces in us which are the evidences of our adoption. He illuminates our understanding and assists our memory in discovering and recollecting those arguments of comfort and hope within ourselves . . . and from them drawing the comfortable conclusion that 'we are the sons of God.'" With this notion is generally

(5)

connected that of the entire imperceptibility of the Spirit's operations as distinguished from the operations of our own mind. It, too, is unscriptural in that it practically denies that the Holy Spirit can speak directly to the soul.

3. Others teach that the Holy Spirit can bear direct testimony to the soul of its acceptance with God but that this is only the privilege of a very few elect souls, the pets of God.

All of these views, and others that might be named, fall short of the manifest teaching of the inspired Word.

4. The Bible teaches that the witness of the Divine spirit consists in "A communication made by the Holy Ghost to the believer's mind of the fact that his sins are forgiven, that he is reconciled to God, and that the filial relation, which was destroyed by disobedience, is now restored by grace through faith." Some have regarded John Wesley's definition as the best ever written by an uninspired hand: "By the testimony of the Spirit I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me and given Himself for me, that all my sins are blotted out, and I, even I, am reconciled to God." This is an excellent definition as far as it goes; but it is not complete, as we shall hereafter show.

Quite similar is Dr. Hannah's definition, who writes, "The witness of the Spirit is that which directly ascertains (affirms) to us the blessing of our acceptance with God, and which, impressing on our hearts a sense of His fraternal love toward us in Christ Jesus, creates within us that great element and principle of the new nature—love to Him in return." The latter part of this definition describes the result of the witness of the Spirit, rather than the witness itself.

Other scriptures than those above quoted describe this witness: "We received not the spirit of the world but the Spirit which is from God, that we might know the things that were freely given to us of God" (1 Cor. 2:12). Isaiah 12:2, "Behold, God is my salvation; I will trust and not be afraid; for Jehovah, even Jehovah, is my strength and song; and he is become my salvation." Both passages imply a divine witness.

"The Spirit himself beareth WITNESS with our spirits that we are children of God" (Rom. 8:16). Now a witness is not an inferential deduction of logic, not a process of conjecture, but an implicit testimony, distinctly given.

Moreover, the Spirit witnesses often to what takes place only in the mind of God, not in ourselves. The forgiveness of our sins is something that God does not do in us, but *for* us, in His own heart. We need to know it, and it is one of "the deep things of God," that can be known directly only by the supernatural communication of His Spirit. There are things that we cannot find out by the use of our reason or the evidence of our senses; "but unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10).

We know there are some great theologians who deny this as to their own experience. Dr. Chalmers said that he could not, without making his doctrine outstrip his own experience, vouch for any other intimation of the Spirit of God than that which He gives in the act of making the Word of God and the state of our own hearts clear to us. But, on the other hand, there are multitudes who can say from their own experience with Dr. Watts, "There is an extraordinary witness of the Spirit when, in an immediate and powerful manner, He impresses the soul with an assurance of divine love, and gives the heart of the saint a full discovery of his adoption, without the more slow and argumentative method of comparing the dispositions of their souls with some special characters of the children of God in Scripture." Just as Jesus when on earth said to the penitent with His own dear lips, "Thy sins are forgiven thee," so now He gives the same sweet assurance to believing sinners, through His representative, the Holy Spirit. Only thus can we know immediately, by this direct testimony of the Spirit, that God has forgiven us and adopted us. Nothing but this can make our joy of sonship simultaneous with its existence. Otherwise we should be compelled to wait a long time for the evidence of experience in sad uncertainty as to whether Christ had forgiven us, and God had received us or not.

II. LET US NOW CONSIDER THE WITNESS OF OUR OWN SPIRIT

What is that? Wesley defined it as "a consciousness of our having received, in and by the Spirit of Adoption, the tempers mentioned in the Word of God as belonging to His adopted children; a consciousness that we are inwardly conformed, by the Spirit of God, to the image of His Son, and that we walk before Him in justice, mercy, and truth, doing the things that are pleas-

ing in His sight." "It is nearly, if not exactly, the same with the testimony of a good conscience toward God; and is the result of reason and reflection on what we feel in our own souls. Strictly speaking, it is a conclusion drawn partly from the Word of God, and partly from our own experience. The Word of God says every one who has the fruit of the Spirit is a child of God; experience of inward consciousness tells me that I have the fruit of the Spirit; and hence I rationally conclude that *therefore I am a child of God.*"

Dr. Hannah puts it in similar words thus: "The witness of our spirit is that rational inference which, proceeding from a careful examination of the scriptural marks of the children of God, and a satisfactory persuasion that these marks are produced in us by the presence and agency of the Holy Spirit, confirms us in the grateful conclusion that we are the children of God."

III. SOME MIGHT ASK WHY THERE IS A NEED OF TWO WITNESSES TO ONE TESTIMONY

We may be very thankful there are two witnesses. By their consenting testimony they save us from fanaticism and delusion. It is quite possible for human beings to be deceived about themselves. They may be deluded by their own heated imaginations. The devil himself also may counterfeit the Spirit of God and speak lying words to the heart, and deceive it by flattery, inducing false hopes of safety. The consolations of the Spirit are unknown until there has previously been a hearty repentance of sin, and an utter abandonment of all iniquity, coupled with an acceptance of Christ by faith as the only hope. And in the after life there must appear more and more the fruits of the divine life. The Christian graces must be in evidence. These things in the experience become a matter of consciousness that each soul may easily test for himself. Where the Holy Spirit bears witness to a child of God of his adoption, He also produces a Christian character. Where this is wanting it is presumption to suppose that one has heard from heaven, or is now in a state of grace. So the witness of our spirit tests the reality of the heavenly witness.

1. We may further remark in this connection that this joint witness is the privilege of *all God's children*. It is a part of our common salvation as much as adoption itself. "Because ye are sons, God sent forth the Spirit of His Son into our hearts crying, Abba, Father." It is a birthright privilege of every child of God. There is a rest for troubled hearts, a peace with God which the

world cannot give or take away. It is for all who will trust and obey.

2. But let it be further said, that this united witness of the Holy Spirit and our spirit may be interrupted, or suspended for a time, or even wholly lost. "And unless," says Field, "we learn to live by the faith of the Son of God, and maintain diligence in Christian duty, it is impossible to retain it. The withdrawal of His favor and witnessing presence and peace may be His chastisement for our disobedience." "Your iniquities have separated between you and your God, and your sins have hid His face from you" (Isa. 59:2).

3. But there may be other reasons for the interruption and cessation of the witness. Times of severe and heavy trial may be taken advantage of by Satan to insinuate doubts. The mind may be depressed through bodily disorders, or be in heaviness through manifold temptations (1 Peter 1:6). Dyspepsia is peculiarly calculated to depress the feelings and cloud spiritual vision. The reaction from great spiritual excitement and exaltation, and from intense, overwrought exertion may also be used by Satan to disturb our peace. Both Elijah and John the Baptist thus suffered from spiritual depression.

Furthermore, a saint of God may be afflicted by a melancholy temperament and periods of constitutional depression which prey upon the soul. This is an inherited mental malady which Satan gladly uses to cast down believers and obscure their views and confidence in God. It makes the mind morbid and despondent and unfit to hear the divine voice or see the smile of His face.

4. But there is a cure even for these exceptional times and temperaments. It is then that the witness is most needed; and it can be obtained by prayer and the upward look of faith. It is God's will that His children should "abide in his love" (John 15:9, 10); should "rejoice in the Lord alway" (Phil. 4:4); and "in everything give thanks" (1 Thess. 5:18); and "walk in the light" (Isa. 2:5, and 1 John 1:7); and "joy in the God of our salvation" (Hab. 3:18).

IV. WE WOULD ADD THAT THE HOLY SPIRIT NOT ONLY WITNESSES TO OUR ADOPTION BUT ALSO TO OUR SANCTIFICATION

Indeed even this is not all, for He witnesses to every condition of the human heart. He powerfully convicts the world of sinners "of sin, and of righteousness, and of judgment; of sin because

they believe not on me" (John 16:8, 9). All the convicting work of the Holy Spirit is only His witness against sin and the sinner. When a Christian backslides, the Spirit chides him for it; as the inspired Nathan said to David, "Thou art the man." When a sinner accepts Christ and is received into the family of God, as we have seen, the Spirit bears witness to the fact. And in the same manner and with the same fidelity and certainty, when a believer receives the sanctifying baptism with the Holy Spirit for a clean heart, it is certified to him from heaven. Thus the Holy Ghost is a witness bearer to all humanity of their spiritual condition.

In proof of the Spirit's witness to sanctification, let us hear the apostle Peter tell about the experience of Cornelius and his people: "And God, who knoweth the heart, *bare them witness*, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith" (Acts 15:8, 9, R. V.). Turp also to that companion scripture, Heb. 10:14, "For by one offering he hath perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to us."

That, doubtless, was why St. Paul was so "persuaded," and so marvelously serene in all the inconceivable ills that beset him. He had the witness in him, and knew that his "life was hid with Christ in God," and that a sanctifying Savior was living in him (Gal. 2:20).

And this was what enabled the apostle John, another sanctified man, to say, "And hereby we know that he abideth in us by the Spirit which he gave us" (1 John 3:24). "It is the Spirit that beareth witness because the Spirit is the truth" (1 John 5:7, 9, 10, 11).

The apostles seemed to have no doubt about their own holiness and sanctification. They so repeatedly urged it upon others that they must have been sure of it themselves. St. Paul even called God and men to bear witness to his holiness (1 Thess. 2:10).

In more modern days, the bright saints have had the same blessed assurance, owing to the witness of the Spirit. Let us hear in their own words:

REV. WILLIAM BRAMWELL: "The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had been for some time seeking. My soul was all *wonder, love, and praise*."

BISHOP HAMLINE: "All at once I felt as though a hand, not feeble but omnipotent, not of wrath but of love, were laid on my brow. It seemed to press upon my whole body and diffuse all through and through it, a *holy, sin-consuming energy*."

MRS. JONATHAN EDWARDS: "So conscious was I of the joyful presence of the Holy Spirit that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light and love and joy in the Holy Ghost, and seemed just ready to go away from the body."

MRS. PHÆBE PALMER: "While thus exulting, the voice of the Spirit appealed to my understanding: 'Is not this sanctification?' I could no longer hesitate; reason as well as grace forbade, I rejoiced in the assurance that I was wholly sanctified throughout body, soul and spirit."

DR. DANIEL STEELE: "Very suddenly, after about three weeks' diligent search, the Comforter came with power and great joy to my heart. He took my feet out of the realm of doubt and weakness, and planted them for ever on the rock of assurance and strength."

BISHOP FOSTER: "The Spirit seemed to lead me into the inmost sanctuary of my soul—into those chambers where I had before discovered such defilement, and showed me that all was cleansed, that the corruptions were dead—taken away. I felt the truth of the witness."

A volume might be filled with such testimony, a most troublesome thing to those who deny the possibility of purity in this life. And when we are conscious of having the proper fruits of a cleansed heart, that is the testimony of our own spirit to the blessing.

John Wesley said, "Let none ever presume to rest in any supposed testimony of the Spirit which is separate from the fruit of it. And let none rest in any supposed fruit of the Spirit without the witness. . . . In our being favored with a two-fold testimony there is great practical utility, as it is a protection against presumption on the one hand and despondency on the other. Our Maker has placed a double guard around our spiritual and eternal interests. As He has provided that where one bodily sense mistakes an object another sense may correct it: so in reference to the important subject of saving religion—its evidence is placed both in our consciousness of the Spirit's witness and the conviction of our own judgment. What the Spirit makes evident to our consciences, our own spirit makes evident to our reason."

DOCTRINAL

CHRISTIAN BELIEF IN THE LIGHT OF TODAY

BASIL MILLER

Chapter II. The Finality of Christianity

THE modern age has thrown into oblivion all types of intellectual standards and maxims arrived at by the philosophers and theologians of the past. It has but followed in the wake of materialism, which arose in Germany, France and England in the seventeenth and eighteenth centuries. The materialist has said, "There is no God, but matter." The current thinker acclaims this dictum as true. It is averred that early Catholicism established an infallible pope, and that youthful Protestantism substituted for the pope an infallible Bible. The interpretations of both pope and Bible are believed to be made more infallible in case tradition, that long line of Church beliefs and statements, sustained them.

But this modern age of doubts and moral difficulties has overthrown such infallible standards and leaves every man a philosopher who shall work out his own theory of time, matter, finality and eternity.

A DISCARDED INFALLIBILITY

There was no question raised concerning finality as far as Christianity was concerned so long as the pope, tradition and the Bible were held to be infallible. These became the source of all belief about the true religion and its *modus operandi*. None ever dared question that the Christian religion was the final one. For was it not based upon Judaism, a revelation from God, and was not Jesus the consummation of that which the prophets of Judea had proclaimed long ago? The status then was final. The last word had been said. True it was that skeptics like Marcion might doubt the truthfulness of the Bible, but the main current of the mind of the Church ran true to its course.

Theorizers might speculate as to the nature of Christ, the content of original sin, the mechanism by which the incarnation and the atonement were wrought, and results of regeneration, and

how many angels might dance on the point of a needle, but finality was out of the question.

Materialism which denied the vital concepts of the Church soon made a central attack upon the Bible, tradition, the pope and all other bodies which were supposed to have spoken concerning the final truth of the religion of Christ. The ground was then thrown open for debate. The battle raged and from it came what McGiffert might call, "the rise of modern religious ideas." Into this scheme higher criticism found a basic place and its findings, supposedly true, were accepted. Materialism discovered a new ally in the evolutionary theory. The incarnation resolved itself into a myth, and the resurrection a story which was invented by disappointed disciples.

When infallibility was cast away then the thinkers became the fabricators of theories, creeds, dicta. Theism became theoretical, and the God of this movement was in no manner connected with the Jehovah of the Bible. Providence was viewed under the new light of the complete reign of evolutionary law. The very foundation of ancient Christianity was undermined, and the new humanism became the battle-line.

One can but ask if the intellectual fabric which the elders of the Church have woven into their faith can be so easily overthrown. If the modern position be accepted, has there been no reasonableness upon which the beliefs of two thousand years have rested?

WILL ANOTHER RELIGION ARISE?

The pertinent question is, Will another religion arise which will take the place of Christianity? There are three religions which have swept beyond national bounds and are what may be called international. The first of these in point of time was Buddhism, the second is Christianity and the third is Mohammedanism. The last two it is noted are from a common origin, the religion of Judah. Among the three in supremacy of moral content Christianity stands at the height. Judged by its effects Christianity meets the pragmatic test in that it produces the most desirable effects both on the individual and the nation. Where it

has been proclaimed and followed none can doubt its supremacy.

Buddhism is a decadent faith, looking to the past, and is enshrined in customs which bar it from the possibility of demanding the adherence of cultured nations. Hence it cannot stand as the final religion. Mohammedanism, when judged by its moral effects, must lose its place in the claim for finality. Moreover each of these shows no signs of maturing into a higher type of religious activity. Hence of the three which lay claims upon internationalism in scope, only Christianity stands as valid.

The next question then is, Will Christianity, the highest type of religious belief existent, be superseded by another, which will be the final religion?

Before we examine the grounds upon which Christianity bases its claims of finality, let us search the horizon for a rising faith. Is it to be found in the jungle of philosophy? Check the field and you will find that the philosophical speculations are no more in advance, as concerns moral content, than those of Aristotle, Plato or Socrates. They might have given us the scientific method of research as taught by Bacon, but they have not altered morals, nor clarified the concept of God. Philosophy might have afforded us the agnostic touch of Spinoza and Hume, but their revelations concerning the final issues are blank. Kant might have given us the moral law when he summed it thus, "So act that every action, should it become universal, will be beneficial." This is but the Golden Rule of the Master, which in turn is to be found in the writings of early Jewish prophets and thinkers. Nothing new is given.

The religion of experience which Schleiermacher expounded is after all the religion of Christianity with faith, emotion as its basis. Intellectual theism and personalism are but new names for the old ideas revealed in the Bible as to the character of God. They are intellectual supports whereby revelation is verified.

WILL IT BE A NEW SCIENTIFIC RELIGION

If Christianity is not final, will it be a religion of science? First, whose science will it be? Any one of the dozens of variant thinkers? Eddington and Sir James Jeans and their expanding universe, Millikan and Compton with their cosmic rays as the primal source of life and energy, Einsteinism with its relativity, which shall it be? Has science done any more than added to the sum total of applicable knowledge? Has it given

a new revelation of morals, or made more definite the code of ethics expounded by Jesus? To these and such questions the answer must be in the negative.

Finality in its very nature is the opposite of the scientific method. This demands experimentation, the statement of a hypothesis, and the final verification, so far as practical, of this hypothesis. The scientist affirms that one cannot believe, for new evidence may be discovered at any time. Notice that Christianity states virtues to which nothing has been added. Once it was the theory of the thinkers that the world was flat; then came Copernicus, with his round, revolving universe, of which the world was not the center. Newtonianism clarified this; and now is added the theory of Einstein. Wherein we see a constant state of fluctuation. From it all new knowledge has been afforded; but no new faith, no modern code of ethics which in any manner attains to the perfection of the ethical laws of revelation.

Look wherever else one may and on the horizon of the ages no new faith, with more vital elements than Christianity, is seen to be arising. Education may be concerned with morals, but not the religious relationship of man to his Maker. It in no wise has a thing to say about this innate longing which man finds deep within to be in contact with some spiritual hidden power. It speaks not to man's inner nature which causes him to bow his head in worship of the unseen.

Esthetics, culture, beauty, art, while they refresh man's longings for beauty, symmetry, they in no wise elevate his morals; nor do they satisfy man's religious, spiritual nature.

Let us survey Christianity's claims which validate her finality.

THE INCARNATION AND FINALITY

Deeper than on the surface it may appear is the relation of the incarnation of Jesus to the finality of His religion. Religion must be made objective by some method. It cannot remain subjective and long exist. There may be a god, but by some method he must come into contact with the human spirit. In the early religions this was achieved by magic, where the priest by weird incantations and fantastic actions made a bridge between his god and his people. Myths soon arose which gave a relationship between the two, and thus objectified the primal religious forms.

Note the difference by which Christianity was objectified. First priests and prophets arose who spoke with a sense of assurity, if not complete

finality, that they represented the true God. Prophecies came in the later centuries which were bound up with the religion of the Jews, from which Christianity was to be evolved. At the appointed time, Jesus Christ was born as prophesied of in distant time. He at once acclaimed the fact that he was God, the Mediator likewise between the Father and mankind. On one hand He spoke for God; and on the other He lived for his fellowmen. He gave Christianity a complete objectification.

Henceforth, when any man read His record, could it not be questioned that He believed He fulfilled the predictions found in the religion of the Hebrews. His disciples based their hope of immortal life upon this fact of the incarnation. The deeper we look into the incarnation, when God assumed human form, the more real becomes one's faith in the finality of Christianity.

One objects that in the mystery religions, born of a later age in Egyptian soil, many supposed incarnations are to be discovered. While not denying that supposed, fictitious incarnations might have been claimed by those who followed this mystic way; they in no wise carried with them the dynamic of sufficient moral energy to long survive in their own clime, to say nothing of spreading and taking root in foreign soil. They left no elevated morals. They shook no empires for the right. Born as a will of the wisp, they withered as Jonah's gourd when the winds of fate and persecution arose.

Not so with Christianity which within it bore the marks of conquest, and was destined to circle the globe.

UNIVERSAL THOUGH BORN IN PALESTINE

The fate of Christianity seemed to have been wrapped up with the destiny of Palestine. Here it was born, and its roots went back to this soil for many a century. Its founder never passed beyond its confines. Sprouting in a circle of a very few miles, humanly speaking it should have remained within this circumference. But it did not do so. Its leader was a Jew, yet He carried none of the contradictions of Judaism. It seemed to breathe the pastoral spirit, yet Christianity has been equally at home among the civilized nations where the arts flourish and science has been born.

It has bred some of the greatest minds of the centuries. May it be noted that the world's outstanding thinkers have sprung from Christian soil. Whence arose Augustine? He tasted the

beauty of Christianity under the saintly character of Monica, his mother; and Ambrose, his bishop. Where sprang Anselm, the Church's greatest reasoner, father of the doctrine of the atonement? He found the inspiration of his intellect in a monastery. Kant, the father of modern philosophy, was Church bred. Bacon, the father of modern scientific method, was cradled in the church. Schleiermacher, who afforded modern theological method a new impetus, felt the saintly touch of pietism in Germany. The greatest inventors are the products of an atmosphere where Christianity pervaded all.

If for no other reason than this, its claims to finality, can be rested upon its universality. It is fitted for every class of man, all nations, and conditions of existence. It enters not into minute detail, but lays down broad details for the maintenance of life.

CHRISTIANITY THE SIRE OF CIVILIZATION

Christianity is the lone sire of civilization. It did not exist until the Church through the power of its Christ was born. Look through the dimness of the dark ages. Ancient learning as symbolical of Greece, whose glory had faded, and ancient legality, the picture of Rome, are now decadent. The Church alone faces the future, when the night is dark. Will it survive? The answer is found in the civilization of the twentieth century.

It has safely survived the storms of each century. When its critics were beyond its pale in the early centuries, the Apologists answered their every argument. When the heretics arose, false doctrine was purged from within. When persecution raged, the blood of these martyrs became the seed from which the new and refined Church arose. When philosophy discredited its claims, under the leadership of such skeptics as Hume, Voltaire, Rosseau, Christianity stood calmly with folded arms, and watched the claims of these men as they were all buried in the dust of forgotten ages. When science vied with it for supremacy, she stood her ground and saw every theory of the doubters for the past century discredited by each arising generation.

Check those lands wherein civilization now appears. In them all you must note that Christianity lays claim to them as her territory. Take Italy, the source of the Renaissance, the father of modernism, and you will find that the Church has filed claim to it as her land. Take Germany, from whence hailed the Reformation, which gave

a new impetus to all forms of life, and with which the modern age began, and here you discover monasteries, churches, with priests, monks and nuns, dotting the land like bristling spears. Seek for the source of that movement which gave freedom to the slaves, and you will find England giving the world a Livingstone, who probed the open sore of slavery, and Wilberforce, who championed the battle.

Whence arose those philanthropic movements? Christian England gave birth to Raikes and the Sunday school. The Red Cross is the product of the same land. When crime was at its height in the eighteenth century, what saved England from a revolution, which would involve the rest of the world? The evangelical revival, led by two Oxford youths, the Wesley brothers. What nations gave birth to modern inventions? The electric light is American born. The automobile is here also rooted. The application of steam to an engine is rooted in England. All of them can soon be discovered to be the product of a Christian land.

However deeply one may probe he cannot find one strain of civilization which has come about in a non-Christian land. If there were no other argument for finality, this alone would stand sufficient for us.

FINALITY AND THE MORAL CODE

Christianity's code of morals sets it supremely above all other religions. It nowhere gives sanction to immorality. It holds the highest place for virtue and does not reward vice. Sin it marks as the transgression of God's law, and obedience is demanded to this law. Reach to the slimy depths of other religions and what do you discover? Buddhism gives you the filth of the Ganges River; with its sacrifices of babes to the crocodiles. Confucianism will lead you outside the walls of one of her Chinese cities, and drawing back the curtains for a moment, will permit you to look upon those babes left there to die alone. Mohammedanism will lead you into its harems where vice is rampant, and will picture for you a heaven where licentiousness is the rule.

Prod into the lives of the unchristian philosophers, and you see an immortal Voltaire. Read the stories of the pagan poets, and there before you lies a lecherous Burns, a rotten Byron, etc. But take the characters of the Christian philosophers. There is the noble Kant. There is the lofty Tennyson. If you would see Christianity in its moral revolution place the life of a Bun-

yan, the holy writer, beside that of an Oscar Wilde, pagan, vile dramatist. It is daylight contrasted with midnight.

This is the great danger in modern thinking. In the light of today we hear such men as Ellis and Russell say, "Cast off the marriage restraint." You hear a Lindsay say, "Give us companionate marriage." Or a thousand and one lesser lights clamor for promiscuous sexuality. But above them all the voice of Christ cried out, "I say unto you—one man and one woman—whosoever looketh upon a woman to lust after her hath already committed adultery."

Not once does Jesus' code of morals lessen passionate restraints. Never, as Rasputin, Russia's former "holy devil" used to say in his wild sexual orgies with his male and female devotees "relax," do the morals of Christ permit a breaking over.

There has never been added one sentence to the Sermon on the Mount, which has enlarged its scope. No one has added a syllable to the Decalog, or Christ's summation of this law, in his law of love toward God and man. They defy change. There is not one virtue which twenty centuries have brought to light which is not already an accredited entry in the moral code of Jesus. Nor is there a single vice, discovered in man's slimy trail across these same dramatic years, which Christ has not already condemned.

Improve the ethical code of Jesus, and we will tear down our belief in the finality of Christianity. When anyone adds a virtue to it, not already included, the centuries will follow him. It cannot be done.

THE VERIFICATION OF EXPERIENCE

With Schleiermacher there rose a new theological school or movement. He was trained under the pietistic influences which gave birth to Moravianism. He early felt the mystical touch and gave much place to feeling. The result was when he began to build a theological structure which would stand the strains placed upon it by philosophy, he turned back to his pietistical early training, and made emotion, experience, or as he termed it faith, as the basis of his speculations concerning dogma. He did not seek for his doctrines in revelation; rather he verified them, after erecting the superstructure through intellectual speculation, by faith or experience. Feeling—faith—experience are to him the keywords.

Modern philosophy saw the adding of a new tenet to the long list of the centuries, and that

was pragmatism. Briefly it was the doctrine of Schleiermacher, the testing of belief, a theory by experience. The great question to the pragmatists is, "Does it work?" They want to know if it can be verified by results.

Let us then apply this same principle to the finality of Christianity. Does it work? Can one experience the changes that it affirms will follow accepting its "way?" Has anyone ever experienced the change that conversion brings to a life? Take Sam Hadley, a drunkard; he came to Jesus, and immediately the doctrine of Christianity was verified by Hadley's experience. For Hadley was transformed into a religious man, not by his own power, but by the grace of God. Has this faith in Jesus brought release from the burdens which one must bear? Ask the sinner, the sufferer, about the peace which is his.

Look round about you and you will discover the verification of the claims of Christianity in a thousand churches that dot the land, yes, in a million lives that have "drawn water from the wells of salvation with joy." The success of foreign missions is the answer to twenty centuries of experimentation. Missions verify the claims of the Church. Wherever this faith is declared noble and holy lives arise through its touch.

For what higher test of finality would one then

seek than this? Than these? There stands the noble character of Christ, not touched upon in this article, which is the greatest of arguments for the finality of Christianity. Produce another Christ in a later century than the twentieth? Never though a million years shall pass, is the answer that is given on every hand. Jesus is His own authentication, His own argument for finality.

Need we then look for another religion which shall be the final one? Its seeds, its germs are nowhere now present to be discovered. Christianity has no rivals, as Christ has no equals. When its theory is practiced there remains nothing lacking in a perfect order. Does one seek for intellectual freedom? Within its confines the mightiest of thinkers have found sufficient bounds for their keenest thoughts and reasonings. Does one wish to live a holier life than it makes possible? The saintliest of men have walked its way, and found perfect contentment. What does it lack? Spiritual energy, character dynamics? It has tamed savage tribes, and molded the fiercest of characters after the Master.

The summation of it all is, Christianity is the final religion, because it stands without a peer, and has the verification of the experience of the ages.

EXPOSITIONAL

MESSAGES FROM ISAIAH

The Lord Maketh the Earth a Waste

(Chapters 24—27)

OLIVE M. WINCHESTER

AFTER viewing the nations individually and beholding their glory and splendor in the present, then seeing afar off the doom awaiting them, the prophet beholds the world as a whole and sees the sweeping catastrophe coming upon the earth. Interspersed with the scenes of judgment there are lyrical passages which express the triumph and joy of the righteous. The thought at times seems to gather dimly around some historical incident, the fall of some great heathen city, but the historical data are not sufficient to indicate anything definite.

The prophecy opens with a very realistic picture; the earth is pictured as a dish which is being turned upside down pouring out its contents while it is to be scoured and cleaned. In this overwhelming catastrophe which will fall on the earth all classes shall be involved, the priest will share in its fatalities as well as the people, the master as well as the servant, the mistress as well as the maid, the buyer and the seller, the lender and the borrower, the taker of usury and the giver of usury. The despoliation shall be upon the whole earth, such has been spoken by the Lord.

Looking out upon the picture once more the same vision of devastation appears, the world, yea even the lofty people therein are languishing.

Because of the sins of the people the earth is polluted. A curse has come upon the world, for the people have transgressed the laws of Jehovah. All the sources of mirth are disappearing; wine and the vine like the inhabitants of the earth are languishing; the instruments of music are no longer heard.

After this general description, the thought centers upon some special city, but we are not told what the city is. It is designated as "the city of confusion," that is, a city where confusion and desolation reign. What inhabitants remain within its walls have shut their doors lest some unwanted intruder should burst in upon them. Without in the streets there is wailing because no longer is there a supply of wine and with it has gone their stimulant for rejoicing. All around about them lies desolation.

But while destruction lies on every hand and the inhabitants of the earth as a whole are under a curse, yet there is a remnant. Just as there remains a few olives in the tree after the harvest and a few grapes on the vines after the reapers have gone through, so shall it be in the earth. Although many of the people will fall under the sentence of doom, yet a few will be left who will lift up their voice in song and shout:

"For the majesty of the Lord!
Wherefore glorify ye the Lord in the east!
Even the name of the Lord, the God of Israel,
in the isles of the sea!"

But in the midst of the songs of rejoicing are heard other cries coming from the doomed, lamenting because the woe is upon them. To them the word of prophecy is declared:

"Terror, and pit and snare upon thee, O inhabitant of the earth! And it shall come to pass that he who fleeth from the noise of the terror shall fall into the pit; and he who cometh up out of the midst of the pit shall be taken in the snare. For the windows on high are opened, and the foundations of the earth do shake. Broken, utterly broken, is the earth: shattered, utterly shattered, the earth; staggering, very staggering, the earth; reeling, the earth reeleth like a drunken man: she swingeth to and fro like a hammock."

In the doom of the earth will be involved the heavenly bodies. Then when destruction has laid its hands upon all these, the Lord of Hosts shall reign crowned with glory and splendor.

Following this gray picture of doom comes another burst of song, a psalm of thanksgiving.

(14)

and praise, praise unto the Lord for the wonderful things that had been wrought and for the judgment executed upon the hostile city, yea, moreover, because the Lord had been unto them, his people, a strong refuge, and had also been a defense for the poor. Then comes a burst of prophecy foretelling that in the days to come on Mt. Zion shall be spread a feast for all the nations of the earth, and it shall be that the eyes of their understanding shall be opened, the veil that is now upon them will be removed. Answering this word of joy the saved return reply with one of the most definite expressions of the hope of immortality found in the Old Testament, "He hath swallowed up death for ever; and the Lord God will wipe away tears from off all faces." This verse with the first sentence in verse 19 gives us not only the hope of immortality but also that of the resurrection.

Commenting on this last truth, Skinner says, "The doctrine of the resurrection here presented is reached through the conviction, gradually produced by the long process of revelation, that the final redemption of Israel could not be accomplished within the limits of nature. It became clear that the hopes and aspirations engendered by the Spirit in believing minds pointed forward to the great miracle here described, and thus the belief in the resurrection was firmly bound up with the indestructible hopes of the future of Israel (Cf. Rom. 11:15). The idea is exhibited in a form which is immature in the light of New Testament teaching, but it practically represents the highest development of revelation on this subject."

After the announcement of the truth of immortality in chapter 25 there is another lyrical outburst, a song of rejoicing:

"Lo, this is our God;
We have waited for him,
And he will save us:

"This is the Lord;
We have waited for him,
We will be glad and rejoice in his salvation."

Then the chapter concludes with a brief prophecy against Moab depicting this nation's humiliation. Higher and higher rise the notes of praise and rejoicing and chapter 26 opens with a veritable pean of joy:

"We have a strong city;
Salvation will he appoint for walls and bulwarks.
Open ye the gates,

That the righteous nation which keepeth truth may enter in.

Thou wilt keep him in perfect peace,
Whose mind is stayed on thee, because he trusteth in thee.

Trust ye in the Lord for ever:
For in the Lord Jehovah is a Rock of Ages."

Then the song continues telling how the Lord bringeth down those who dwell on high but the way of the upright he doth direct, and the prophet writer identifies the people of Judah with himself in the expression of a heartfelt longing for the presence of Jehovah.

With this lyrical passage at the beginning we have in the remaining part of the chapter alternating the voices of the saved and the voice of the prophetic spectator. The prophetic spectator describes for us those who have failed to heed the word of Jehovah, who do not discern His workings who only pray when trouble is upon them and they are under the chastening of the Lord. On the other hand the saved rejoice in that peace is ordained for them and that the borders of their land have been enlarged.

The closing chapter of this section in the Isaiah prophecies opens with the announcement of judgment upon world powers under the figures of leviathan the swift serpent and leviathan the crooked serpent and the dragon that is in the sea; then comes a very tender lyrical verse depicting God's love and care for His own.

"A vineyard of wine, (sing ye of it.)

I the Lord do keep it; I will water it every moment:

Lest any hurt it, I will keep it night and day." Then in verses 7 to 11 comes a call to the nation to repent. In analyzing this passage Skinner gives as the thought content first a question then the ground of hope. "Has Israel suffered the extremity of divine punishment as its oppressors have done (7)? There is a ground of hope in the moderation displayed by Jehovah in His chastisement of Israel; the prospect of ultimate reconciliation is held out: and this hope will be realized when all the monuments of idolatry are erased from the land (9). At present the city lies desolate, a witness to the sinful blindness of the people and the estrangement of its Creator" (10, 11).

With an intervening verse which makes reference once more to a particular city that shall become solitary, the closing portion of the chapter dwells first upon the darkness that is resting

upon the people, their lack of understanding, that a remnant shall be gathered out, one by one shall they come; they shall come from Assyria and from the land of Egypt and they shall worship in the "holy mountain at Jerusalem."

After making a brief survey of these chapters, it might be well to dwell a little upon the nature of the content from a general standpoint. No one can read them but what they feel that these chapters form a distinct section differing in thought from the rest of the writings of Isaiah. The subject here is one that recurs in prophetic literature, namely, the "day of Jehovah." Whenever this theme becomes the center of thought there is always an announcement of doom for the wicked and salvation for the righteous. These two features frequently appear in these chapters. The writing is to be placed under the head of apocalyptic, that is, that class of prophetic literature that deals with the subject of judgment. It has not the highly wrought features of some of the more distinctive apocalyptic passages as Daniel, but it has distinct traces of this class of writings.

While it has evidences of apocalyptic tendencies, yet unlike many of the apocalyptic writings it has interspersed very frequently lyrical passages which rise in thought and poetic expression equal to anything found in prophetic literature. These introduce a strong religious tone so Skinner observes, "In religious importance and depth the chapters are second to nothing in the prophets. Two great truths in particular, the universality of salvation and the hope of immortality, stand out with a clearness and boldness of conception nowhere surpassed in the Old Testament."

Thus it is that while at the first reading of this section there seems to be much difficult to understand and much that does not convey many suggestions to the mind, that only a few outstanding passages which in themselves contain precious nuggets of truth make an appeal, yet after intensive study there is an ever opening vista of truth and the richer grow the chapters. Then does the reader go back to meditate upon them and fix the pictures upon the mind, finding the truths written therein food for thought and also realistic pictures of great general principles.

HOMILETICAL SUGGESTIONS

When we seek for homiletical material we would naturally turn to some of the lyrical portions. One text that has ever been the solace

(15)

of Christian hearts down through the ages is that in 26:3:

"Thou wilt keep him in perfect peace,
Whose mind is stayed on thee, because he trusteth
in thee."

A theme might be, "The secret of perfect peace," and divisions could be that the secret lies in a fixed mind, in trust in the Lord, in allowing Him to keep us. Then the providential care over the children of God is clearly brought out in the little song of the vineyard (27:2). This vineyard is watered, it is protected from harm, it is watched by night and by day.

If one wishes to follow another line of thought one could select those passages which show the

benumbing power of sin upon the faculties of man so that he cannot discern the working of the Lord; this is expressed at different times throughout the section, one particular statement is found in verse 11, chapter 27:

"For it is a people of no understanding."

Still another line of thought may be developed from portions of this section and that is the overwhelming judgment that is to come upon the earth. The very first verses of chapter 24 bring this out and other sections may be chosen. It may be that a sermon from some of these passages might add in power instead of preaching on the subject of the judgment from the texts that have been so frequently used.

HOMILETICAL

JULY

L. T. CORLETT

There is only one special day in this month that receives any special recognition of the church and that is Fourth of July. This is not a religious holiday, and yet in its celebration there is always brought to the serious thinking person the part that religious convictions had in the founding of our country. The idea of freedom is prevalent around this day and the basis of all freedom is found in the Bible. In the phase of Christian experience, spiritual freedom and liberty are inseparable from the Holy Spirit, so a series of outlines on the personality, administration, and operation of the Holy Spirit has been provided. There is always a need in a holiness church to bring to the thinking of the members, the importance of the work and administration of the Holy Spirit and messages of this type are generally appreciated by those who believe in this doctrine and stand for the principles of the church.

July 2—Morning Sermon

The Holy Spirit (John 16:7, 8)

I. INTRODUCTION

1. Portion of Christ's parting message.
 - a. Makes the coming of the Holy Spirit the center of all things.
 - b. Dependent upon Christ's going away.
2. Christ's death was not enough.
 - a. He gave out standards to which no man could live unless some power could change the nature.
 - b. He insisted upon the necessity and

(16)

importance of the Holy Spirit to carry out these things in the heart and life of the disciples.

II. MANIFESTATION OF GOD IN THE WORLD

1. Dispensation of the Father.
 - a. From creation to Christ.
 - b. First period an age of government by conscience, the rest under the Mosaic law.
 - c. Primarily an intellectual worship in outward ceremonial religion, many times over a corrupt heart.
2. Dispensation of the Son, Jesus Christ.
 - a. Extended unto Day of Pentecost.
 - b. Worshiped primarily in respect to the man Jesus.
 - c. A number entered by faith into the spiritual realm.
 - d. A higher type of worship and superior to the former.
 - e. Combined an inner worship with some things of the former worship.
3. Dispensation of the Holy Spirit.
 - a. From Pentecost until the present age ends.
 - b. Highest type of worship.
 - (1) Deals primarily with spirit and soul, the governing parts of man.
 - (2) Brings a union of all members to center in worshipping God.
 - (3) Changes the heart life and prompts right service.
 - c. Jesus taught this to the woman at the well of Sychar.

III. THE ADMINISTRATION OF THE HOLY SPIRIT

1. In the Old Testament.
 - a. Instruction (Neh. 9:20).
 - b. Teaches to do God's will (Psalm 143:10).
 - c. Gives the fear of God (Isa. 11:2-5).
 - d. Judgment and righteousness (Isaiah 32:15).
 - e. Gives a new heart and prompts hearty obedience (Ezek. 36:26).
2. Christ worked with the Holy Spirit in doing what He did.
 - a. Conceived of the Holy Spirit (Luke 1:35).
 - b. The Spirit came upon Him at baptism (Matt. 3:16).
 - c. Jesus testified that His ministry was through the Spirit (Luke 4:18).
 - d. Offered Himself through the Spirit (Hebrews 9:14).
3. Christ talked much about the Holy Spirit (John 14-16).
4. The Holy Spirit centers the details of the gospel in the heart and mind of man instead of in Himself.
 - a. Talks of Christ, not Himself.
 - b. Operates on the nature of man.
 - c. Interests individuals in propagating the cause of God instead of calling their attention to Himself.

IV. CHRISTIAN PEOPLE SHOULD BE CAREFUL TO CENTER THEIR THINKING AND WORKING IN AND THROUGH THE HOLY SPIRIT

July 2—Night Sermon

Fearing God (Luke 23:40)

I. INTRODUCTION

1. Setting of the text.
 - a. A man so accustomed to fault-finding that he does so in the hour of death.
 - b. So hardened at heart that the hour of death does not bring respect for eternal values.
2. Today we have a generation that does not pay much attention to God.
 - a. The thought of God is not in their minds.
 - b. The feeling of responsibility to God is foreign to their thinking.

II. WHAT IS MEANT BY FEARING GOD?

1. Placing God in His proper position. "Lord, remember me."
 - a. Man must honor Him as God to receive His benefits and blessings.
 - b. Man must recognize His sovereignty for his own welfare.
2. Respect Him.
 - a. For His knowledge.
 - (1) He sees and knows the heart,

(17)

tries the reins, and senses even the imagination of the mind.

- (2) His knowledge is beyond human insight and He knows what is best for each one.
- b. For His power.
 - (1) In creation.
 - (2) Giver and sustainer of life.
 - (3) He is the only One who can help mortals.
- c. For His mercy.
 - (1) Seen in Christ.
 - (2) Operates through the plan of salvation and is manifested in the salvation of men.
3. Serving Him.
 - a. He is the best Master.
 - b. Dreading lest His commandments should be broken.
 - c. Man's whole duty is to fear God and keep His commandments.

III. WHY SHOULD MEN FEAR GOD?

1. Because it is best to be on God's side.
 - a. Happiness, joy, love, peace, come from fearing God.
 - b. Those that are against Him will lose.
 - c. Be on the winning side.
2. It is best to have God on our side.
 - a. Our attitude to Him regulates the attitude He can take to us.
 - b. If we confess Him He will confess us.
 - c. God with us means victory.
3. He is to be the final judge.
 - a. He will be just and fair.
 - b. He will have all the evidence in.
 - c. He will be clear in His judgments and divisions at that time.

IV. DO YOU FEAR GOD?

July 9—Morning Sermon

The Holy Spirit and the Church
(John 16:7, 8; Rev. 2:7)

I. INTRODUCTION

1. The Church should awaken to her possibilities for such an hour as the present.
2. The life and spirit of the Church are not dependent upon material things.
3. The Holy Spirit is the source of life and success for the Church.

II. THE HOLY SPIRIT AND THE CHURCH

1. He is the center of worship (John 4:24).
2. He is the special bestowment of God for the Church Age (John 16:7):
 - a. The infilling of the disciples on Day of Pentecost marked the beginning of the rapid spread of Christianity (Acts 2).
- b. The Church Age is His Age.

3. The Spirit is the source of Revelation to the Church.
 - a. He inspired the writers of the Bible (2 Peter 1:21).
 - b. He is the Revealer of Truth (John 14:26; 16:13).
 - c. He is the Revealer of the true identity of Christ (1 Cor. 12:3, 4, 7).
4. The Holy Spirit calls persons for the ministry of the Church and empowers them.
 - a. Called Barnabas and Saul at Antioch (Acts 13:2).
 - b. Peter mentioned this on the Day of Pentecost.
5. The Spirit is the source of life to the church (John 7:37-39).
6. The Spirit is the source of liberty in the Church (2 Cor. 3:17).
7. The Spirit joins with the Church in extending the invitation of the gospel (Rev. 22:17).
8. The Spirit is to the Church—
 - a. Fire that purifies and warms, making a clean church.
 - b. Oil that enables the machinery of the Church to run smoothly.
 - c. The well of water that makes the Church to be like a watered garden.
 - d. The Dove that broods over the services.
 - e. The Guide who leads the Church into proper activities and service.
 - f. The Teacher that opens the pages of Holy Writ.
 - g. The Comforter that makes the Church a victor.
- IV. THE CHURCH SHOULD SEEK HIM, ADORE HIM, HONOR HIM AND PRAISE HIM.

July 9—Night Sermon

God's Visit (Job 31:14)

- I. INTRODUCTION
 1. Job reviews his life and makes some conclusions.
 - a. Arguing his standing before God.
 - b. Reproving his counselors for their attitude toward his relationship to God.
 2. Implies that a person feels good or bad when thinking of God's visitation according to the character of his deeds.
- II. JOB GIVES A LIST OF DEEDS THAT WOULD MAKE HIM FEEL UNCOMFORTABLE WHEN GOD VISITED HIM
 1. Walking in a wrong manner (Job. 31:5, 7).
 - a. Walking with vanity.
 - b. Practicing deceit.
 - c. Gone out of the right way.

(18)

2. Unclean (v. 9).
 - a. Immoral in thinking or seeing.
 - b. Untrue to marital vows.
3. Taking advantage of others who could not help themselves (v. 13).
 - a. Despising the cause of his servants.
4. Have had no feeling of sympathetic responsibility for others (vs. 16-21).
 - a. Withheld from the poor their desire.
 - b. Caused the eyes of the widow to fail.
 - c. Have eaten my morsel alone, forgetful of those hungry.
5. Greed and covetousness (vs. 24, 25).
6. If a spirit of revenge hath controlled me (v. 29).
7. If I try to cover my transgressions (v. 33).
- III. JOB HAD THE VIEWPOINT THAT HE WOULD HAVE TO ANSWER TO GOD FOR THE WAY HE HAD LIVED
- IV. WHEN DOES GOD VISIT?
 1. Text implies that He may wait for a time but will rise up at a time He thinks best.
 2. He visits in different ways.
- V. HOW TO LIVE SO AS NOT TO FEAR GOD'S VISIT
 1. In Christian experience.
 2. In obedience and service to Him.

July 16—Morning Sermon

The Holy Spirit and the Spirit of the World (John 16:7, 8)

- I. INTRODUCTION
 1. Man is the center of a conflict.
 - a. Between two spirits, the Holy Spirit and the spirit of the world, who is the devil.
 - b. Over the possession of man in his fullness.
 2. Each one is bending every effort possible to attract his attention, interest, and obtain his allegiance.
- II. CONTRAST OF THESE SPIRITS
 1. Their attitude to sin.
 - a. The spirit of the world condones sin, approves of sin and says there is no deliverance from sin in this present world.
 - b. The Holy Spirit condemns sin, convicts of sin, and points the way to deliverance from sin (John 16:8; Romans 8:1-11).
 2. Regarding the character of Christ.
 - a. The spirit of the world minimizes the character and work of Christ, the source of Modernism and all kindred doctrines.
 - b. The Holy Spirit magnifies the character and work of Christ (1 Cor. 12:3; John 15:26).

3. Concerning the state of the individual.
 - a. The spirit of the world holds the individual down, in the material things about him, causing despondency, discouragement and the blues.
 - b. The Holy Spirit keeps speaking of the things of the kingdom of God and of Christ, centering the thoughts of the person in them, lifting the individual to the plane where they see things as God sees them.
4. Regarding freedom and liberty.
 - a. The spirit of the world, especially in the traits of carnality, robs of freedom and brings the soul and body into bondage and captivity to sin, self, other people and the devil.
 - b. The Holy Spirit begets and sustains liberty regarding position, station, state and attitude of others (2 Cor. 3:17).
5. Concerning faith.
 - a. The spirit of the world generates doubt, fears and unbelief, especially in the moral and spiritual realm; says, "It can't be done."
 - b. The Holy Spirit prompts faith, stimulates faith, strengthens faith and helps man to trust God.
 - (1) He speaks of the character, power and greatness of Christ, inspiring each one to have full confidence in Him and trust Him.
 - (2) Many in the Bible were spoken of as "being full of the Holy Ghost and faith."
6. In their work and results.
 - a. In the processes.
 - (1) The spirit of the world is weakening in all of its means and effects.
 - (2) The Holy Spirit is strengthening in all processes and ends (Col. 1:9-11; Eph. 1:17-23).
 - b. In the results.
 - (1) The spirit of the world is destructive, the very essence of deceit and falsehood, degrading in all of its operations and ends.
 - (2) The Holy Spirit is purifying in all of His operations and results.
- III. SIMILARITIES OF THE TWO SPIRITS
 1. Both Spirits are Guides.
 - a. The spirit of the world leads to death and destruction.
 - b. The Holy Spirit leads into all truth and finally to heaven (John 16:13).
 2. Both spirits demand a complete consecration.

(19)

- a. The spirit of the world gradually leads the follower to the place where he yields talents, capabilities, possessions and character over to his will and wish.
- b. The Holy Spirit gradually leads each child of God to the place where He asks them to yield themselves completely to God. At this point they must go on unto holiness or go back into darkness (Romans 12:1; 6:13).
3. Both spirits give a seal and earnest of future life.
 - a. The spirit of the world gives his followers a sample of what they may expect from him in eternity.
 - b. The Holy Spirit is the believer's seal and earnest (2 Cor. 5:5; Eph. 1:13, 14).

IV. WHICH SPIRIT DO YOU WISH TO CONTROL YOU?

July 16—Night Sermon

The Certainty of a Religious Experience (1 John 3:14)

- I. INTRODUCTION
 1. Salvation is a reality.
 - a. Purchased at tremendous cost.
 - b. Provides a real experience in this life.
- II. CERTAINTY OF A RELIGIOUS EXPERIENCE
 1. By the direct testimony of Christians.
 - a. "I know that my Redeemer liveth" (Job).
 - b. John (in 1 John 3:2, 14).
 - c. Paul in the following passages:
 - (1) Acts 26:14-19.
 - (2) 2 Timothy 1:12.
 - (3) Phil. 1:20, 21; 1 Cor. 2:2.
 2. Also a certainty in death and the life that is to come.
 - a. Assurance of a dwelling place (2 Cor. 5:1).
 - b. Assurance of an abundant entrance (2 Peter 1:10, 11).
 - c. Comfort in death (2 Tim. 4:6-8).
- III. HOW DO WE GET THIS CERTAINTY?
 1. By the consciousness that we have met the conditions laid down by God (1 John 1:9).
 2. By the witness to our own hearts by the Spirit of God (Rom. 8:9, 15, 16; 1 John 3:24).
 3. By the manifestation of His life in our life (Romans 5:5; 1 John 4:8; 1 John 2:3, 15).
- IV. THE CERTAINTY OF RELIGIOUS EXPERIENCE IS INDISPUTABLE
 1. Every person can know it.
 2. Most knowable thing in life.
 3. Do you know it?

July 23—Morning Sermon

The Spirit-Filled Life (Eph. 5:18; John 16:7, 8)

I. INTRODUCTION

1. Christians can be filled with the Spirit.
 - a. Just as clear that they can have the Spirit by an act of appropriating faith as that they received Christ that way.
 - b. It is sinners that accept Christ for justification, but it is as sons that the believers accept the Spirit in sanctification.

II. CHARACTERISTICS OF THE SPIRIT-FILLED LIFE

1. A sealed life (Eph. 1:13):
 - a. A seal of ownership and holiness (2 Timothy 2:19).
 - b. Count yourselves henceforth and altogether the Lord's and He gives the Spirit, in His fullness, as a seal of the completion of the covenant.
 - (1) Utter devotion and consecration in recognizing His complete ownership opens the way for the Spirit to trust the child of God with Himself.
 - c. Holiness—separation from sin and filled with God.
 - (1) A life given irrevocably to separation from sin.
 - (2) A life that emanates from the Spirit who dwells within.
2. A filled life (Eph. 5:18):
 - a. The infilling with the Spirit marks a decisive and most important crisis in the Christian's life, judging from the story of Paul's conversion and later baptism with the Spirit.
 - b. It quickens every part of man's nature.
 - c. The Spirit in the heart becomes a fountain source of God in the life (John 7:37-39).
 - (1) Life spontaneous in godliness—with His love motivating the motives, purposes, plans, and viewpoints; with His strength empowering for every needed service.
 - (2) A passive activity—out of a yielded will, the cleansed heart, an activity as of one wrought upon and controlled rather than of one directing his own affairs.
3. The Spirit in the heart is as oil in the whole being of man.
 - a. Oil is used for light—illumination (John 16:13; 1 John 2:20-27).
 - b. Under the old dispensation no person was prepared for the service of the

Lord without first the application of the anointing oil. The same is true of the Spirit today.

- c. Oil is used for healing (Zech. 13:1).
- d. Oil is the symbol of gladness.
 - (1) Psalmist speaks of oil which maketh the face to shine; and describes Christ as anointed with the oil of gladness above His fellows.
 - (2) The Holy Spirit anoints with the spirit of joy and He radiates in the life with the reflected glory of the indwelling God.
- e. In this high-speed age oil is used to lubricate and reduce friction to a minimum. The Spirit will do that.
4. The Spirit-filled life is the earnest of things to come (Eph. 1:13, 14).
 - a. The Holy Spirit is the foretaste or sample of all unrevealed and unrealized hopes of the glorious future.
 - b. All that we are to be and enjoy He brings us now in a limited sense, yet heaven will be just more of what He brings into the soul.
5. The Spirit-filled life is:
 - a. A new development of insight into the love of God.
 - b. A new contact as it were with inner and eternal movements of redeeming goodness and power.

III. THE HOLY SPIRIT LONGS TO FILL EVERY REGENERATED HEART WITH HIS FULLNESS

1. He wants to make true in you that which is already true for you in our glorified Lord.
2. Each child of God should hunger and long for the best God has.

July 23—Night Sermon

Protecting the Fountain (Proverbs 4:23)

I. INTRODUCTION

1. A time when treasures and things of worth are in danger.
2. The wise man admonishes and commands each individual to keep the heart.

II. EACH INDIVIDUAL IS RESPONSIBLE FOR HIS HEART'S CONDITION

1. The sentinel of their treasure house.
2. The guard of their citadel.
3. The custodian of their rights.
4. The governor of their actions.
5. The judge of the directions.

III. WHAT IS TO BE PROTECTED?

1. Not the things which most people are taking the best care of.
 - a. Wealth.
 - b. Real estate.

- c. Reputation.
- d. Business.

2. The heart.

- a. The center of man, the seat of the affections, the fountain head (Matt. 12:35; Prov. 23:7; 1 John 3:21).
- b. With the heart man believeth unto righteousness (Rom. 10:10).
- c. The part of man that regulates spiritual experience and state.

IV. HOW CAN A PERSON KEEP THE HEART?

1. Place it in God's care and let Him keep it.
2. Watch it with all diligence.
3. Keep it ever in the place where the favor of God is assured.

July 30—Morning Sermon

The Co-operation of the Holy Spirit
(John 16:7, 8)

I. INTRODUCTION

1. The beauty of the gospel of Christ is in its complete operation.
 - a. First in experience.
 - b. Then in spiritual development.
 - c. The Holy Spirit is the agent in both of these.
 - d. Christian living is a co-operative life.
2. Purity of heart and holy living are requisites or conditions of His co-operation.
 - a. He is holy and works in and at His best with those who are holy.
 - b. The Spirit cannot work with sinful lives like He does in holy lives for it would be approving and condoning sin.

II. MANNER OF HIS CO-OPERATION

1. Through the Spirit experience is wrought.
 - a. Born of the Spirit.
 - b. Witness of the Spirit.
 - c. Sanctified through the Spirit.
2. He leads in the right manner to development in spiritual things (Gal. 5:5, 16, 17).
3. The Spirit manifests the love of God in the individual life (Romans 5:5).
4. He will guide into all truth (John 16:13).
 - a. Regarding God.
 - b. Regarding rules of living.
 - c. Regarding relationships to others.
 - d. Regarding service (Acts 8:29).
5. The Spirit will aid in the time of crisis and emergency (Matt. 10:20).
6. The Sword of the Spirit is the Christian's defensive weapon (Eph. 6:17, 18).
7. Spirit co-operates in the prayer life.
 - a. Prompts to prayer.
 - b. Encourages to prayer.
 - c. Helps to get the prayer through (Rom. 8:26).

III. HOW TO SECURE THE GREATEST CO-OPERATION OF THE HOLY SPIRIT

1. By wholehearted obedience.
2. By seeking His welfare and interest.
3. By using the laws of the Spirit and following His leadership.

July 30—Night Sermon

Knowing God (1 Chron. 28:9)

I. INTRODUCTION

1. A charge.
 - a. To a young man from an old man.
 - b. From a warrior to a novice.
 - c. From an experienced king to a young prince.
 - d. From a veteran to a stripling youth.
 - e. From a father to a son.
2. Advice that each one of this generation should heed.

II. WHY HE GAVE THIS ADVICE?

1. A desire for the welfare of his son.
2. A desire for the happiness of the people.
3. A desire to see obedience to God.

III. KNOW THOU THE GOD OF THY FATHER

1. A command for acquaintanceship. One God—not any.
2. Not just historical knowledge. He already had that.
3. Not parental religion. He inherited that.
4. A definite personal knowledge.
5. A description of that knowledge.
 - a. Serve Him with a perfect heart and a willing mind.
 - (1) Beyond the sphere of the natural man.
 - (2) Beyond the world, the flesh and the devil, who are against it.
 - (3) Note the emphasis—a perfect heart and willing mind.

IV. WHY SHOULD A MAN KNOW GOD?

1. Because God knows man.
2. Because God is seeking for man.
3. Because there are rewards for the efforts.
 - a. "If thou seek him, he will be found of thee."
 - b. "If thou forsake him, he will cast thee off forever."

V. A PERSONAL MATTER

1. "Know thou."
 - a. Demands personal consideration.
 - b. Requires immediate attention.
2. Do you know God?

Go on your knees before God. Bring all your idols; bring self-will, and pride, and every evil lust before Him, and give them up. Devote yourself, heart and soul, to His will; and see if you do not "know of the doctrine."—H. W. BEECHER.

ILLUSTRATIVE MATERIAL

COMPILED BY J. GLENN GOULD

Spiritual Incapacity

Southey wrote a life of John Wesley and took the printed book to an old Wesleyan woman and asked her to read it and tell him what she thought of it. When she handed the book back, she said, "Sir, thou hast nothing to draw with and the well is deep." How could Southey understand the mind and work of Wesley? You would not expect Benedict Arnold to write the life of George Washington, nor Robert Ingersoll to write the life of Dwight L. Moody.—DR. C. L. GOODSELL.

Kept by the Power of God

There was a time when Napoleon felt adequate to the task of keeping himself. He had won victory after victory. So thoroughly had he swept everything before him that he declared that God was on the side of the strongest battalions, that is, that God was not a factor to be reckoned with at all. He himself was sufficient. He could ignore God. In the grip of that idea he marched on Russia. Under the same impression he went to Waterloo. But, as with the rich farmer, the end was disaster. Napoleon could not keep himself. His crown slipped from his brow, and his scepter slipped from his hand. And all he had at the end of the day was an old pair of military boots that he insisted on having upon his cold feet when he died.

Some years ago a man was arrested in far-off Abyssinia and thrown into jail. It so happened that the man arrested was a subject of the British empire. It was six months before the news of his arrest reached London. A demand for his release was sent out. That demand was ignored. Ten thousand men were then put upon transports and sent to the rescue of this one British subject. They landed at the nearest port, marched seven hundred miles, battered down the prison door, and brought their fellow citizen liberty. I suppose he appreciated as never before the fact that he was a part of the British empire; that he was kept by the power of Great Britain.

But these scattered strangers spoken of in the text (1 Peter 1:5) are far more fortunate than he. They are kept by the power of God. They are in the keeping of Him in the hollow of whose hand "the seas rage and roar." How secure they are! How free from fear! They are not only as safe as men and nations can make them, they are as safe as God can make them. And that means that they are infinitely safe. They are perfectly secure. Therefore, they have a right to rejoice in their security with joy unspeakable and full of glory.—DR. CLOVIS G. CHAPPELL.

(22)

Things that Matter Most

A great character in American history was that man of storm and thunder, Andrew Jackson. Perhaps no man in American history ever received so much adulation and so much execration and malediction. When at length he retired to the Hermitage near Nashville to end his days, he had back of him the memory of the great victory over Wellington's veterans at New Orleans and his two terms as President of the United States. Yet, in those sunset days at the Hermitage, these were not the things of which he was thinking, nor were they the things in which he found any comfort and consolation. Visitors at the Hermitage who entered his room relate how they would find the old man sitting before the fire, in one hand his Bible and in the other hand a miniature of his beloved Rachel. On her tomb, near the Hermitage, on a bright spring morning, with the trees white with blossoms and the mocking birds singing in their branches, I read the inscription which Jackson composed, his beautiful tribute to the companion of thirty-five years: "Here lie the remains of Mrs. Rachel Jackson, wife of President Jackson, who died the twenty-second of December, 1828. Age 61 years. Her face was fair, her person pleasing, her temper amiable, her heart kind. A being so gentle and virtuous, slander might wound but could not dishonor. Even death when he bore her from the arms of her husband, could but transport her to the bosom of her God."

What the old warrior took comfort in was not the huzzas of the multitude after his marvelous victory at New Orleans, nor the recollections of his eight years of absolute power at Washington; but rather the affection and devotion of his beloved Rachel. There, in the realm of the heart, and not in the realm of things, are to be found the abiding satisfactions of life.—DR. CLARENCE E. MACARTNEY.

The Power of Conscience

Here is a story told by a well-known Frenchman. He was not a theologian, but an artist. He had studied life along the boulevards of Paris. He shows us a man who had been in prison nineteen years. The man escaped and under an assumed name he made a fresh start. He became prosperous and happy. He was the mayor of the city where he lived. He was using his wealth to minister to the needs of the unfortunate. One day another man, who strongly resembled him in personal appearance, was arrested and brought into court. The officials said that this man was "Jean Valjean" (which was the former convict's name), and they were about to send him to the galleys for having broken jail. Then the question came to the real Jean Valjean, "Shall I allow the

law to take its course, or shall I tell them that I am the escaped convict, and suffer the consequences? Would it be right for me to give up this honor and prosperity which I have won by heroic effort? Would it be right for me to leave these needy people, whom I am helping, to their fate? This other old man will soon die anyway—had I not best live on in freedom as a generous public benefactor, rather than to go to prison again as Jean Valjean?" He reasoned it all out and decided that it would be best to let the old man go to the galleys in his stead. "Then," the author says, "there came a loud burst of hideous laughter from within." It was cruel, mocking laughter; it was the soul laughing at itself in the hour of its defeat. He could not endure it—he went to the courthouse and proclaimed himself Jean Valjean. And then his soul, which had been walking in darkness through those strange, hard hours, saw a great light.—DR. CHARLES R. BROWN.

The Light in the Valley

The world knows Ramsey MacDonald as the first labor prime minister of Great Britain; but his neighbors and friends know him also and much more intimately as the author of a memoir to his wife which has reminded some of us—and there hardly could be higher praise—of Professor George H. Palmer's *Life of Alice Freeman Palmer*. One incident in that memoir is worth more than any sermon can ever be, as evidence that however much forms of thought may have changed for modern folks as progressive in their thinking as was Mrs. MacDonald, the faith with which great souls like her meet life and death is still as of old the faith in which our fathers lived and died.

"Her faith stood the test to the end. When she knew that she was close by the opening gateway of death, I asked her if she desired to see anyone who would speak to her of what was to come. 'That would be a waste of time,' she replied. 'I have always been ready. Let us praise God together for what has been. He has been very good to me in giving me my work, my friends and my faith. At the end of the day I go gladly to Him for rest and shelter.' She was convinced that life and time were not the sum and substance of experience, and went away as though but starting on a journey which, beginning in darkness, would proceed through light. She would hold my hand, she said, till those who had gone before gave her greetings."—DR. C. W. GILKEY.

The Sacred Cup

Some years ago there lived in a thatched cottage at the head of a Scottish glen a poor highland widow. It was a poor home, but on a cupboard was an old cracked cup, covered with a glass globe, as though it were an object of con-

siderable value. That old cup had a history. Years before, one autumn day, a carriage with a lady inside stopped at the door of the lonely cottage. The lady asked for a little water, and it was brought for her by the woman in this very cup. To the old woman's astonishment she afterward learned that the lady who had used the cup was queen Victoria. The fact that her lips had touched the rim of the old cup consecrated it and made it an object of great value to the old widow. Since Christ's lips have touched the cup it has become sacred to us.—REV. WILLIAM HAY.

The Master's Touch

The day that I was graduated from college there stood on the platform a beautiful young woman going out to a great life and this is her history:

She was the granddaughter of a Methodist preacher. In the little village where she lived they noted her sweet voice and they said, "We love to hear you sing; stay with us always." But others said, "You might go to a neighboring city and take a few lessons. Perhaps they would be willing to give you a little money for singing in the church." Others said, "If you would go to Boston and take a longer course, you might come back to a larger church and get \$100, or maybe \$200 a year if you are especially good!" She went to Boston, and Eben Tourjee, the great leader of the Peace Jubilee, heard her sing. He said, "You have a marvelous voice. I have never heard one like it. If you will let me take it, I will give you the best instruction that America can offer and when that is done, I will send you to the greatest master of voice in Europe."

The day I saw her he had kept his promise so far as America was concerned. She had been graduated that day from Boston University College of Music. As she finished singing three thousand people sprang to their feet and greeted her with salvos of applause. Later she left the city. I did not know what had become of her. As a matter of fact, Tourjee sent her to the greatest master of singing in Europe. Year after year she toiled on, giving herself without stint to the development of all her musical power under the direction of the master. At last America wanted the very best that the world could produce and New York said to her: "We will give you \$1000 a minute for five minutes of song!" The difference between Lillian Norton, the simple singer in the village choir, and the great Nordica, queen of song, was in the teaching of a master.

When young people come to me and ask what they shall be and what they shall do, I turn to them and say, "Put yourself in the hands of the Master. Only He who gave you your powers

(23)

knows their full possibilities. Only He who has fashioned your life can tell the high and holy purpose to which it may be given."—Dr. C. L. GOODELL.

SPECIAL SERMONS FOR SPECIAL DAYS

BASIL MILLER

Communion Sunday

CLOSED DOOR FELLOWSHIP

TEXT: *When the doors were closed . . . Jesus came* (John 20:19).

INTRODUCTION: The glory of divine fellowship. Moses visited with God. Isaiah met with the Holy One of Israel. The disciples glimpsed at Jehovah's glory on the Mount of Transfiguration. We may likewise know the glory of communion with God. Mark the method:

1. *The Closed Doors.* Jesus demands that we (1) shut out the world; (2) shut in self with thoughts of God; (3) invite self to an examination; (4) expect holy fellowships.

2. *Jesus came . . .* When the doors of the heart are closed (1) Jesus always comes to commune; (2) peace from this fellowship results; (3) the heart is elevated to the scenes of holy communions and transfigurations; (4) In it all visions of the world are transformed into visions of God, as Isaiah had in the temple.

3. *The Wonderfulness of the Message—Peace.* Closed door fellowship always affords (1) peace as when Jesus came and said, "Peace;" (2) blessed contact with the divine which makes heaven more real and tangible than earth; and (3) power for righteous conquests of sin.

Conclusion: If you would know the joy of this fellowship with Jesus, you must close the doors of the heart to the world.

IN REMEMBRANCE OF ME

TEXT: *This do in remembrance of me* (Luke 22:19).

INTRODUCTION: Note the scene: The last supper, with Jesus; seated and eating the common meal. Conversation centers around things of the

kingdom. We are commanded to observe the Communion in remembrance of Christ's life and death. Do this:

1. *In Remembrance of My Humility.* Christ's humility, the pattern of our piety—Christ's lowliness the mark of our discipleship—Christ's meekness the example of our daily walk. Observe this sacrament that you may shape your life thus.

2. *In Remembrance of My Purity.* (1) His purity is the assurance of our holiness; (2) the example of our righteousness; (3) the only pathway by which we can gain fellowship with Him; and (4) the mold by which our lives are to be fashioned. Remember my holiness, He says, and be thou holy.

3. *In Remembrance of My Fellowship with the Father.* (1) Christ communed with the Father, so must we. (2) He fellowshiped with a heavenly kingdom, not a worldly, so are we commanded to do. (3) He lived only for the sake of God's will, and so are we asked to do.

Conclusion: The beauty of this communion service is that we may look back to Jesus on the cross, forward to Him on the throne, and as ever abiding in human fellowship with us.

THE MINISTRY OF SINGING

TEXT: *And when they had sung a hymn, they went out into the mount of Olives* (Matt. 26:30).

LESSON: Matt. 26:25-30; 1 Cor. 11:23-32.

INTRODUCTION: Through singing heart release is gained. The heavy strain of life's burdens seems to be lifted by song. Men sing in the night of trouble, and the day of joy. Sooner than all else song touches the heart, and no Christian service is possible without it.

1. *Song Gives Concluding Touch to Communion Times:* Just after the supper, a season of communion, Jesus and disciples sang. In communion with God we shall sing songs of glory and joy. When at the family altar lift up the voice in song; at the communion table, if you would have Jesus with you, sing; in the services

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sing a song of rejoicing; when weakened by the battle of life, sing for strength.

2. *Song Creates Atmosphere of Worship:* Song (1) touched the mind with solemn thoughts; (2) puts the atmosphere of worship and meditation upon the soul; (3) creates a heavenly contact; (3) lifts the entire spiritual nature above the sordidness of life.

3. *Song the Strength Giver:* (1) In face of temptation, sing a hymn. (2) When burdens are heavy, lift up the voice in rejoicing; (3) when death is near, listen as the saints sing:

Conclusion: The hope of the Church, the disciples, and the entire course of Christian history, all hung on the destiny of this one hour, so they concluded it by singing a hymn. Then tune your soul to sing. Arise and go singing.

GOD'S CALL TO FELLOWSHIP

TEXT: "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7).

INTRODUCTION: At this communion table God calls to every soul:

1. *To Nonconformity to the World.* We are to be not conformed to this world. This demands (1) death to the world; (2) being alive to God and things of a spiritual nature; (3) denying the world and its grasp upon us.

2. *To Cut Contrary to the Ways of the World:* Jesus did not give us peace with the world, but peace within the soul. He gave us a sword that we might fight against sin, the world and every evil thing. We must cut evil with the sword of the Spirit as Jesus did.

3. *To a Life of Sacrifice in Winning Others:* Zion at ease, must awake, sacrifice pleasure, and live a life of dependence upon God that we may win.

Conclusion: Arising from the communion table, walk worthy of this divine calling.

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

A FEW years ago in an all day meeting we gathered for a closing prayer around the altar of the church. The pastor of the church was present and we asked him to lead in prayer. In his prayer he prayed for his church, and finally came to praying for himself that he might receive the baptism with the Holy Ghost. He seemed to find some degree of victory and testified that he believed he had received entire sanctification.

After the service was over he told me his experience. Evidently he had been well instructed in second blessing holiness, and had preached it earlier in his ministry; but had become confused while taking the course of study required by his denomination. The books he had read, looking forward to ordination, had undermined his faith and well-nigh destroyed his hope of salvation. He was fighting a great battle with himself and his denomination that afternoon. Holding our hand while he motioned toward the shelves of books he asked, "What shall I preach?" He was well-nigh giving up the ministry. The best we

could we told him that if God had called him to preach He had also called him to preach something. And what we told that brother preacher we believe; God has not only called us to preach, but to preach something.

That something which we preach is important. It is the most important part of our ministry. Just to talk about any old thing is not what we are commissioned to do. A poor preacher who preaches "Thus saith the Lord," comes nearer doing what he is called to do than an able and attractive speaker who entertains with fine language and brilliant oratory but who misses the mark in the hearts of men. We once heard of a speaker who was reported as saying nothing, but saying it so well that he pleased the people. How useless such good ability is when it conveys no message of salvation to dying men.

Last night on a train we saw a large sign across the front of the car in which we were riding. Everybody who faced the front could see it. I wondered just what I would put in that space if I had it for a month for advertising my church. I feel now that I would like to use that space to say something like this: "I could say that

I am the best preacher in the world, but that would not be true. But I can say that Jesus Christ, the Son of God, can save from *all sin*, and that is the truth, and means everything." Better be a little preacher with a big message than a big preacher with nothing to preach.

Probably every preacher gets discouraged with himself at times. Most of us preach more poor sermons than we do good ones, considered from the viewpoint of sermonization. But even a poor sermon does not whip a man who has had a message of salvation to tell, and has told it the best he could. The message instead of the sermon delivery is the encouraging thing about our preaching. We all can have a great message, a great truth, a great Jesus, to tell about.

If we can't preach very well about a great subject that we know something about, we would do worse if we gave up the good subject for a poor one that we don't know about. If we trade off knowledge for guess-work, we do better to keep silent. There is nothing that makes even a poor speaker more impressive than sincerity in telling the gospel story. The gospel itself is attractive even when it is poorly preached. There is nothing else in the entire range of material for pulpit or platform use that is so usable and so helpful as the gospel of Jesus Christ. It furnishes room for every emotion, and gesture. It is so simple that it is easily told, yet so profound that the most studious and logical minds have not touched its depths. It supplies the subject for the greatest oratory, and the greatest appeal to human thinking. There is nothing that can take its place.

THERE seems to be a growing popularity for the independent tabernacle method in place of the regular denominational church way of doing things. The ones who are conducting these tabernacle movements are men who for the most part were trained and educated in the denominational schools. At least they began their ministry under the help and inspiration of some church. The change they have made from the church method to the tabernacle is somewhat revolutionary. Evidently they believe in what they are doing, and are convincing quite a few people that they are right, for they are getting a following.

We are wondering just what it is that is behind this tabernacle movement. Is it that the denominational church has such iron-clad rules and regulations that these men have found themselves

hampered in the work of God? Has the church machinery become so ponderous and complicated that it is discouraging? Has the program of church finances been urged so extensively that these men are unable to gladly assume what the church said was their responsibility? We have thought about this thing, and have felt for the godly men who are overburdened with church programs. Can it be that denominational church machinery has been an actual hindrance to the work of Christianity? Has the church overhead become so heavy that the foundation is giving away? Have church plans gotten in the way of the Holy Spirit, and are ministers asked to save a program at any cost, even at the cost of the original purpose of the church?

If the heavy church program, with its complicated and burdensome machinery, has anything to do with these men leaving the church for the tabernacle method of work, then it is past time for the church to cut down on its program of finances and social service, and give its ministers more opportunity for revival meetings. We heard of one minister who was so cumbered with the church program that he left his church in order to go into religious work.

The Church of the Nazarene can well take a little time to consider the danger of too much machinery. Holiness people are the most independent in the world. They are a willing people, liberal and consecrated. They will give till it hurts for any cause that God puts on their hearts. But we do well to remember that it was too much regulation on the part of older denominations that caused the Church of the Nazarene to come into existence. We came out from under the pressure of legalism to find liberty to serve God and carry on His work as our hearts prompted us, and under too much pressure we will do it again. Loyalty to church is strong, but loyalty to God is stronger with the holiness people.

But back to the tabernacle movement. Is it because of a desire for independent leadership on the part of some men that this movement is growing? Are the men who are at the head of these tabernacles men who could not get along with their church? would not be amenable to anybody or anything, or are they too big to stay with the humdrum, slow-moving body of regulars? Or is it that they are honestly trying to reach men who otherwise would not be reached? The church has lost its grip on the world of sinful men to an alarming extent. Use-

less to discuss the why of this loss. We face it as a fact. Is the tabernacle movement reaching this great unchurched mass of people? Are they reaching any large per cent of the unchurched? Would a count of their congregations show a majority who did not belong to some church? We don't know. Or is it some doctrinal issue that is back of this movement? Is there an emphasis on some doctrinal truth that the world needs? Someone has said that if the church keeps silent on a doctrine for a generation that doctrine is lost to the church. What is the doctrinal issue involved in the present-day tabernacle movement? Is this movement in general agreed on doctrine?

Do any of the above questions cover the case? or is the tabernacle movement one of those strange emergency providences that God himself is instituting in the world to fill a need that is not otherwise being met? Any way we look at it the movement causes contemplation. The most we can see about it now is that it has many possibilities, and many dangers.

WE remember hearing a good brother outline a very complicated program for taking care of some part of the work of the church. When he had finished quite a few people who could not just follow him through the intricacies of the plan asked him quite a few questions. After discussing the matter for a while, he asked, "Don't you think my plan a good one?" Someone replied, "Your plan may be good, it might do what is needed, but it is too complicated. If it is so complicated that I can hardly understand it, it is altogether too difficult for me to explain to the people when I get home. It is too difficult to get over to the ones we want to interest." And that answer contained a good bit of truth and a lot of sense. Any program that is difficult for leaders to understand is much too difficult for a working program to be presented to a church full of people not familiar with the whole subject.

Simplicity of program is one of its strongest points. It may be that the matter considered has a strong appeal. It may be close to the heart of the church. It may be a work very commendable, and the people want it done, but if the method of doing it is not simple it frequently will fail.

Church programs, local, district and general, offer great opportunities for complications and duplications, but for the sake of everybody and

everything, should be kept as simple as possible. There are only a few items in the general budget, a few more in the district, and some in the local. The difficulty is not in finding the various items in each budget. That is easy and simple. Neither is the difficulty in finding how much each item needs. The difficulty arises when we have to arrange some suitable plan that will enlist all our resources, and meet all the demands of the budget. We have to consider the feelings of those various groups of givers who eventually will be our cause of success or failure. If our plans are simple, and the matter is placed before these groups in simple language that all can understand, it has a good chance of success. But if the plans are complicated, hard to explain, hard to understand, difficult to execute, then they probably will fail.

We mention the various budgets because they afford a good example. The District and General Budget reaches to about every group there is in the church, and simplicity of plans will go a long way toward their success. Getting the matter of the budgets before the various groups is a matter that should be considered quite thoroughly. To begin with, these various groups are organized for a purpose. Each group feels a special burden or concern for some particular thing. This does not mean that they do not care about the other affairs of the church. But it does mean that as a group they are centered around that particular part of the church work. Take the Sunday school group. They are loyal to the church as members; but when it comes to something that as a group they would like to do it probably will be something in the line of Sunday school work. If they take on an extra work it will probably be only after they have seen their Sunday school through. They may take the support of a missionary, or take an offering for our schools or colleges, but unless this is urged upon them with unusual force, they will not do it until the Sunday school is taken care of. The same holds true of the groups of young people, W. M. S., deaconesses, juniors. The difficulty is not in getting these groups to do what they want, as a group, to do, but to present a program that in a simple way enlists these groups, and makes them feel that they want to do it.

Everything in the budget, so much to be raised, so much for each item, so much from each church. That is simple when you say it fast. Very easy. But what about the Young People's Societies?

What is their part? What part will appeal to them? They will have to help if we raise it all, and they want to help. How much, and for what? What about the missionary women? We must have them. They want to help. What appeals to them? How shall we raise our budget?

Simplicity, thou gem of programs, shine forth!

WE presume that most holiness preachers want to feel that their sermons are somewhat inspired. They want to preach just the message that the Lord would have them give, and they depend quite largely on prayer and inspiration to learn just what they should preach. They feel that they want a sermon born from above rather than one gathered from the pages of history or science. The element of revelation is desired, the revelation of the proper text, the meaning of the text, something new and fresh about the text, or some new thoughts that can be expressed by the text. They would like to preach with these new things fresh in their minds, and with the glory of their discovery still glowing in their souls. We think this desire for newness in sermon material is legitimate and does much to make a sermon interesting, for if it is interesting to the preacher it is more likely to be interesting to the congregation.

To wait for a sermon to come along the line of inspiration is sometimes quite a long wait. To depend on inspiration and then go to the pulpit without it is disastrous. We do not doubt but inspiration can come quickly. A sermon can be born in a minute. The beginnings and general outline of a sermon probably do come quickly to most ministers. It takes but a short period of time for the whole thing to flash through the mind, but after that first flash there is need of connecting the flash with practical and tangible things, and that takes time, sometimes quite a long time.

St. Paul desired the Ephesians to have the spirit of wisdom and revelation. Generally speaking we would say that wisdom is gained by hard study and application to things worth knowing, while revelation is a gift from God revealing something that He wants to make known. But the spirit of wisdom and the spirit of revelation is the same. One should hardly expect to have a revelation without he has the spirit of wisdom. In school one boy studies hard, the other one does not. The first has the spirit of wisdom, the other does not. Which one will receive a revela-

tion? We believe it will be the boy with the spirit of wisdom, the one who studies. The same holds true of the minister. The spirit of wisdom is a necessary ground for a revelation, and if a minister wants to have a sermon born in him he had better study hard, and if he does not get an inspiration he had better study harder.

WE think it would be a great trip out to California. We are told that there would be much to see on the way out, and wonderful scenery after we got there. We have had a number of short automobile trips that brought us through much beautiful country, and pleasant villages, but have never been to California.

But with all due regard for the sights across the country, we are pretty sure that a microscope and a square yard of our own back lawn would show about as many interesting things as a flying trip across the United States and back again. The insect world is tremendously interesting. Chemical compositions, minute formations of crystals, varieties of colors in vegetation, and the whole realm of microscopic things offers an interesting gallery of things that are as wonderful as anything one could see in a cross country trip. An observing scientist with a microscope would probably see more in one square yard of anybody's back yard than I would see in traveling to California and back again. They say I would not want to come back, but I'll put the back again in for good measure. The point is that observation is what counts. Some men can see a great deal in a small country, while others see but little traveling a big one.

That about holds true with reading the Scriptures. Some see a great deal in a small sentence, others can't find much in the entire Bible. Perhaps the person who studies slowly sees the most. The psalmist tells us to "Walk about Zion." Don't run, or race around in an automobile, go slow, walk. There are massive towers of prophecy and vision that we are invited to count. Take a good look at her bulwarks, they are founded on eternal truths, and the gates of hell shall not prevail against them. There are many palaces within Zion that are offered for consideration. Here is the resting place for the weary warrior who has been on the tower or fighting at the bulwarks. These are wonderful palaces with floor boards made of the promises of God, and the ceiling is the smiling face of the Father. How beautiful is the position of the militant saint who

is invited into Zion's palace, places his feet on the promises and looks up!

The people of this eastern section seem crowded for time. They are all on the rush. They have the rush habit. It saps their vitality, drains their nerve energy, drives many of them insane. They go so fast they don't enjoy much, or see much. And, so far as the things worth while are concerned, they don't have much. We suppose that what is true here is true in other places. Too big a supply of thrills ends in a flop. Religion is no exception. It takes time to get religion. It takes time to live it, time to enjoy it, time to make its use of value. Some have about rushed the religion out of them. Religion is a gushing thing but not a rushing thing.

Sometimes we feel as though we would like to give the rushers, and fast drivers a microscope and set them down beside some of the worth while things of Zion and have them stay there till they are thrilled in the presence of things they had passed by many times and failed to see for lack of time. And we would like to take the microscope away from some who have been sitting so long that they have not moved fast enough to leave a trail.

Microscopes, telescopes, fast drivers, observation. Anyway let us keep awake if we can, and keep our eyes open.

SUBJECT: To the Crown Via Temptation.

TEXT: James 1:12.

Temptation to sin is not from God. Temptation springs from our own desires. James gives a list of things that covers some of the ground of temptation.

1. Tempted to doubt. Double-minded, wavering.
2. Tempted to not walk in the light. Goes on after beholding his face in the mirror. Not a doer of the work.
3. Tempted to be a respecter of persons. Respects the wearer of gay clothes and disrespects the poor.
4. Tempted to consider yourself saved because you keep so many laws. The man who offends in one point is guilty of all.
5. Tempted to depend on faith without works, or works without faith. They go together.
6. Tempted through the tongue. Only grace can tame the tongue.
7. Tempted to live for earthly gain. Life is a vapor, as a fading flower.

8. Tempted to discouragement through physical infirmity or physical or human limitations. Elijah was a man subject to like passions, and he prayed the heavens dry and wet again.

CONCLUSION: This list covers things with which we all have to do. We will either win by overcoming, or lose it by failing to overcome. God will help the one who really tries. Be an overcomer.

THE PASTOR'S RESPONSIBILITY TO THE GENERAL PROGRAM

R. H. STARR

THE song writer has said, "Like a mighty army moves the Church of God." A great army is composed of a number of departments and divisions, yet operates as a complete whole. Great military battles have not been won by gorilla warfare or detached fighting, but by armies well disciplined, ably generated and fully co-operating. One military leader has said, "Most battles are won the day before."

The sad for tabernacles, temples and work of an independent nature is with us. With due respect for these men and their work, yet it is my personal observation that Independentism and undenominationalism take on much the nature of a parasite and exist largely on the organized church.

We may gain more publicity from detached service but we are more sure of winning the war by co-operation.

Let us learn a lesson from the "Lost Battalion." This body of American soldiers in company with others during the days of the so-called World War were in the line of battle. As the line advanced this battalion in their zeal for victory, pushed forward more rapidly than the others, the enemy fell back, the distance from the allied forces increased, until the opposing force circled and attacked from the rear and this battalion were cut from their associates, from their supplies and were lost for a time to the Allied cause.

No human factor is more important to the continued victory and success of the church than a spirit of whole-hearted co-operation. There will be ample opportunity within her ranks to display courage, zeal and heroism. In fact this spirit is largely characteristic of the people that the church has rallied to her banners. We can well use a number of Sergeant Yorks in this great battle. No doubt this man was greatly encouraged in his undertaking by remembering that he was a part

of the great American army, and of the Allied Forces. And what pastor in the midst of a conflict with the enemy has not felt his moral fiber strengthened, and heart encouraged by the thought that he was a part of an army 100,000 strong, all determined on victory.

God hath brought us to the kingdom for such a time as this. We have our problems; we are all mindful of this. But we will solve them by the help of the "Great Head" of the church and a loyal, united people.

As to the pastor's responsibility to the general program; here, as in nearly every phase of the work of the church, he is the key man. The attitude of the pastor toward any program of the church will be reflected in his people. Should he assume a careless attitude regarding the budgets, he will soon have a church that does not pay them and will have created a condition that will be most difficult for some faithful pastor who follows to change.

If our foreign interests are not clearly and wisely presented, his people will be sending their means through channels outside our denomination, much of which money may be unwisely used. If the pastor is not loyal to our denominational colleges, his young people will be attending other schools, some of which may not be in sympathy with the doctrine of the church. Let the pastor neglect our church paper and his people will have a narrow vision of the work of the church and will be reading whatnots in the line of religious literature.

It is imperative to the success of our movement that the pastor be a Nazarene. Not in the sense of narrow sectarianism, but in such wholehearted loyalty and co-operation that we might merit the

statement made by Wesley regarding the early Methodists, "They were all at it and always at it."

We would not belittle other religious bodies, but feel that God has given us a great task, which requires our best and united effort to accomplish.

While the pastor's membership remains with the local church of which he is the pastor, yet his entire effort and influence must not. No matter how great the local task, or how pressing the local needs, he must remember his vows, he has joined the whole church. The pastor should join the church by choice, he should remain within her ranks for the same reason. He should accept her doctrine and endorse her program.

In building a church in a new field, and having somewhat the feeling of a missionary, I believe I have come to appreciate more fully the general church and its influence. The church literature imparts information to the people, makes friends for the church, helps to indoctrinate and enlarge the vision of our people and makes it easier for the pastor to preach the glorious gospel. The reports of victory on a thousand battle fields, help much in securing volunteers for the local company.

We must not look too much to the victories and accomplishments of the past, only as these will serve to increase our faith and confidence in God for present and future victories. Using the words of David, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

Allow me as a pastor to state a few reasons why I seek to assume my responsibility to the whole church, some of which may seem of a selfish nature. First, I feel that I need the in-

spiration, counsel, and advice of my leaders, I need the fellowship of my brethren. Then, too, the time will come when I shall feel that I have served my time with the present local church. I want to be a part of the whole church program, that other doors and fields of service may open to me. I also am thinking of my children. I am not alone concerned that they shall know and serve the God of their father, but that they shall also find in the church of my choice a place of shelter within its fold, a field for service within her ranks. I think of the day when I shall be journeying toward the sunset. I want that I may not only feel that I have "fought a good fight and kept the faith" but I also have kept faith with the whole church. The chief reason, no doubt is, I want to keep my conscience clear before the "Great Head" of the church.

God has given to us general leaders who are men full of the Holy Ghost and faith, men worthy of our confidence and fullest concurrence. To succeed we must have great leadership, but leadership demands co-operation. With this and a mighty faith in God, we shall win the day. If Jesus tarries, the tomorrows should be the days of the greatest victories and progress in the history of our movement. With the exception of finances, we are better prepared for the task than ever before. This is the only generation we can serve, the opportunity is ours, the field is before us, there remaineth yet very much land to possess. Let us go at once and possess it for we are well able to overcome it. If we as a people retain the blessing that makes and keeps us one, and keep the anointing of God upon us, that our lives, and service may be fruitful, nothing will stop us.

The pastor's responsibility to the local and district program has been ably presented, but let me include with that the responsibility of maintaining in his own heart, and seeking to create in the hearts of his congregation, a spirit of loyalty to the general church and all its interests.

If the pastors throughout the whole movement will loyally and wholeheartedly co-operate in the local, district and general task, we will take the

day for God and the church. Thus we will look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

SENDING SUNSHINE TO DISPEL THE SHADOWS

J. W. MONTGOMERY

One of the most essential elements in the life of a minister is the ability to dispel darkness and gloom with 'sunshine'. Thousands of discouraged souls will make good if they know someone is interested in them and boosting for them. Where one good person will turn from the path of right through a desire for the wrong things of life, ten will lose their way through discouragement and the dark shadows of life.

A few words of sympathy from a stranger encouraged a young English lad to fight on, master his studies, and become a famous author. His teacher said "He is the most stupid boy in school, and I cannot drive a thing into his head." The visitor who heard the remark made opportunity to speak to the lad. He said, "My boy, you may be a great scholar some day. Try hard, and keep on trying."

It sounded like the voice from another world. The boy had so often been told he was a stupid, "good-for-nothing" until he had come to believe he had no place in the world, and if possible less hope. He kept thinking of the kind words of the stranger until he decided to show his teacher and classmates that he did have something worth while in him. He was later known throughout the nations of the earth as the famous Dr. Adam Clarke, who after 23 years of hard labor by day and by night gave us the great commentary on the Bible!

Opportunities for scattering sunshine are never lacking, but those lost today will not return tomorrow. They are gone forever. As ministers it seems we should strive to cultivate the art of encouraging those who are about to lose in the fight, and seek ways to send rays of sunshine to dispel the shadows from the lives of those whom we serve.

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THE TRIAL AND DEATH OF JESUS CHRIST—James Stalker
THE CROSS IN CHRISTIAN EXPERIENCE—W. M. Clow
GREATEST THOUGHTS ABOUT JESUS CHRIST—J. Gilchrist Lawson
THE HUMILIATION OF CHRIST—A. B. Bruce

The Sunday School

THE SUNDAY SCHOOL TEACHER AND THE BOOK—W. F. Berger
HOW CAN I LEAD MY PUPILS TO CHRIST?—E. L. Pell
THE SUNDAY SCHOOL TEACHER AS A SOUL WINNER—W. F. Berger
MY MESSAGE TO SUNDAY SCHOOL WORKERS—Marion Lawrance

Young People

JUST OVER THE HILL—Margaret Slattery

Miscellaneous

PERSONAL POWER—Stidger

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J. B. Chapman, D. D.
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THE PREACHER'S ATTITUDE TOWARD HIS TASK

THE EDITOR

THE preacher was eccentric, although quite gifted. In the course of his sermon he described his own call to the ministry. He told how he rebelled against the divine intimation until his health was broken, his spirit depressed and his mind caused to reel. In the extremity, he yielded and took up the holy calling. Then he asked of his audience, "Did you ever have an experience like that? If you never did, then you have never been called to preach." An earnest young man came to me the following day and asked if I agreed with the preacher's deduction. I answered quickly that I did not. I told him that I thought one in a rebellious attitude much more likely to miss the divine leadings than one who stood ready, saying, "Here am I, send me."

The young man went on to say, "My father was a preacher, my mother was a preacher, and I have always prayed and hoped to be a preacher. I have actually desired it. I have hesitated because I was not certain of the will of God in the matter, but I have not drawn back. Any time that God makes it clear to me I shall be glad to preach." I assured the young man that his attitude was commendable, and that it would in no wise hinder him in finding out God's plan. I do not know all that occurred during the years that immediately followed; but, anyway, that young man, not so young any more, is and has been for many years a successful pastor in the Church of the Nazarene.

The work of the ministry is not to be taken lightly or assumed without clear divine leading. But there is no reason why a man should put up his wisdom against God and argue that there is a mistake in his being called. And there is less reason for a man to put up his preference against the divine plan and hesitate to do any work that God wants him to do. For an untried sea the good mariner has neither great love nor great fear.

Spurgeon has been quoted as saying he never entered the pulpit but that his knees smote together for fear. And well it is that any man should feel and acknowledge the heavy responsibility of "standing between the living

and the dead." But I think there are evidences also that Spurgeon loved the work of the ministry and that he took it up with joy while he was yet a youth and pursued it with unflagging enthusiasm until the end of his life. No one can read the annals of the great preacher without discovering that his perennial freshness sprang somewhat from his ever present joy in being able to preach a gospel that saves men from sin.

It is possible for a doctor or a surgeon to take up his calling with joy. Casual observers may suppose that he loves to think of giving bitter medicine and cutting on people with a knife. But no, the doctor thinks of the suffering he will relieve and of the health and joy he will bring to others. His interest is not in his medicine and his knife. His interest is in the people whom he is set to help in their times of pain and trouble. Likewise the preacher would not encourage sin that he might preach a Savior. But the curse of sin is everywhere apparent, and his joy is in presenting the cure.

I think it was Jowett who said the Sabbath was the best day of the week with him. He loved to awaken early, and with his first conscious moments he was in the habit of thinking, "Well, this is the Sabbath! Soon the bells will be ringing, calling the people to the house of God. I am soon to have the great privilege of preaching the Word of Life to the people. Some who are lost will hear the Word at my mouth and be saved. Discouraged people will find comfort, and I shall be able to help the people in their desire and effort to draw nigh unto God."

I have been thinking of this matter of the preacher's attitude toward his work, and have been studying preachers with this thought in mind. My conclusion is that the vast majority of those who are making a success of the work are those who love it and find joy in it.

A few blocks from where I write these words today there is a man who was once a strong preacher and a promising leader. Today he is dying almost forgotten. He has been a good, clean man all these years. When he was young he answered the call to preach, but reluctantly. When the family increased he "dropped out for a while" to go into business. He tried to bargain with God. He proposed that if the Lord would prosper him and let him gain certain stakes he would then give all his time to the ministry. There came a day when he was appraised as possessing forty thousand dollars worth of property. But he kept on. His children drifted into the world, his fortune slipped from his fingers, and today he is practically dependent upon public charity—the victim, I think, of a reluctant obedience. He might be dying, even if he had given himself wholly to the ministry. But how different would be his situation! He might be just as poor in that case as in this. But if only his poverty were the reward of a good purpose perseveringly followed, rather than the outcome of a checked and desultory devotion to the holy calling!

But I am about to drift from my course. For I am not thinking in terms of warning. Rather I am thinking of that attitude of holy joy that makes it possible for one like J. I. Vance to say in his "latter years" that he has had "lots of fun fighting the devil." For I think that what he really means is that those passing inconveniences and trifling tests of which some make so much have but the weight of chaff now as he thinks of them over against the abiding comfort that comes to one who comes to the twilight hours with the consciousness of a day's work faithfully done.

I do not ask you if you are doing your work as a preacher faithfully. That would

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get too close to the line of salvation and damnation. I ask if you find joy in it. I ask if you drag heavy feet when you make your pastoral calls. I ask if sermon preparation is irksome to you. I ask if you are driven continually by a sense of duty, running heavily like a machine short of oil. Or do you find that the joy of the Lord is your strength? And I am not speaking of a duty here or there that you may especially like or dislike. I am speaking of the whole work of the minister. Can you truly say that you would rather be a mediocre preacher than a star anything else? Does the privilege of being engaged in a work backed by such tremendous motives and rewarded by such enduring wages fill you with thanksgiving and praise to God? If it does, let no man take this joy from you. You are better for it in terms of the service you can render, and at the end of the way, your case will be fully vindicated by the great Master Preacher of whom it was testified, "Thou hast anointed him with the oil of gladness above his fellows."

EDITORIAL NOTES

The old-time circuit rider was always prepared to supply his people with proper reading matter. And the preacher of today will do well to give much attention to the distribution of good literature. The fact that there is so much reading matter of a secular or doubtful nature is but another argument in favor of diligence in securing subscriptions for the church paper and for distributing books and tracts supplementing the spoken message of the church and preacher.

Dr. Glover says Celsus compared Jesus with those impostors who for a copper coin or two would "drive devils out of men, and blow away diseases, and call up the souls of heroes, and display sumptuous banquets, and tables and sweetmeats and dainties that are not here." To Celsus, I presume, Jesus was only another such charlatan. But the truth is that Jesus is the miracle worker of which the others are imitators. He actually does what the others only pretend to do.

The task of educating the people on tithing and keeping them stirred up to do what they know they should do along this line is a task that is never finished. At least it is not finished for long at a time. The Layman Company of Chicago has proved itself an unselfish institution in the matter of furnishing material to help the pastor with this work. I therefore take the liberty of inserting their Special Offer of Tithing Literature, as follows:

"The unusual partnership proposition described in pamphlet No. 38—'Winning Financial Freedom,' is proving so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlet to supply one copy to each member of his official church boards.

"If you so request in your order, we will add an 'Offer No. 3' package which contains samples of the 40 pamphlets we publish—about 520 pages—for 60 cents.

"When you write please mention THE PREACHER'S MAGAZINE; also give your denomination. The Layman Company, 730 Rush Street, Chicago, Ill."

L. L. Rassi of Goshen, Ind., sends a card to the editor saying, "Appreciation for your faithful service in arranging the material for THE PREACHER'S MAGAZINE. The past several months it has been a gold mine—the material very suggestive and usable. Have especially appreciated the good outlines and the plan adopted of arranging the outlines for the month. This has increased the value very much."

DEVOTIONAL

THE SANCTIFYING LAMB OF GOD

A. M. HILLS, D. D.

Behold, the Lamb of God, which taketh away the sin of the world (John 1:29).

PERHAPS no more wonderful words ever came to the ears of man. They have a world-wide and infinite significance. They sum up all previous revelation of salvation to the world, and include all future gospel of grace. John Baptist must have been inspired to have expressed so much truth and so important in so few words. Here is

1. The Divinity of Jesus.
 2. His character—"the Lamb" of God, "holy, harmless, undefiled, separate from sinners and higher than the heavens."
 3. His mission—to bring salvation to a ruined world. Flesh and blood could not have revealed such far-reaching truths to John. They must have come direct from God.
1. JESUS IS HERE HELD UP TO US AS AN ATONING CHRIST, the vicarious sacrifice for the world's sin. He is called *the Lamb of God*. It does not mean merely that He was meek and gentle and innocent and pure. He was all that in His beautiful human life. His character was above reproach, and no type was too gentle and pure to set it forth in our thoughts. But something far more important is taught here than the beautiful, natural disposition of a mere man. Lovely as He was as an example which has endeared Him forever to the heart of the race, yet man needed more than an example of sweet nature and innocence. "We must not content ourselves with the sentimentalisms which some superficial teachers have supposed, to exhaust the significance of the expression." We must follow up the stream of revelation to its source to know what this metaphor means.

1. *It is manifest from Scripture that God himself taught sinful man how to approach Him acceptably in worship: it was by way of sacrifice. "Without shedding of blood there is no remission." "The blood is the life." And as the life of man had been forfeited by his sin, so, if the sin-*

ner is spared from the penalty of death which hung over him, there must be a vicarious sacrifice. An atonement must be made in the shed blood or poured-out life of the substitute. This substituted sin-bearer who took our place and suffered in our stead was Jesus-Christ, the holy Son of God.

Cain and Abel came before the Lord: "Cain brought of the fruits of the ground," "Abel brought of the firstlings of his flock." "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." But "faith cometh by hearing, and hearing by the word of God." Abel's faith, therefore, must have rested on some revelation of the divine will. So all the innocent lambs and beasts ever sacrificed were only types and shadows of the real sacrifice, Jesus Christ. They were all prophetic of Him. With manifest propriety, therefore, the inspired prophet could point forward to Him and say, "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb; so he opened not his mouth. 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." Jehovah hath laid on him the iniquity of us all."

Now, men made sacrifice of their own lambs to express their sense of their own need. Somehow they must confess their own unworthiness, their sense of guilt and their desire of pardon.

2. *God made a sacrifice of His Lamb, and thus expressed His need. It must be done in harmony with divine law and the necessities of moral government, and the demands of public justice, and in a way compatible with holiness. Objectors to the atonement tell us that God is an omnipotent Sovereign and can do as He pleases, and forgive unconditionally. We answer that as a moral Sovereign He can forgive only in some way that will protect all the moral interests of His realm. Others tell us that God is a Father, and parents forgive without atonement. Again we answer that God is a moral Ruler, as well as a gracious*

(4)

Father. "Here is the vital yet utterly neglected distinction between the earthly and the heavenly Father, and what God might do simply as a Father He may not do as a moral Ruler. The Scriptures decide, and reason accords therewith, that it is only through the atonement in Christ that God can properly forgive sin." For

1. *God must honor His law which the sinner had dishonored by his shameful transgressions. If He forgives sin, He must do it only at such expense to Himself that the whole universe will see that His law is still sacred in His sight.*

2. *He must protect His government.* The government of God is the most sacred interest of the moral universe. The welfare of all holy beings depends upon its eternal security. Sin is rebellion, and as such tends to destroy the government. If punishment of sin is remitted, something else must take its place that will answer the ends of government as well. That something else is the atonement of Christ. The redemptive sufferings of Christ were not the punishment of sin, but were such a substitute for the rectoral office of penalty as renders forgiveness, on condition of repentance of sin and faith in the atoning Savior, consistent with the requirements of moral government. The vicarious sufferings of Jesus honored and protected the law and government of God as well as the infliction of the penalty upon sinners would have done it.

3. *If God does forgive sin, He can do it only in such a way as will protect His own honor before an onlooking universe.* The prime necessity of an atonement was, therefore, in God himself. He was compelled to protect His own character—

a. By showing His hatred of sin. Nowhere else was there ever made such an exhibition of divine wrath against sin as on Calvary. In the awful agony of our Sin-bearer is seen the shameful guilt of our sins.

b. There, too, God showed His sense of justice. He must not, cannot set aside the claims of justice against the sinner, without suffering Himself in the sinner's stead. It is only after He had given His only-begotten Son to die for us that He can Himself be "just, and the justifier of him that hath faith in Jesus" (Rom. 3:26). By the self-imposed sufferings and sorrows of Gethsemane and Calvary God has let the universe forever know that "justice and judgment are the habitation of his throne."

c. If God displays His forgiving love for sinful beings He must show regard for all holy beings

(5)

and for His own holiness. It could only be done by way of the cross. "God set forth Christ Jesus to be a propitiation, through faith in his blood, to show his righteousness because of the passing over of sins" (Rom. 3:25). What, then, is the atonement by "the Lamb of God"? The atonement is that governmental expedient by which Christ suffered vicariously for us to preserve the integrity of God as a moral Ruler, to protect the interests of His government, to display His hatred of sin and His regard for His law and justice, while at the same time He can show His love for the sinner and be just in offering pardon to all who repent and believe. "It is a provisory substitute for penalty in the interests of moral government."

II. LET US CONSIDER THE PHRASE "THE SIN OF THE WORLD"

It shows the fall of man. God never created the world a fallen race with an eager appetite for sin. To believe it is a reflection on His infinite holiness. "The sin of the world" is the sin which all the world has. All men do not steal, or lie, or commit adultery, or kill, or commit any other sin. But all are born with "the sin" in them. The lexicon defines it as "a principle or cause of sin," "proneness to sin," "sinful propensity." This is what the Greek noun means in the singular number with the article before it—"the sin." It occurs twenty-nine times between Romans 5:12 and 8:10. Lange says, "The sin" denotes sin as a power or principle which reveals itself in hereditary corruption." Dr. Whedon says, "By 'the sin' many understand the state of sin (sometimes called corruption) into which man has fallen as a nature. And no doubt there is a state of evil as well as evil action which in Scripture is called sin ('the sin'). Sin is not in action alone; there may be a permanently wrong and wicked state of mind." Dean Afford says, "The kind of sin spoken of in this whole passage is both original and actual." Godet says, "The apostle is speaking of the principle of revolt whereby the human will rises against the divine in all its different forms and manifestations." He again calls it "the corrupt inward disposition." Augustine and Calvin make it mean, "Original sin, or natural depravity." Koppe, Olshausen, Webster and Wilkinson say it means, "Sinfulness; sinfulness personified; a sinful disposition." With such ample endorsement in the world of scholarship we are sure of our ground, and we shall see exactly what Jesus "the

Lamb of God" undertakes to do for us, and what sanctifying grace can effect in this life.

Now, our sins which we voluntarily commit are innumerable in variety and number. Whence came they? They are all a viperous brood hatched by this fertile mother, called in the text "the sin of the world." It is this that prompts to and instigates all the sins the human world has ever committed. "The sin" urges rebellion against God, excites to falsehood and deeds of crime. It expresses itself in outbreaks of temper, greed, avarice, selfishness, covetousness, uncleanness, irreverence, blasphemy, and every moral evil. It came by "the fall." It is the work of Satan in the heart. Only one mightier than Satan can deliver us from its contaminations. If Jesus cannot do it, then we are forced to the awful conclusion that Satan was able to plunge the whole race of man into an abyss of moral ruin from which the omnipotent Christ is unable to deliver us. The assertion of such a thing would be akin to blasphemy. Not Satan indeed was mighty to spread the curse over the world, and induce our race to sin, generation after generation. But, thank God, our Christ is more than mighty; He is Almighty. "He is able to save to the uttermost," and remove every taint of sin from the heart.

III. NOTICE WHAT CANNOT BE DONE WITH "THE SIN"

It may be mourned over, and groaned over, and hated, and fought, and striven against, but,

1. *It cannot be repented of.* No man can rationally repent of that for which he is conscious that he is not to blame, and of that for which he knows he is not responsible, and of that which he intuitively knows he could not help. Repentance for such a condition would mock common sense.

2. *It cannot be pardoned as actual sins are.* David prayed concerning his actual sins, "Blot out my transgressions; hide thy face from my sins." But of "the sin" he prayed: "... Behold I was brought forth in iniquity." (I was not born right). "Behold, thou desirest truth in the inward parts." "Create in me a clean heart, O God, and renew a steadfast spirit within me." He felt his need of pardon for his actual sins, but, for that disorder that was born in him, he wanted cleansing. Pardon presupposes blame and ill-desert; but he knew he was not to blame for being born with an evil heart, predisposed to sin.

3. *It cannot be subdued and controlled.* "Because the mind of the flesh is enmity against God;

for it is not subject to the law of God, neither indeed can it be." Men tried to bind and tame the man possessed with an unclean spirit. "He was often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces; and no man had strength to tame him" (Mark 5:4). A great number of people are industriously engaged in the binding and taming business, but the method will not work. The pent up devil within laughs at the chains of good resolutions and heroic efforts to be good, and mocks at all restraints. The thing utterly refuses to be educated into good behavior.

In August, 1913, a lion-tamer named Leconte, entered the cage of a lioness in a show in Paris, when the animal suddenly sprang upon him and mauled him about the body and face with terrible blows from its claws. The lion nature, by all the training, had not been educated out of the lioness, and she had to be shot. So we can be freed from this satanic thing in us only by its death.

The elder Dr. Tyng, of New York, was the spiritual leader of the Episcopalians of the city. He was one time addressing his large Sabbath school, telling them of that strange something in them that resembled in disposition the wild beasts. Sometimes it was cunning like a fox, sometimes it was subtle like a snake. Again, it would exhibit the fierceness of hungry wolves, or be as blood-thirsty as a panther, or as selfish and gluttonous as a hog, or as ferocious as a tiger. There was a nervous, fussing boy in the audience who greatly annoyed the doctor, who rebuked him several times, and at last told him very sharply to "sit still." Instantly a little girl rose up, leveled her index finger at the great man and said "Tiger!" No greatness, no usefulness, no culture, or title, or ecclesiastical prominence furnishes the slightest assurance that this internal beast will behave itself. Only Jesus can take it in hand and give permanent deliverance.

IV. JESUS, BY HIS ATONEMENT, PROVIDED FOR TAKING AWAY "THE SIN"

"Behold, the Lamb of God which taketh away the sin of the world." The Greek verb translated "taketh away" means "bear," "carry," "take away," "remove," "destroy," "kill." The definitions cannot be too strong to meet the longing of our poor hearts. In Romans 6:6, we are told that the evil thing in us can be "crucified," "put away," "abolished," "destroyed," "annihilated." In Eph. 4:22, we are told that it can be "put off." In 2 Tim. 2:21, we are taught that it can be "purged

out," "eliminated." In Col. 2:5, we are assured that it can be "killed at once." This is blessed news. The gospel has no sweeter message to give. We need a deliverance that is complete, such as befits an uttermost Savior to give.

Perhaps no one has stated this truth more eloquently than Dr. Maclaren, of Manchester. He says, "The thing that the world wants is to have sin dealt with—dealt with in the way of conscious forgiveness; dealt with in the way of drying up its source, and delivering men from the power of it. Unless you do that, I do not say you do nothing, but you pour a bottle full of cold water into Vesuvius, and try to put the fire out with that. You may educate, you may cultivate, you may refine, you may set political and economical arrangements right, in accordance with the newest notions of the century, and what then? Why, the old thing will just begin over again, and the old miseries will appear again, because the old grandmother of them all is there, 'the sin' that has led to them. Now do not misunderstand me, as if I were warring against good and noble men, who are trying to remedy the world's evils by less thorough methods than Christ's gospel. They will do a great deal. But you may have high education, beautiful refinement of culture and manners; you may divide out political power in accordance with the most democratic notions; you may give everybody a 'living wage,' however extravagant his notion of a living wage may be. You may carry out all these panaceas, and the world will groan still, because you have not dealt with the tap-root of all the mischief. You cannot cure an internal cancer with a plaster upon the little finger, and you will never slanch the world's wounds until you go to the physician that has balm and bandage, even Jesus Christ that takes away 'the sin' of the world. I profoundly distrust all these remedies for the world's misery as in themselves inadequate, even whilst I would help them all, and regard them all as then blessed and powerful, when they are consequences and secondary results of the gospel, the first task of which is to deal by forgiveness and by cleansing with individual transgression" (and the sin). (Exposition of John, vol. 1, p. 47).

V. THIS DELIVERANCE MAY BE, YEA, MUST BE, OBTAINED BY FAITH

The Holy Scriptures are perfectly explicit on this point. In Acts 15:8, 9, we are told that God gives the Holy Spirit "cleansing their hearts by

faith." In Acts 26:18, Jesus tells us that men "may receive remission of sins and an inheritance among them that are sanctified by faith in me."

In Gal. 3:14, we are told that we receive the promise of the Spirit through faith. We have the "fulness of the Spirit by faith." Rev. G. Grubb said, "Another of Paul's ways in Christ was the fulness of the Spirit, the thorough, definite reception of the power of the Holy Spirit to sanctify, to purify the heart, to drive out the demons that dwell there, the lusts that mastered; the false desires that conquered him, the Holy Spirit that brought in the holiness, the purity, the gentleness, the humility and the longsuffering of Jesus, and made his heart into the kingdom of heaven, which is righteousness and peace and joy in the Holy Ghost. The Lord did it suddenly for him, and He can do so now.

Let it be clearly understood that this blessing is not obtained by growth; you cannot grow into it. It is obtained by faith like pardon, and whatever is obtained by faith is obtained at once. Would we be satisfied to have God forgive us our sins gradually, one today and another tomorrow, and a third the next day? At that rate the list would not be completed in ten thousand years. No, we want to be pardoned all at once, immediately; and that is God's method. And He cleanses the heart in the same way. The sanctifying Holy Ghost fire consumes the dross of the heart in a moment of time, and sets us free from "the sin," and so makes us holy.

VI. WE ARE NOT RESPONSIBLE FOR BEING BORN WITH DEPRAVITY; BUT WE ARE RESPONSIBLE FOR KEEPING IT, AFTER GOD MAKES KNOWN HOW WE CAN GET RID OF IT

Life will never be the same again to any Christian who hears distinctly God's call to holiness. It becomes one of those critical hours when destiny is settled. The mountain-top vision creates the crisis of life, and ever after it is higher or lower. The seeking soul comes face to face with absolute surrender, full consecration and the death of the carnal mind. If one shrinks back, then, the end will be spiritual declension. If persisted in, the light refused will be followed by the oncoming of darkness and death.

Will you turn away from this truth that God has provided for you a full and complete salvation from all sin, of every form and kind? Will you continue oblivious to the fact Jesus prayed for your sanctification (John 17:17); and died

for it (Eph. 5:25, 26), and wills it (1 Thess. 4:3), and commands it (Matt. 5:48 and 1 Peter 1:15), and calls you to the blessing? (1 Thess. 4:7 and 5:24). It is perilous in the extreme to treat God in that way. Will you deliberately decide that you do not want to lose "the carnal mind that is enmity against God; for it is not subject to the law of God, neither indeed can be?" Will you prefer depravity to holiness? Think what it begets in your life—worldliness, avarice, greed, envy, jealousy, pride, haughtiness, ill-temper, and lust. Think them over, one by one, and see how perilous. "If any man love the world, the love of the Father is not in him." Subservience to that unhallowed, ungodly, Christless spirit that has always characterized human society when living without God is fatal to all deep piety. "The world" means that spirit that dominates the irreligious, those ambitions and pleasures, those principles of action, and fashions, and customs, and habits, and modes of living that make up that strange composite thing called "the world," which once crucified Christ to get rid of Him, and still opposes Him and crucifies Him afresh, and puts Him to an open shame. If you would rather yield to that spirit than to the spirit of holiness, how long can your piety survive the strain?

Would you hold fast to avarice and greed and covetousness? Nothing can be more absolutely heartless. It is this that breeds the godless trusts and corporations which band together to oppress the poor; which plants resorts of vice and sin along our streets, to rob the toilers of their scanty wage; that drives the unfortunate mothers to sweat shops to have their life's blood wrung out of them. It is this that makes the strikes with all their attendant crimes, and violence and murderous hate! Such a spirit is abhorrent to God, and can never enter heaven.

Would you cherish envy and jealousy? Look at the company which envy keeps in the catalogue of sins: "Full of envy, murder, debate, deceit" (Rom. 1:29); and the Book declares that "jealousy is as cruel as the grave." What sorry feelings to cherish in the heart! Will you hold on to pride and arrogance, instead of having the humility of a sanctified spirit? Well, then, remember what God says about it. "Pride and arrogance and an evil way do I hate" (Prov. 8:13). "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). "A man's pride shall bring him low" (Prov. 29:23). Oh, how much safer and more beautiful is a meek and

humble heart. But few have it until the haughty old man of pride is crucified and utterly removed from the cleansed nature that is now indwelt by the spirit of God!

Perhaps someone says, "I am not very anxious to get rid of my ill-temper." I once heard a widely known evangelist say he believed that ill-temper of Christians had sent more of their children to hell than all the public houses in the land. Awful statement! but perhaps awfully true! It was a religious teacher in England who wrote, "Ill-temper does more harm to society in general than anything else. We are inclined to look upon it as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament; not a thing to take into very serious account in estimating a man's character. The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. No form of vice is more base: not worldliness, not greed of gold, not drunkenness itself, does more to unchristianize society than ill-temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood, in short, for sheer gratuitous misery producing power, this influence stands alone." Fearful arraignment! But its sad truthfulness gives it its cutting power.

But why speak further of this carnal mind? Why describe its fearful ravages more? It is the child of the devil, and his most potent ally in the work of damning souls. But thanks be to God we have a Savior that is mightier than he. He was manifested to destroy the works of the devil in our natures. All power in heaven and earth belongs to Him. "Wherefore also he is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." He can baptize all His believing children with the fire of the Holy Ghost, which will consume the dross of the heart, and make us like gold and silver that have been purified by fire, that we may offer to the Lord an offering in righteousness, and walk before Him with a perfect heart. The Lamb of God is the Lion of the tribe of Judah, Who can break every fetter of evil habit, cast out "the sin" from our hearts and "deliver us from the corruption that is in the world," and create in us the holiness of spirit that will fit us to dwell with a Holy God in a holy heaven forever.

EXPOSITIONAL

MESSAGES FROM ISAIAH

A FATAL COVENANT

(Isa. Chaps. 28—32)

OLIVE M. WINCHESTER

THE various groups of the prophecies of Isaiah gather around some great theme or some great historical event. We have had the series of prophecies that centered around the Syro-Ephraïtic invasion of Judah when the weakling king, Ahaz, refused to listen to the counsel of the prophet, and now we come to another group of prophecies that have for a background another important historical movement.

THE HISTORICAL SETTING

The zenith of the Assyrian power was reached in the reign of Sargon, 721-705. During this time, Samaria had been taken and the northern kingdom overthrown. Sargon had reduced Armenia and allied kingdoms to subjection. He also had suppressed an insurrection in Syria. Moreover, he carried a campaign into the interior of North Arabia. The nations all along the coast of the Mediterranean felt his iron grip. Characterizing his rule Robertson Smith says, "The energy and talent of Sargon, devoted to the consolidation rather than the unlimited extension of his empire, effectually put down every movement of independence on the part of subjects and tributaries, and even the united realms of Egypt and Ethiopia no longer ventured to measure their strength with his. The nations groaned under a tyranny that knew no pity, but they had learned by repeated experience that revolt was hopeless while the reins of empire were held by so firm a hand. At length, in the year 705, Sargon died, and the crown passed to his son, Sennacherib. There was general rejoicing among the subject peoples when the great oppressor was dead, but Isaiah sounded out a warning addressing Philistia: "Rejoice not, O Philistia, all of thee, Because the rod that smote thee is broken: For out of the serpent's root shall come a basilisk: And his fruit shall be a fiery flying serpent" (14:29).

When Sennacherib came to the throne he sought first to set his house in order at home. Merodach-baladan had placed himself again upon the throne of Babylon and reigned for two years. He sought alliances at home and abroad. It was at this time that he sent his embassy to Hezekiah and the king displayed to the ambassadors all the treasure of his house. This would indicate that Judah was favorable to a revolt against Assyria. Sennacherib accordingly made war against Babylon and Elam who had joined the former in the revolt in the east. Then when these conquests were completed, he staged an expedition to the west.

In the other alliances formed at this time for mutual protection a major one was with Egypt. It is this alliance which forms the background of the prophecies of Chs. 28-32. Skinner comments, "The negotiations with Egypt which preceded the revolt of 701 form the historical thread on which the prophecies are strung, and by help of the prophet's vivid allusion we can almost trace the development of the conspiracy from its first inception to the formal ratification of the treaty with Egypt."

As in the Syro-Ephraïtic invasion the policy proposed by Isaiah was that they should not run hither and thither as a people but trust in Jehovah their God. While Hezekiah was not like Ahaz whose heart was turned aside to other forms of worship, yet within the kingdom there were nobles who were committed to the policy of revolt by forming an alliance with Egypt. King Hezekiah hearkened at all times to the counsel of Isaiah, but the nobles rejected it with disdain.

AN ENCOUNTER WITH SCORNFUL MEN

The opening chapter has as its preface a woe upon the drunkards of Ephraim and their fate is depicted. Then the prophet turns to draw a picture of leaders in the southern kingdom. Like those in the north strong drink has taken away their judgment and understanding. They were like unto their northern brothers in this respect and also in their effort to take refuge in an alliance with Egypt. The last king of the northern nation brought the wrath of the Assyrian king

down upon himself and his people by an alliance with Egypt and there came as judgment upon them the bonds of captivity. Now Judah was following in their footsteps. Meditating upon these sins of the nobles and other leaders of the people, Isaiah observes:

"But they also have erred through wine, and through strong drink are out of the way: The priest and the prophet have erred through strong drink, They are swallowed up of wine, they are out of the way through strong drink; They err in vision, they stumble in judgment."

Not only did Isaiah comment upon the profligateness of these magnates of Jerusalem, but he burst in upon their scenes of revelry. Looking up from their cups and in their drunken brawl, they call out, as they see him:

"Whom shall he teach knowledge?
And whom shall he make to understand doctrine?
They that are weaned from the milk,
And drawn from the breasts.
For precept must be upon precept, precept upon precept;
Line upon line, line upon line;
Here a little, and there a little."

They reproach the prophet with the questions as to who are they that they should be continually lectured? Are they merely infants who have just been newly-weaned? Then in mocking words they iterate the persistent repetition of the message of reproof with which the prophet had followed them. But Isaiah nothing daunted turns to them with a solemn warning. Jehovah would speak to them with the tongue of a strange people. They had refused the line of action that would bring rest, so the word of the Lord would be unto them as they had said the admonition of Isaiah was to them:

"Precept upon precept, precept upon precept;
Line upon line, line upon line;
Here a little, and there a little."
Thus it was that the word of the Lord would be "a monotonous, intolerable, yet unavoidable, succession of judgments."

A COVENANT WITH DEATH

In the first address to the nobles we have principally the announcement of judgment for their mocking resistance of the counsel of the Lord. In the second the prophet turns more specifically to the covenant which they had formed. Moreover here also we see the depth of their scorn and sacrilege.

"Wherefore hear the word of the Lord, ye scornful men,

That rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, And with hell are we at agreement; When the overflowing scourge shall pass through, it shall not come unto us; For we have made lies our refuge, And under falsehood have we hid ourselves."

In forming their agreement the implication would seem to be "that the political plot had been ratified by a compact with the dreaded powers of the underworld," says Skinner. "That those who had renounced the guidance of Jehovah should have recourse to necromancy and other superstitions was natural. At the same time the phrases may be proverbial, or they may merely express Isaiah's abhorrence of the dark immorality which marked the proceedings. In any case the feeling attributed to the schemers is one of absolute security against the worst that fate could bring."

After depicting the dark counsels of these dissolute and irreligious nobles, Isaiah turns away to another line of thought. It would seem that after a contact with the underworld with its gruesome and uncanny atmosphere, there comes the serene, calm restfulness of a hope in God and the words of confidence are uttered:

"Behold, I lay in Zion for a foundation a stone, A tried stone, a precious corner stone, a sure foundation:
He that believeth shall not make haste."
The great principle that Isaiah had enunciated in every crisis that came upon the nation was faith in Jehovah. This is the only enduring foundation. This is the only true refuge. With such a foundation as fundamental then the test of all conduct would be the righteousness of its nature. The refuge of lies, the covenant with death and the agreement with hell would not stand in the light. An overflowing scourge would pass through bringing nought but distress and anguish.

THE JUDGMENT OF GOD

Turning from the literal word the prophet uses parables from husbandry to set forth the truths the more clearly, that he is intending to convey. He calls upon all of them to listen, listen to the story of the plowman. He does not simply plow continually, he does it for a purpose. When he has prepared his ground then he casts abroad the seed. Then when it comes to the time of threshing he does not handle all of the grains alike, some are beaten with a rod, others are trodden out by the tramping of the cattle and still others are threshed by the drawing over them of a heavy

(10)

wooden sledge. So God in His judgment upon the kingdoms may not use exactly the same method, but the judgment is certain and the woe of the Lord is certain to fall upon them.

After a general account of different methods of judgment under the figure of threshing, Isaiah shows the dire distress that shall fall upon Jerusalem and the depths to which she shall be brought. So low shall she fall that her voice shall be as one that hath a familiar spirit, out of the ground and shall whisper out of the dust. Yet though judgment shall thus come upon her, and the nations shall encamp around about her to destroy, yet suddenly shall the command of the Lord go forth, and the nations shall find that the hope of their conquest was as a dream, that Jerusalem has been delivered.

For a small moment, the prophet dwells upon the thought of the deliverance that shall come to the nation, then turns again to the sad plight of the rulers. Here the thought of the prophet oscillates as it does so frequently in his writings between judgment and salvation. He sees judgment coming, then he beholds and there lies out just beyond salvation. He turns to the present with its sordid realism and then looks away to the future when the ideal Zion would seem to appear. Here there are only faint glimmerings of the ideal Zion but once in a while it would seem to shed a ray of light over the dark, dank, evil counsels of the present. Referring again to the rulers, he observes:

"For the Lord hath poured out upon you the spirit of deep sleep,
And hath closed your eyes:
The prophets and your rulers, the seers hath he covered.
And the vision of all is become unto you as the words of a book that is sealed."
Then he turns to the future and calls out:
"Is it not yet a very little while,
And Lebanon shall be turned into a fruitful field,
And the fruitful field shall be esteemed as a forest?
And in that day shall the deaf hear the words of the book,
And the eyes of the blind shall see out of obscurity, and out of darkness."

AN EMBASSY TO NO PROFIT

Interspersed in the denunciations of the covenant with death, the fatal covenant, there are some descriptive passages of high merit. We have already noted the one which presents the parables from husbandry and in chapter 30 we have an-

other which pictures to us the journey of the ambassadors to the south land to consummate the covenant.

"Through the land of trouble and anguish,
From whence come the lioness and the lion,
The viper and fiery flying serpent,

They carry their riches upon the shoulders of young asses,
And their treasures upon the bunches of camels,
To a people that shall not profit them.

For Egypt helpeth in vain, and to no purpose:
Therefore have I called her Rahab that sitteth still."

THE WAY OF FAITH

Passing from the vain attempt that the inhabitants of Judah were making to save themselves from the power of the Assyrian king, Isaiah once more reiterates the great principle on which they should rely, quietness and confidence, faith and trust. Then would the Lord give them the bread of the increase of their ground, and the Lord would cause His glorious voice to be heard. While a woe lay upon those who sought alliance with Egypt, trusting in the arm of flesh instead of trusting in God, yet the time will come when those who trust and those in whom trust is placed shall fall together and the Lord himself will come unto Zion to deliver it.

PRACTICAL CONCLUSIONS AND HOMILETICAL SUGGESTIONS

In this passage as in one before in our study of the messages from Isaiah, we have the main thought of the supreme need of trusting in God in the crises of life. Instead of relying upon the arm of flesh we should seek to rest alone upon God. We see also the picture of a prophet calm and reposed, confident and possessed in the midst of the mocking drunken nobles. While they would seek to turn aside his warnings with skeptic repudiations, he steadfastly proclaimed the principles of the administration of righteousness. Their understanding was confused, but he was clear in thought and utterance.

For homiletical purposes, the text, "He that believeth shall not make haste," and, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength," form the two outstanding thoughts of the chapters although there are many other priceless passages with deep spiritual truths.

(11)

HOMILETICAL

AUGUST

L. T. CORLETT

There are no special days in this month that the church pays attention to. It is considered by most preachers to be a difficult month because of so many people being away on vacations. Also those who are unable to take a vacation are tempted to feel that they do not need to take much interest in the work while the others are gone. For that reason we have felt led to offer the suggestions in the series of sermons on "Overcoming," which will serve as a means to stir the congregation to some activity. This month is a good time for the preacher to offer some special subjects for the night services as many churches have no Sunday night services during the month and if some attractive subject is announced many will visit the services and receive spiritual help and also will get a good impression of the work of our church.

August 6—Morning Sermon

OVERCOMING COMMON TRIALS (Rev. 2:8-11)

- I. INTRODUCTION
 1. Common trials are sometimes the most difficult.
 2. Small nagging things of everyday life are perplexing.
- II. WHAT WERE THEY TO OVERCOME?
 1. Tribulation.
 2. Poverty.
 3. Trials.
- III. HOW WERE THEY TO OVERCOME?
 1. Recognize that God knows about the trials.
 - a. He understands all the perplexing things of life.
 - b. He is taking notice each day of what His children are going through.
 2. "Fear none of these things."
 - a. Do not let these things be your master.
 - b. Compare your riches and blessings with them.
 3. "Be faithful."
 - a. Faithfulness always brings the reward.
 - b. God has promised to deliver (1 Cor. 10:13).

IV. REWARDS FOR OVERCOMING COMMON TRIALS

1. A crown of life.
2. Immunity from the second death.

August 6—Night Sermon

A DUTY NOBODY SHOULD NEGLECT (Eccles. 12:13)

- I. INTRODUCTION
 1. The text is the conclusion.
 - a. Of a life.
 - b. Of a philosophy.
 - c. From experience.
 2. A duty that everybody should consider.
- II. FEARING GOD IS A DUTY NOBODY SHOULD NEGLECT
 1. Because of the limitations of all other duties.
 - a. All other activities satisfy for the present (Eccles. 6:7).
 - b. Fulfillment of other duties just brings present enjoyment.
 2. Because it is for his welfare.
 - a. Man does not know what is best for him (Eccles. 6:12).
 - b. Man does not know what shall be or when it shall be (Eccles. 8:7, 8).
 - c. Man needs his heart controlled and motivated properly and he will follow (Eccles. 11:9, 10).
 - d. Man will have to face the actions and deeds of life (Eccles. 12:14).
- III. FEARING GOD AND OBEYING HIM IS THE ONLY SAFE PATHWAY OF LIFE AND DUTY
 1. In this path man is guaranteed guidance (Prov. 3:5, 6).
 2. By fearing God man is assured of deliverance. "For he that feareth God shall come forth of them all" (Eccles. 7:18).
 3. Best to begin in youth (Eccles. 12:1).

August 13—Morning Sermon

OVERCOMING FAILURE (Rev. 3:16)

- I. INTRODUCTION
 1. An active church that had failed.
 - a. Had a great reputation for activities.
 - b. They were proud of the name.
 - c. A church may be active and yet dead.
- II. THE CAUSES OF THE FAILURE
 1. Works were not perfect.

(12)

- a. Something wrong with what they were doing.
- b. Not doing what they were capable of and what they knew to do.
2. Fickleness.
 - a. Would start something and would not finish it.
 - b. Were not steadfast, faithful and consistent in the things of God.
3. Had wrong motives and incentives.
 - a. Thought more of selfish glory than of God's glory.
 - b. Egotistical in all they did.

III. HOW TO OVERCOME THEIR FAILURES

1. Remember.
 - a. Memory has a way of pointing out the cause of failure if guided by the Holy Spirit.
 - b. Most people know the way out if they would stop to consider.
2. Repent.
 - a. Acknowledge the failure to God and ask for forgiveness.
 - b. Turn about and promise God to do differently.
3. Hold fast.
 - a. Be consistent and persistent in serving the Lord.
 - b. Carefully follow the guidance of the Holy Spirit.
4. Recognize the danger one places himself in by failing God.

IV. REWARDS FOR OVERCOMING FAILURES

1. "Shall be clothed in white raiment."
 - a. Robes of righteousness.
 - b. Wedding garments.
2. Fellowship with Christ. "They shall walk with me in white."
3. Christ will acknowledge and introduce them before His Father.
4. Assurance of eternal life. "Will not blot his name out of the Book of life."

August 13—Night Sermon

AN OPPORTUNITY THAT EVERYBODY OUGHT TO SEIZE (Matt. 20:30)

- I. INTRODUCTION
 1. Jesus was passing by.
 2. Blind man was calling.
 - a. Had nothing to offer himself.
 - b. Jesus had all he needed.
 3. He recognized the day of his opportunity.
- II. MAN MANY TIMES HAS A WRONG CONCEPTION OF GOD'S VISITATION
 1. Many think that it would be a calamity.
 - a. Something to be avoided as if it were a contagious disease.

- b. Men endeavor to harden their hearts, stiffen their conscience and stiffen their neck against His advances.
2. Men ought to recognize God's visitation as the greatest opportunity of their life.
 - a. An opportunity for deliverance.
 - b. An opportunity for acquaintanceship.
 - c. An opportunity to enjoy God's rich blessings and benefits.
 - d. An opportunity for usefulness to others.

III. GOD'S VISITATIONS

1. By inner impressions to be right.
2. By appeals to man's moral nature.
3. By His providences.
4. By gospel messages, etc.

IV. WHAT WILL YOU DO WITH YOUR OPPORTUNITY?

1. Jesus is passing by your way today.
2. Man ought to be the seeker instead of God.
3. Jesus will heed if you call.

August 20—Morning Sermon

OVERCOMING SHORTSIGHTEDNESS (Rev. 3:7-13)

- I. INTRODUCTION
 1. More nearly God's standard than any of the seven churches.
 - a. Works were good.
 - b. Had kept God's Word.
 - c. They were honest, sincere, godly, interested and faithful church members.
 2. Yet not reaching unto the heights that were theirs in Christ.
- II. THE MANIFESTATIONS OF SHORTSIGHTEDNESS
 1. Were weak through lack of vision. "Thou hast little strength."
 - a. Shortsightedness shuts the beauties of God out of the soul.
 - b. It weakens the organs of spiritual life.
 2. The danger of the church is that instead of advancing they will stand still in negative holiness.
 - a. It is a good thing to be free from outward signs of sin and uncleanness but that is not enough.
 - b. Will finally bring spiritual death, by stagnation.
 3. They were unable to move forward of themselves.
 - a. Content with such attainments as they had reached.
 - b. Failed to see the opportunities just ahead of them.
 - c. Failed to see the responsibility of passing an unadulterated message on to the next generation.

(13)

III. HOW TO OVERCOME SHORTSIGHTEDNESS

1. "Hold fast that which thou hast."
 - a. Present possessions made a good foundation and a splendid beginning for greater things.
 - b. Present confidence in God, in personal experience and in divine assistance are absolute essentials for future progress.
2. Catch God's interest.
 - a. God recognizes the weakness of His children and opens the door for them. "I have set an open door before you."
 - b. Many people are content to stand still but God's command is "Go forward."
2. God promises protection and deliverance (v. 10).

IV. REWARD FOR OVERCOMING SHORTSIGHTEDNESS

1. God will make the person useful. "Will make him a pillar in the temple of my God."
 - a. Able to bear burdens, and carry loads.
 - b. Also to beautify the temple of God.
2. Give the sign of His ownership.
 - a. Write upon him the name of my God.
 - b. Also of the city of God.
 - c. Give him a new name.

August 20—Night Sermon

A PREPARATION THAT EVERYBODY OUGHT TO MAKE
(Amos 4:12)

I. INTRODUCTION

1. Humanity wrecked by sin.
2. Preparation is necessary to set it right.

II. SIN IS THE CAUSE OF THE SEPARATION FROM GOD

1. Sin is discord.
 - a. Man must make preparation to leave sin and obey God in order to have harmony of mind and peace of soul (2 Chron. 12:14).
 - b. Sin is soul sickness and man must prepare to get healed by Christ.

III. MAN WAS MADE TO ENJOY GOD, BUT GOD CANNOT ENTER A REBELLIOUS HEART SO MAN MUST PREPARE FOR HIS COMING (Matt. 3:2).

IV. MAN NEEDS TO PREPARE TO MEET GOD FOR IN HIS PRESENT STATE HE IS NOT FIT TO LIVE WITH HIM

1. With sin in the heart and life he is ashamed to face God.
2. Only the clean and the holy can live with God.

V. MAN MUST PREPARE IN THIS LIFE IF HE WOULD LIVE WITH GOD IN ETERNITY

1. This is the time of probation and preparation.

(14)

2. As death finds a person, so will he be in eternity.

VI. WHAT IS THE NECESSARY PREPARATION?

1. A loathing of sin.
2. Denunciation and forsaking of sin.
3. Determination to live for Christ.
4. Accepting Christ as a personal Savior.
5. Christ then does the rest, as far as initial salvation is concerned.
6. Consecration and faith in God to sanctify.

August 27—Morning Sermon

OVERCOMING INDIFFERENCE
(Rev. 3:14-22)

I. INTRODUCTION

1. The last of the seven messages to the churches.
2. A picture of many modern day churches.

II. SIGNS OF INDIFFERENCE

1. Lukewarm.
 - a. Had love for Christ but not ardent.
 - b. Received some spiritual blessings but did not thirst for them.
 - c. Wrought some good works but not zealously.
 - d. Prayed but not fervently.
 - e. Gave but not liberally or cheerfully.
 - f. Signs of lukewarmness.
 - (1) A growing inattention to the private duties of religion.
 - (1) Carelessness in attending public worship.
 - (3) Unconcern for the institutions of the church and scant offerings for their maintenance.
2. False security.
 - a. Resting on outward material signs.
 - b. Thought they were rich.
 - c. Did not recognize their condition of wretchedness, nakedness, poverty and blindness.

III. HOW TO OVERCOME INDIFFERENCE

1. Stir thyself—"be zealous."
 - a. No one can be helped until he is stirred out of his lethargy.
 - b. Should not depend upon someone else to arouse you.
2. Repent.
 - a. Recognize the true condition.
 - b. Confess and forsake the wrong attitude and deed.
3. Make religion a business proposition.
 - a. "Buy of me."
 - b. Be just as interested and just as careful regarding the relationship to God as to the business of this world.
4. Recognize God's viewpoint of indifference and lukewarmness.
 - a. Will not put up with it.

- b. Yet He stands at the door to help every person out of it.

IV. REWARD FOR OVERCOMING INDIFFERENCE

1. Be with Christ.
2. Rule and reign with Christ.

To any desiring to use the other letters to the churches in the series of sermons on "Overcoming," the following titles are given: "Overcoming Wandering" (Rev. 2:1-7); "Overcoming Error" (Rev. 2:12-17); "Overcoming Opposition" (Rev. 2:18-29).

August 27—Night Sermon

A QUESTION EVERYBODY MUST ANSWER
(Mark 8:37)

I. INTRODUCTION

1. Every person is for sale.
2. What am I selling myself for?
3. The sale centers about the soul or spirit of man.

II. MAN DECIDES UNTO WHOM HE WILL SELL HIS SOUL

1. He sells to the one who he considers offers the highest and best price.
 - (1) He first tries to deceive the person so that he cannot judge accurately of the offer.
 - (2) He does not show the worst of his offer nor its real characteristics.
 - (3) He has no desire to benefit man or help his soul.
 - (4) Will use any means to try to get man to accept his bid.
- b. The other is Christ, the Savior of mankind.
 - (1) He first tries to get each person to see things as they are.
 - (2) He shows the worst of His proposition first.
 - (3) All His plans, efforts and offers are for the uplifting of the individual, first spiritually and through that to the whole man.
 - (4) Will always respect the rights and powers of the individual.
 - (5) Will continue to bid as long as He sees there is a chance of getting the allegiance of the individual.

III. THE BID ACCEPTED MAY BE FOR ETERNITY

1. The decision today may be the last one you will have the privilege of making in this life.
2. The first instalments on the payment of the bid are made in this world.

(15)

3. The amount and full character of payments increase with each instalment.
4. The ones received here are samples of what will be given during eternity.
5. The last payment will never be given. Will last through eternity.

IV. YOU HAVE THE OPPORTUNITY TO ACCEPT CHRIST TODAY

SEED THOUGHTS

PLANT THEM AND THEY MAY GROW INTO PRAYER MEETING TALKS OR SERMONS.

W. M. BAKER

Things to Strive Toward

- I. HIGHEST EXPERIENCE OF GRACE POSSIBLE IN THIS LIFE
Live not in the lowlands, there are mountain peak experiences.
- II. AN INTELLECT FILLED WITH DIVINE KNOWLEDGE
- III. A LIFE OF HIGHEST POSSIBLE INFLUENCE
- IV. GREATEST INHERITANCE POSSIBLE IN ETERNITY
- V. SACRIFICE, SUFFER, ENDURE, LABOR, STRIVE TO REACH THE GOAL

God's Presence

- I. GOD'S PRESENCE WITH US ASSURES
Strength,
Comfort,
Cheer,
Victory,
Blessing,
Joy,
Contentment.
- II. HIS PRESENCE WILL NEVER FORSAKE US IN
Trials,
Sorrow,
Death,
Judgment,
Eternity.

Three Things to Guard our Soul Against

- I. THE WORLD
 1. Worldliness.
 2. Pride.
 3. Sin.
 4. Temptation to dishonesty.
 5. Forbidden pleasure.
 6. Wrong ambitions.
- II. THE FLESH
 1. The exercise of carnal traits.
Anger, Malice, Revenge, Hatred, Strife, Pride, Jealousy, etc.
 2. Sinning with the heart in a carnal way.
- III. THE DEVIL
 1. His suggestions.
To sin. To do little mean things.
 2. Guard against his weakening your character by little things.

3. Be careful when he moves others to do evil against you.
He is after your soul. Be wise! Keep sweet!

God's Word

- I. TELLS US HOW TO GET SAVED AND SANCTIFIED
- II. TELLS US HOW TO BE KEPT
- III. TELLS OF "OLD PATHS"
- IV. TELLS HOW TO GAIN HEAVEN AND ESCAPE HELL
- V. TELLS HOW TO GAIN TRUE HAPPINESS AND LIFE IN WORLD TO COME

Some Things that Change Us

- I. REPENTANCE
 1. Takes away condemning conscience and gives peace.
 2. Takes away a wicked life and give us a life of righteousness.
 3. Makes us new creatures.
 4. Takes the devil out of our lives and gives us Christ.
- II. CONSECRATION
 1. Changes a carnal soul into a holy soul.
 2. Changes the carnal traits for the graces of His Spirit.
 3. Changes us from a defeated soul into a victorious soul.
 4. Changes us from an idle soul into a useful soul.
- III. PRAYER
 1. Changes a weak soul into a strong soul.
 2. Changes a soul that is dead and dry into a soul that is blest and joyful.
 3. Changes a soul that has never advanced into a growing soul.
 4. Changes a visionless soul into a soul with a vision.
- IV. TRIALS, HARSHIPS, PERSECUTIONS, AND SORROWS CHANGE THE SOUL
 1. Make us more Christlike.
 2. Make us able to advise and sympathize with others.
 3. Cause us to grow out of our weakness into strength.
 4. Fit us for larger service in the Master's vineyard.
- V. COMING OF CHRIST CHANGES SUCH A SOUL
 1. "We shall be like him for we shall see him as he is" (glorified).
 2. Changes us from a world of sin into a world without sin.
 3. Changes us from a life of faith into a life of sight.

A Life with a Guaranty

INTRODUCTION: When we buy a thing of value and pay the price for it, we like a guaranty with it.

I. THE CHRISTIAN LIFE GUARANTEES:

Happiness
Peace
Pleasure
Satisfaction
God's presence always with us
A blessed ending to this present life
A life of immortality and bliss beyond the tomb

Adventure

INTRODUCTION: Men in this world make some great adventures for the purpose of making new discoveries and uncovering hidden mysteries. They go to the north and south poles, the caves of the earth, the buried cities of past centuries, etc.

- I. I HAVE MADE AN ADVENTURE INTO SALVATION
 1. Men of all ages have told the "hidden things" they discovered in their adventure into salvation.
 2. I have discovered some things.
 - a. Forgiveness and Sanctification.
 - b. Grace for trials.
 - c. Victory over sin and carnality.
 - d. Deliverance in the hour of temptation and trial.
 - e. Peace, joy, happiness, satisfaction, pleasure.
 - f. Answers to prayer and promises of the Bible obtained.
- II. OTHERS MAKING ADVENTURE INTO SALVATION FOUND
 - Peace in hour of death.
- III. I AM GOING TO MAKE AN EXTENDED ADVENTURE INTO THE WORLD TO COME, SOME DAY THEY TELL ME THERE IS FOUND THERE—
 - a. Singing like the sound of many waters.
 - b. Praise and rejoicing unexcelled.
 - c. Pleasure forevermore.
 - d. Life unending.
 - e. Celestial mansions.
 - f. A city with streets of gold and jasper walls. And a river of life.
 - g. A city without a pain, sorrow, tear, trial, sin, death, funeral, graveyard, war, disappointment, devil, sinner.
 - h. A city where dwells a Triune God, the angelic hosts, the saints of all ages.

CONCLUSION

I shall one day discover these things for myself.

Things that Encourage the Soul

- I. God Is Now
 1. With us.
 2. Plans for our future present life.
 3. Stands waiting to deliver us.
 4. Has provided grace sufficient for us.
- II. God Is THE FUTURE
 1. Is coming for us.

2. Will have eternal habitation ready for us.
 3. Will change our vile bodies and make us fit subjects for that city.
 4. Will eternally provide for us.
- III. GOD WILL GIVE US THESE THINGS IF
1. We are wholly abandoned to Him.
 2. Love, serve, obey and trust Him.

SPIRITUAL LIBERTY

ROY L. HOLLENBACK

TEXT: *Where the Spirit of the Lord is, there is liberty*

I. QUALIFY THE LIBERTY TO WHICH THE APOSTLE ALLUDES

1. It is not freedom from responsibility. Many have been known to leave one church and go to another, or have turned "come-outer," for the one reason that they wanted to avoid financial responsibility.
 2. It is not license to behave ourselves unseemly. We have observed that when people whine for "freedom," and say, "I'm not going to have any straps on me!" they usually want freedom for about the same purposes that a mule does that kicks off his harness! They do not want to work, but they want to kick. Of course they do not want any "straps" on them. But if one desires to pull a load a few straps are very helpful.
 3. It is not brazen effrontery. Some are emboldened by spiritual pride, and their highest motive is to parade their lack.
- II. THE HIGHEST SPIRITUAL LIBERTY CAN BE ENJOYED IN THE EXPERIENCE OF FULL SALVATION. "Where the Spirit of the Lord is there is liberty."

A careful observation of the experiences of the disciples before and after Pentecost will convince anyone that the baptism with the Holy Ghost is the great liberating instrument in our lives. Without Him in our hearts, there can be no full liberty.

III. THERE ARE MANY CONDITIONS OF LIFE AND HEART WHICH MAKES SPIRITUAL LIBERTY IMPOSSIBLE. Among them are,

1. Living below the common intuitions of moral right. If one behaves himself in any unseemly manner, and forfeits the confidence of those who know him, his liberty (especially in the presence of those persons) is necessarily hindered. The knowledge of broken confidence is sure to interfere with a free exercise of his gifts. If one wants liberty at all times, he must pay the price of it by living above reproach.
2. Grieving the Holy Spirit in conscience. The doing of any questionable things, or the remission of any known duty, are alike deadly to spiritual liberty.

3. Forcing unnatural demonstrations impair one's liberty. We have known persons to get into awful bondage through strained efforts to appear spiritual, to forced shouts, etc. It ill behooves any soul to try to ape another in spiritual demonstrations. Be yourself, be natural, in the Holy Ghost.
4. Severely curbing one's emotions is apt to grieve the Spirit and destroy one's liberty. When the soul is flooded with joy, and the well of emotion would spring up, do not hinder it—let it flow as high as it will! When impressed to speak of the things of God, to exhort, to publicly pray, to raise the hand, if there is no revealed reason for not doing so, do the thing which you are led to do. Else you may form habits of checking the draft on the Spirit's fire, and thereby put it out.

THE TWO BAPTISMS

H. J. SUTTON

(Matt. 3:11)

Much said about baptism: It is confusion of intention to the world; the outward sign of an inward work; signifying that we have renounced the world; that we have been buried with Christ and resurrected to newness of life.

Many will run you down to give you the first—but not mention the second. The first pointed to the second.

I. DIFFERENCES BETWEEN BAPTISMS

1. Two persons baptizing
John—Jesus.
2. Two Baptisms
Water—the Holy Ghost.
3. Two tenses
Present—Future.
4. Two results
Repentance, washing, pardon.
Sanctification, purging, purity.
5. The Persons
Only those receiving the first were eligible for the second.

II. THE BAPTISM OF JOHN

That of repentance (Mark 1:4).

1. Confession (Matt. 3:5, 6).
2. Faith (John 3:36).
3. Remission (Mark 1:4).
4. Regeneration (John 3:36).
5. Knowledge of this (Luke 1:77).
6. Looked forward to the Baptism with the Holy Ghost (text).

III. THE BAPTISM OF JESUS

That of Holy Ghost fire

1. Complete the work of Salvation (in initial stages).
16 commands—18 inspired prayers in the Bible for this.
2. Purging of the heart (Acts 15:8, 9).
3. Fullness of the Spirit (Acts 2:4).

The purging of the heart and the fulness of the Spirit are the negative and positive parts of the same work of grace. They are stated separately for the sake of clearness. There are not three blessings—just two!

4. Equipment for holy living (Acts 1:8). "Be." Our need is not go-ers, nor do-ers, nor say-ers, but "be-ers." This first and the others will follow.
5. Qualification for witness-bearing (Acts 1:8).
6. Fitness for heaven (Heb. 12:14; 1 John 4:17).

Conclusion:

John—Jesus
Birth—Baptism
Pardon—Purity
"Ye must be born again"
"Be ye holy, for I am holy."

THE EXHAUSTED RESOURCES OF DEITY

ROY L. HOLLENBACK

TEXT: Heb. 10:26, 27.

We shall notice, first,

I. GOD'S ONLY EXPEDIENT OF SALVATION. "One sacrifice for sin."

1. Wilful sin forfeits hope in this sacrifice. Sinning wilfully "against the knowledge of the truth" closes this, the only door of hope.

2. Wilful sinning against this sacrifice constitutes one before God as an "adversary." Such a soul is allied with Satan and the forces of hell.

Let us see then,

II. THE ALTERNATIVE TO THIS EXPEDIENT. It is, "A certain fearful looking for of judgment and fiery indignation which shall destroy the adversaries."

1. "Certain" judgment.
2. "Fearful" judgment.
3. Premonitory judgment. "Looking for of judgment."

4. "Fiery" judgment. "Fiery indignation."
5. According to v. 29, this judgment is to be sorer than an unpitied death under Moses' law, being answerable to the three most dastardly sins of which we are capable, namely, (1) Rejecting Christ; (2) Sacrilege against the blood of atonement; (3) Resisting the Holy Spirit.

IN CONCLUSION: Let me enforce upon you that God does not have various ways to save mankind. He has only *one* way—and Jesus Christ is that way. When you have persistently and finally closed to yourself that channel of mercy, you are lost without doubt or chance! There is no other expedient. You are going to be saved by personal faith in Jesus Christ or not at all. I appeal to you tonight to find salvation in Him!

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Way of Escape

Traveling through the mountains of Norway, or in other rugged countries, I have often looked at the forbidding barrier of mountains in front and wondered where the road could find a way through the great rampart. The opening would not disclose itself until we were almost up against the face of the cliff. Then the road wound its way through the pass. The pass was always there, no matter how lofty or rugged the mountains. So for the tempted soul there is always a way out, a way of escape, if he will take it. All that temptation can do is to present to a man a choice, and let him decide whether he will lower and degrade himself or conquer the temptation and decorate himself. Temptation is man's opportunity for evil or for good. Of itself, it is nothing until connected to the will of man.—DR. C. E. MACARTNEY.

My Meat is to Do His Will

A man whose heart is really in a thing always has a large surplus in his doing. There is a wide margin around the limits of his necessary tasks. He is so full of the thing that he inevitably runs over on all sides. There, for instance, are two students of chemistry. One of them goes through the textbooks and lectures because his course of study requires it. He learns what is set him, while he would much rather be studying the classics or history; and he passes his examinations without censure, but without special credit. You ask the professor about the other student, and his eye kindles. "That fellow! Why, chemistry is meat and drink to him. It is hard for me to give him enough to do. He keeps ahead of the lectures all the time." And as you watch the young man, you see that he is forever hanging about the chemical lecture room. He is on intimate terms with the professor. He stays after hours, and asks questions. You go to his room, and you find that he has set up a laboratory of his own, and is dabbling in acids and working over retorts every spare moment he can get. It is just as much his duty as his fellow student's to complete the chemical course; but the duty is meat to him, while it is mere drudgery to the other.

You recognize the same difference in the religious life of two men. There is one of them who never fails in any duty, so far as you can dis-

cover. His contributions are regularly given, he is regularly present at the services of the church, he is punctilious in doing the work assigned him, he is regular in family worship. Do not understand me to despise all this. Far from it. It is excellent, praiseworthy, and the man is worthy of high respect and confidence. And yet you miss in him the sense of exuberance. You do not feel that duty moves under an overmastering pressure. No enthusiasm seems to get into his accurately drawn squares of moral obligation. He reminds you of a neat, tightly made cask, which gives out its contents at just such a point and at just such a rate when you turn the faucet. But now and then you meet a man who reminds you of one of those wayside reservoirs which you come upon now and then on country roads. You hear the gurgle of the stream as it comes down from the hill above the road, mingling with the voice of the breezy pines, and running into its reservoir with a current that keeps the water forever trembling and bubbling; and the old, mossy trough is always brimming; there are always little streams trickling down the sides and forming pools underneath, and here and there you find a crevice where a jet comes spouting out under the strong pressure which strains the oaken sides. So you find this man equally punctilious with the other, yet more than punctilious, doing all that is required, yet bubbling over into spontaneous activity, carrying into the forms of duty something which fills them out and makes the duties themselves look richer.—DR. MARVIN R. VINCENT.

First Be Reconciled

Almost all lovers of art are familiar with Leonardo da Vinci's great picture, "The Last Supper." His biographer tells us that while at work on his great masterpiece the artist quarreled with a man and vowed to take vengeance upon him. While in this vengeful mood he sketched the face of Judas; but when he started to paint the face of the Master he found that he could not give it the expression he so desired until he had gone to the man against whom he had vowed vengeance and sought his forgiveness. When this had been done he was able to finish the picture. The Holy Communion can be marred for you by a grudge or other sin. "First be reconciled to thy brother, and then come and offer thy gift."—DR. G. B. F. HALLOCK.

The Value of a Soul

During the World's Fair in Chicago there was one place in the Manufacturers and Liberal Arts Building—in the Tiffany exhibit—that one could never approach, day or night, when the building was open because of the great crowd gathered around it. I was there time and time and time again, but never could get at the place; I always had to stand on tiptoe and look over the heads of the crowd. What were they looking at? Nothing but a cone of purple velvet revolving upon an axis, and toward the apex of the cone a large, beautiful diamond of almost priceless worth. It was well worth looking at. I have never recalled that scene but the thought has come to me that the single soul of the raggedest pauper on the streets, of the most degraded woman, of the most ignorant boy or girl on the street, is of infinitely more value in God's sight than ten thousand gems like that.—DR. R. A. TORREY.

Resting Under Burdens

A few years ago while climbing the gray slopes of Lebanon on a fiery hot afternoon in July, I came to the vicinity of a lime-kiln where men were employed in gathering thorns from the rocky mountainside, rolling them into huge bales half as large as a cartload of hay and then carrying these swaying prickly burdens to the lime-kiln half a mile away. No more trying, unattractive occupation could be conceived of than the cutting and hauling and carrying of these dry and dusty prickles on that waterless, treeless, barren slope under the blazing Syrian sun. While thinking that such labor and toil seemed almost too heavy for the human frame to bear, my attention was caught by one of the huge thorn bundles motionless by the wayside and to my heart's delight there lay the thorn-gatherer asleep by the side of and under the shadow of his burden! I have never ceased to wonder who taught him that secret of bearing his burden of thorns.

That picture, instead of fading from my memory, has become to me a little parable of life. "Every man must bear his own burden." Some of us have burdens of responsibility as parents, as masters, as teachers; others have burdens of infirmities, of temptations, of poverty, of stumblings. Each heart has its own burden and there are sure to be times when the burden grows almost too heavy to be borne. Many a time I have said to my own heart: "Do as the thorn-gatherer taught you," and often I have told my

parable to other burden-bearers and have urged them, "Drop your burden for a while and learn to rest under its shadow."—DR. F. E. HOSKINS.

Only One Gospel

Do you not agree that we do not have need of any "new gospel" with which to win this weary, sinning world? You will recall that a few years ago there was created a considerable stir by the publication of a booklet, written by a noted schoolman, the booklet being entitled, "The New Religion." Its coming was hailed with many a trumpet. We hurried to the book stores for it, immediately after its publication. But lo, there was nothing new about it! The author had borrowed its impotent platitudes from the Greek philosophers, and it was as arid as the desert of Sahara. Carlyle was right when he called all such gospels "the gospels of dirt." They have no dynamic, no adequate power, no redeeming and regenerative power. Christ crucified is the power of God in winning the world to him, and there is no other power that can do it. The unbearable yoke upon men is sin. The primary tragedy of the world is not ignorance, bad as ignorance is, nor is it poverty and poor wages. The primary tragedy of this world is sin, and man's fundamental need is the need of a Savior and Redeemer from sin. In Christ and in Him alone we have once for all, that adequate Savior, Christ crucified, the power of God.—DR. G. W. TRUETT.

The Air we Breathe is Love

Shelley has a phrase which expresses the atmosphere of Jesus' kingdom of God, when he speaks of "realms where the air we breathe is love." We see a fish out of water apparently gasping for breath. It dies from too much air, and from air coming to it in a form it cannot utilize. Frankly, how would you and I fare in "realms where the air we breathe is love"—such love as the New Testament points to in the cross on Calvary? Could we do business in it? Or are we accustomed to only such diluted quantities that we should be fish out of water in an office or a factory or a store where it was the atmosphere? Could we function as citizens in it? Or are we so used to national selfishness and personal self-interest in forming our opinions on public questions, that we should gasp for breath? Could we work and worship in a church pervaded by it? Or are we so habituated to the vastly reduced amounts of the redemptive spirit of Christ that percolate through the churches with

which we are familiar, that we should be entirely out of our element in a congregation which thought seriously with the mind of Jesus and spent itself with His self-giving to bring lives under His mastery? And this is only another way of asking: Could we breathe in God, who is love as Christ was love?—DR. HENRY SLOANE COFFIN.

The Guilty Conscience Needs no Accuser

The guilty mind is in torment without confession. A man was killed in West Virginia. He was last seen to leave a saloon with two brothers who had a shotgun with them. One of these brothers was found at home asleep and the other could not be found. The first brother was tried and convicted upon circumstantial evidence and given a life sentence. He steadfastly maintained his innocence. Seventeen years later the other brother confessed to an officer in Oklahoma that he had committed the murder after his brother had left him and the other man, and that his innocent brother was serving a life sentence in West Virginia. He was brought back to Mingo County. The brother was brought from the penitentiary to the courthouse. At the uniting of the two brothers, which was extremely pathetic, the younger said, "Brother, I have done you a great wrong. You have been in prison, but I have been in hell for seventeen years."—DR. G. W. McDANIEL.

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.

RIGHT WITH GOD

Grenville Kleiser

If you're right with God,
Then come what may,
With perfect faith
You can face today.

If you're right with God,
Though the way seems dim,
You can bravely walk
And trust in Him.

If you're right with God,
You can banish fear,
Know all is well,
Since He is near.

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

WE can think of quite a few factors which go a long way toward making or breaking a church. But the things that probably are nearest the center of these groups are the *doctrines* and the *minister*. Sometimes a minister with a strong personality will be able to build up a congregation even though he does not pay much attention to doctrine. But his work will lack the enduring quality of sound doctrine, and when he is dead and gone his work will be likely to follow him. On general principles, we would accept a church that is built around sound doctrine rather than one built around a man with a strong personality; because when the minister goes out of the picture, the doctrines will remain, and will be the foundation on which the church can continue her program of salvation.

Comparing ministers and doctrine, the preference is strongly in favor of doctrine. Men change—truth remains. Men die—truth lives on. Men may fail and sin—truth never turns from the track. Men may be called to another field of work—truth remains full force in the church. Any man, who builds around himself rather than the doctrines of his church is bound, soon or later, to be disappointed. Probably no man cuts as big a swath as he thinks he does, and if he did his abilities must be diminished somewhat with the years, and bring his proud powers into the dust with the natural consequence of disappointment. On the other hand, if he puts his best efforts into establishing people in the doctrines of truth his declining years will reward him with multitudes of people established in the faith, still carrying on the glorious battle which he once led.

But we know that the combination of minister and doctrine is not always easy to find. Some ministers who evidently are as good as gold do not seem able to get the doctrines of the Bible and their church into the hearts of their people. Their church does not get established. Their members drift from the home church to every new movement that comes along. They seem a

bit dissatisfied, and are constantly looking for something better. Possibly the minister who has failed at this point should try to rectify it by a thorough examination of himself, his sermonizing, his methods of delivery, his course of reading, his week-day faithfulness in calling, the subject matter of his sermons. He may take an inventory of himself with the idea of correcting his own ways as a minister, and if he does this he is likely to find much that he can improve, and if he builds up his weak places, and gives diligence to hard efforts, he will in all probability have more success in building up his church. Failing to take this rigorous method with himself, he is liable to fall into the temptation of lambasting the faithful few who remain, scold the drifters, make the ones who come once in a while feel cheap, embarrass the lone stranger that happens to attend for the first time, and in every way make bad matters worse.

There is absolutely no better way to establish men in good ways of living than to get them settled and grounded on the teachings of Jesus Christ. The world needs a standard for its conduct, a guide for its conscience, a law for its behavior, an encouragement for its effort to be good, an explanation of its hopes of immortality and heaven, a simple, practical way of salvation from its burden of sin, a satisfaction of heart in what it believes. The whole system of society needs the doctrines of the Church as a basis for its continuance and regulation, and the minister who can get the foundation for every happiness and satisfaction that society needs firmly laid in the church where he is pastor will go a long way toward building up his church.

The ideal combination of minister and doctrine involves a preacher who preaches the doctrines so that people can find the religious experience that the doctrines teach. To teach repentance so that a sinner will repent, to teach faith so that a hearer may exercise it, to preach the new birth so that a dead soul may be born again, to teach growth in grace so that Christians may develop, to teach consecration so that men may intelligently consecrate their all to God, to teach entire

sanctification so that men may get sanctified wholly, to teach Jesus till men believe in Him, to talk of heaven until the redeemed see it as their eternal home, to teach the little children so that they will know how to get saved, to comfort the aged so that they will be sweet in their declining years, to base every aspect of life on the teachings of Jesus is the minister's job.

We ought to be able to do these things. We have plenty of help. The material of our gracious hymns, the scope of Bible texts, the living examples of Christians, the promised power of the Spirit—all these, and more, can help establish people in the faith, and build them up in God. Think what a great effect the singing of the old solid type of hymns has had on the mind of the people through the ages! There may be a temptation to pass them up for the jingle of a southern spiritual. The spiritual may have a message, but for the most part it is hidden in the catchy air. And though it arouses a pleasing emotion, it cannot reach the depths of the spirit to produce such lasting good as

"How firm a foundation, ye saints of the Lord,
Is laid for your faith, in His excellent Word!"

Give us the old-time hymns to build up the souls of men. Let us have the great doctrines of Christianity preached to our hearts. Let us know how to live so as to please God. Let us have depth and sense. If our people are not well blest under our ministry we owe it to them and to ourselves to find the reason and correct it.

We have heard evangelists say they can have a revival anywhere. Some who have said this have failed to have a revival in some places, and we do not think they were to be blamed because they did not, neither do we think the church where the meeting was held was always to blame. Some who have failed to have a revival have blamed the pastor or the church, and the pastor and the church in turn have blamed the evangelist. Possibly neither were to blame; and possibly both contributed toward the failure. The fact remains that some who have revivals in some places do not have them in others, and that another man has had a revival in the place where some otherwise successful evangelist has failed.

Jesus did not have a revival everywhere He went. He had all the qualifications for evangelism, methods, personality, power, prayer, truth, sincerity, discernment, love, simplicity of speech, everything, and yet in some places there was no great revival. The man possessed with the legion

of demons healed, a large drove of hogs drowned, an angry populace, was all He gathered in one place and in others He could do no mighty works.

There are two lines of thinking that cluster around revivals. One is the power of God, the other the activity of man. Some, who allow that God will not convert men without human instrumentality, stress the human element till we would almost believe that men alone could convert men without God in it at all. Others seem to think that men are useless to convert men, and that God must do it all, and that if they pray hard God will do all the rest of the work. It seems to us that both God and men are necessary to any great revival of religion. There is a *preparation for conversion* that engages both God and men. Man's part is to set the standard of living so high that it cannot be reached without conversion, till they see the need of a change of heart. We believe that this action on the part of the church will be laid hold of by the Spirit, and thus the sinner will be prepared for conversion. But that does not always mean that he will be converted.

Revivals come from the "*presence of the Lord*." Unless there is the presence of the Lord there will be no revival. There may be none then. Jesus always had the presence of the Lord, but did not always have revivals. Can a preacher have a revival anywhere, any time? A preacher may have the presence of the Lord any time, anywhere, and in that atmosphere he will have revivals if he can have them at all. No ability of the evangelist, no method, no set of revival sermons, no advertising, no amount of human activity can bring a revival without the presence of the Lord. On the other hand, if God is present a revival is likely to come any time to any place, even though there is but little planning for it on the part of the church.

When the Lord went with His ark into the land of the Philistines there was no revival in Philistia. The god of the Philistines fell off his pedestal and broke his hands and feet. Some of the Philistines were plagued with sores. Fear came on the place, but there was no revival. There might have been if the Philistines had obeyed God. But they shammed the matter over and sent the ark away from them.

Down in Egypt many signs and wonders were performed, but there was no great revival among the Egyptians. The Israelites got stirred up to a high pitch of faith, and a few Egyptians who feared the Lord brought their cattle into the

barn and saved them from the storm. But among the mass of Egyptians there was no great revival.

In Gadara there was a stir. Jesus was present. There was a change, but no great revival.

Sometimes the presence of the Lord is in judgment. Sometimes He walks through the camp with the drawn sword. It is not always revivals (as we know them) that follow Him. Snakes came out of the wilderness to bite. The ground swallowed up some who were offering false fire. The presence of God meant a change of a sad and serious nature, but not a revival.

We may have the presence of the Lord all the time. That is His promise. "Lo I am with you always." We may have Him when we go to the regular Sunday morning service. His presence may be displayed in revival power, and some may kneel at the altar. His presence may change some faltering Christian to a brave warrior, or lift some burden from the heart of a discouraged pilgrim. We may preach our best and plan our best with the full expectation that the presence of the Lord will set in motion all the plan of redemption, and that all grace will flow during the divine visitation.

Once in a while we hear of a minister who has surrendered his credentials to his assembly, or conference. That means that his certificate of ordination has been taken from him for some cause. We always feel sorry for that person, and pray for him.

But we are thinking of that other kind of surrendered credentials. We are thinking of those men who are in good standing in their church, and have excellent relations with the assemblies, and their brethren in the ministry, but who, although they are in the active ministry, have surrendered their certificate of ordination, that certificate that God wrote on their hearts when He said, "Lo I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." This most precious and inclusive commission they have surrendered to the ecclesiastical powers, that be, and have contented themselves taking orders from church officials rather than from God.

I think that every minister takes for granted that the ordination which the church offers him is but a recognition of that higher ordination which he has already received from God. By appropriate services the "Call to the ministry" is recognized by the church, and the man is placed

in a ministerial relationship with his brethren, both clergy and lay. To accept this recognition which the church offers him as of greater meaning than that first great commission is a mistake. Nothing of a ministerial nature can properly hold a higher place in a minister's heart than his call to preach. No action of men, even though they be his ministerial brethren, can ever supersede that divine commission.

And yet how many there are who seem more concerned about getting fixed in a good church relation than they do about obeying that first great call. They almost demand a place to preach. They want a church that is all built, and is large enough to give them a fair living. They want to stand in well with the big leaders of the church, want to be recognized, praised, advanced. To us this whole attitude of place seeking is sickening and disgusting. Preaching is not a self-seeking business. It is not a fawning, palavering, boot-licking business, that seeks only to get into the good graces of some higher up. Preaching is a divine commission, a challenge to the best there is in us. When we see these things we feel that there has been a surrendering of credentials. The certificate of God's ordination has been given up, yielded to some subtle demand of the devil, a shield of brass has been accepted for a shield of gold.

We seriously doubt the ability of anybody or anything to get a preacher out of divine order if he stays close with God, and pays heed to his divine commission. Some good men doubtless have gotten out of the will of God for a time, to their own grief, and the sadness of others; but of the cases of which we know it was when they paid too much attention to what men thought and too little to what God said. Some cases are extreme. Against all the feelings and leadings of a preacher's heart and conviction he has allowed himself to be transplanted by church machinery and lands in his new field, or out of the field entirely, as flat of spirit as he can be, and still feel that he is a child of God. He surrendered his commission.

The Bible tells us that there is a crown of life for those who overcome. Overcome what? We judge it means to overcome everything that hinders our full obedience to God. If God has given us the preaching job then let us do it.

Lest some think we are revolutionary, we would like to testify to the great help and blessing that has come to us through the ministerial

relation with the church. We cannot compute it. The fellowship is sweet and sacred, but we have found that we had to die to self to get sanctified, and we died to the good brethren in the church more than once, in order to maintain our ministry as we felt God would have us carry it on. Whatever happens let us not surrender our divine commission.

I met a minister today who has charge of a large church, or rather is in charge with another minister, for the church is so large that two ministers are required to do the work, and they are aided in many details by a corps of secretaries. The minister with whom I was speaking today broadcasts his sermon every Sunday morning, and beside preaching to a full house is multiplying his usefulness many times in that way. In our chat, which took place on a street corner, he told me of a man who twice this winter had threatened suicide. He was out of work, discouraged, downhearted. Listening to the sermon over the radio he was brought back to God, and in the increase of his new-found assurance and hope was able to make a business connection that placed him again in a position to earn a living for himself and family.

As our brother minister told of his sermon, on courage and the result in a discouraged home his face glowed with a heavenly light. His eyes showed a tear, and his strong face worked with emotion. He was happy to have won a soul for his Master. He evidences a feeling that he had accomplished the great aim of his ministry. He had won a man for God.

As I parted from my friend I felt the bigness of his heart. He was bigger than the details of his work, bigger than his study, bigger than his sermon of Sunday morning. He had passed through much. His experiences at the front during the war had affected him physically. His denomination has placed many trifling cares upon him. Church loyalty brought many things over which a smaller man would have fussed. He has kept true to the vision that had come with his call to the ministry.

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.

(24)

THE EVANGELIST

A. S. LONDON

SUNDAY school evangelism embraces the revival meeting. The revival is logical, natural, inevitable and, when properly conducted, successful. In nature it corresponds to the harvest, but it is no more of a detached or unrelated thing than the harvest. The harvest of any kind of a crop is not an accident. The harvest is the climax of a process. Nature's method is a process with a climax. This is God's method, and it is true in grace as it is in nature.

The revival meeting is the climax of seed-sowing. The Old Testament is a book of revivals. The prophets were national evangelists. They called the people to repentance and to works of righteousness. The New Testament is also a book of revivals. John the Baptist introduced a revival after a long religious dearth. Jesus was a revivalist. He emphasized doing the will of God today.

The apostles were evangelists. The history of the Church is a history of revivals and evangelists. Revivals break up the monotony by introducing the unusual. They open up avenues for Christian service. The revival concentrates on one thing—the winning of men and women, boys and girls to Jesus Christ. The evangelist calls young men and women to immediate action in turning to the Savior.

The evangelist ought to be a specialist. He should know as much as the pastor, and more. He is a specialist in fundamental things of the ministry, and should have the best of training. The Church needs not fewer but more and better evangelists. The evangelist and the revival meeting are necessary in the program of Sunday school evangelism. But they cannot take the place of all evangelism in the Sunday school. The effect is not wholesome when such conditions exist. The Sunday school is the important part of the evangelistic field. The revival rarely reaches beyond its boundary line.

There is no other kind of Christian work which makes greater demands upon the spiritual, intellectual, and physical attainments, than does that of the evangelistic field. In order for a person to meet these demands there is required an exceedingly high type of Christian character and experience. There ought to be intellectual training, wisdom, and common sense to present the gospel successfully, and a physical vitality that can meet difficult and trying conditions.

The fundamental requirement of the evangelist is a vital, personal religious experience. There is no substitute for this one requirement. Jesus Christ is to be to every evangelist, the Way, the Truth, and the Life. He is to be the embodiment of the gospel he seeks to reveal to others. He is to be a representative of the Christian religion. He is to use no clap-trap methods. There ought not to be any question concerning his moral life. He must live above suspicion.

The evangelist should pay particular attention to his personal appearance; be absolutely honest in all business dealings; practice self-control, and be intelligently alert. He should have a sense of humor; be able to mix and mingle with all classes of society; be free from feelings of superiority, and clean in his social and personal habits. The evangelist who is known to be tricky in his methods will not long be trusted by the public.

The evangelist must deal with the fact of sin in the special revival meeting. He has before him lives in the making. To young people sin does not seem very bad, because few of them have seen the finished product. Indeed, some fine young people think that temporary indulgence of some forms of sin adds spice to life. They are afraid people will think them to be prudish, so they flirt with sin.

The evangelist ought to preach in such a manner as will show that sin begins its siege early in life on Sunday school pupils. He must preach that sin haunts and tempts man until death. Sin dims the vision of God, weakens principles, lowers ideals in the lives of young people, destroys the capacity for life's best and highest things, closes the Bible, wrecks one's future and defeats life's best endeavor.

The evangelist must proclaim a gospel that will deliver from all sin, and seek for immediate action in the lives of young people in turning to the Savior. Pastor and teachers have sown the seed, and the revival is to reap the harvest. The evangelist must seek the co-operation of pastor, teachers and personal workers in saving the pupils who are lost. He is to preach Christ so the children will find Him. He is to teach the young people to have a horror for sin and to avoid with firm resolution all its forms and defilements.

The evangelist must preach repentance. Many young people have an erroneous notion of just what is involved in repentance. They think that being sorry for wrong doing is all there is to repentance. They must be made to see that god-

ly sorrow for sin is not adequate unless it is radical. There are two words in the New Testament translated "repent." One means a revulsion of feeling. Judas repented, but he did not go to the person he had injured. The other word used for repentance goes far deeper, carrying with it a change of mind, and a complete change in the whole life. He is to preach a conversion which changes the whole character. He is not to use such high pressure methods as will bring too much emotion and too little rational and volitional powers of the life.

The evangelist must preach and urge young people to seek and obtain the experience of entire sanctification. He must show that holiness is soundness and wholeness, and is to the spiritual life what higher education is to the intellectual life. It is the highest and best for the soul life. He must cause youth to understand that it is heart purity and not maturity in Christian experience. It produces holy character. It gives a reverence in the life, and extends to the whole life in character and conduct. He ought to teach that this experience can be lost by carelessness, neglect, or sin.

The evangelist must guard his words so as not to make rash statements. He should not ride certain hobbies of his own thinking. He must be tender, a prophet, teacher, and Christian. He must have a compassion for the discouraged parents, love for the little children, and patience with all. His message should be brief, clear, direct, and deal with fundamental things. He must urge all Christians to church membership, and show that the best way to fix religion in character and make it practical is to set it to useful service.

CAPITALIZING ON YOUR SPARETIME READING

BASIL MILLER

THE task of every growing minister calls him to the realm of books. There is no escaping the fact that if we would develop our intellectual abilities, and we must recognize that the foundation of our work is the intellect, we must constantly be living with books, literature, the Bible. It is from these sources that we feed the mind so that our pulpit entrance will not be barren. If we would preach well, we must read well, as well as be consistent in those things of a more spiritual nature. Spurgeon's saying, "The man who never quotes will never be quoted"

(25)

ed," can be paraphrased thus, "The preacher who never reads will never be read."

After all, to keep the mind fresh, the intellect keen, the flow of language fluent, it takes contact with readings of a varied nature. But after one has continued this course as far as his absolute pulpit needs are concerned, there comes the necessity of using the spare time reading to an advantage. Who is that minister that does not know the joy of reading wholly for relaxation? When he is free from the demands of the pulpit, when the spirit wanes, and the body is weary with much coming and going, that does not like to take down a favorite friend, turn through the latest magazine and strike something that will rest him, body and soul?

It is during these times that one can capitalize on his perusal of books, stories and articles.

CAPITALIZING YOUR ACTIVITIES

The demands which rest upon us are so great that we must look well to the by-products of all that we engage in. These by-products can be of inestimable worth to us, if we but capitalize on them. Notice how this can be done. Are you out in the field alone for a spell of recreation amid God's great out-of-doors? Suddenly does a thought of the grandeur of nature strike you, and of the majesty of nature's God? Take out your pencil and jot it down: Are you in the busy maze of city life, visiting some sick friend, and out of the blue comes an illustration of God's beneficence? Write it down—tomorrow in the pulpit this may be the "window which will let light in on your sermon."

Are you reading a short story? Suddenly you are struck with a trait of the leading character, his charitableness, or his sourness toward all that is beautiful in life. Mark it well. For the minister above all else must be a vivid portrayeur of character and a delineator of the human types. All that you do will throw into the stream of your thought grist for your pulpit mills. Look for it and use it.

GRIST FOR YOUR PULPIT MILLS

Your spare time reading will do this very thing for you. Naturally the minister enjoys reading sermons by the elite of the ages. Then hide nearby your favorite armchair that volume which is stimulating to the mind, relaxing to the body. Out of the blue you find a new text. Do not pass it by, but mark it for future reference. Take that recent Scottish preacher, George H. Morrison, whose sermons bristle so grandly with inspira-

tion. They are not deep nor theological nor do they task the intellectual capacities with their profundity. They occasionally leave a gem amid rougher surroundings. For instance, while reading that excellent volume, "Highways of the Heart," purely for relaxation, I was struck with a text and a thought. Here it is: The highest glory fits for the most menial service. It became the basis of one of my weekly radio messages. I was not seeking for radio material in the form of such a nugget. But my spare time grist rolled toward that end.

Years back while reading Jowett, I found a phrase with the words, "the dungeons of one's character." Never before had the idea fastened itself upon me. But from it came a sermon or two, and an article, later to be woven into a book along with other character sketches. Just spare time activity, that was all.

Fifteen years ago a friend asked me to read a series of books by a popular writer of the yesterdays. It bristled with illustrations of character achievements. Here and there ideas and thoughts raced through one's mind. Ten years passed by, with that grist still growing upon me. The result was thirty or forty inspirational articles, a book of an inspirational nature, a series of inspirational addresses to young people, and a sermon or two. Just a by-product of spare time reading.

Wherever you may be you can find the same grist in your leisure hours of reading. But you must be alert to discovering, preserving, and later on the alert for opportunities to use it. Jowett made it a constant practice to be on guard in all his readings that never a telling phrase, a beautiful phrase, or a new word arrangement escaped his notice. Quickly he would copy them, and at the very earliest moment he would use them in a sermon, on a friend; or throw them into the book he happened to be working on. For this reason, the gems which flash from any one of his volumes of sermons are very numerous.

READING FOR SERMON OUTLINES

The preacher who does not read other's sermons, other's outlines, will not develop the ability clearly to outline a sermon, and not make it look like a skeleton. That is the trouble with that musty old volume which we all read but put aside—called homiletics—it tends to make one's outlines all bones, and instead of showing a form of beauty when one preaches, you are presented with a skeleton from the preacher's study. Nevertheless you will discover that when you have an

hour to yourself, if you will develop the habit of reaching for a volume of sermons, checking through only the outlines, finding the hidden divisions, that you will increase your ability to think a text through to the bottom, carefully carry out to a happy conclusion a theme, and reach a telling climax. For developing the knack of outlining a theme or text, you can afford to reach for some volume of sermon outlines. They will rest your mind, and while not being wholly a form of sermon preparation, the by-products will tend to afford material for the future's sermon course.

You will discover much mental relaxation in the sermons of the modern age. You may not agree with all you find in them, but the modern mind is reached a little differently from that of two hundred years ago. If you doubt this, try next Sunday to preach word for word a sermon of Wesley's. Or take Whitefield as your leader. Or read Edwards' "Sinners in the Hands of an Angry God." Then the modern sermons will throw your mental machinery into gear with this change in demand. Take such men as Shoemaker of New York City, Durkee of radio fame, Poling of the national youth conference. You will find herein outlines a little different in content, shades of meaning not heretofore used by yourself, and a new light on many old subjects. After all the substance may not change, but the form does.

Then allow your mind a little relaxation among these moderns that you may be turned to this new form of attack of the old problem. Wesley and Luther, Whitefield and Finney, would have laughed to scorn the modern ten-minute address. But this age demands that every minister be at home just as much with a brief space of time as with the hour and a half of our religious sires. Then may your spare time aid you in developing this ability.

UTILIZING FICTION

Every minister should read fiction. It is here that you will become acquainted with the best character portrayals of the ages. You must be able to read the lines of a sinner's character, and a description of a saint's life, will be of great benefit to your sermons. Then read fiction as a background for character picturing.

You will discover that the fiction writer knows a great deal about form of material that would benefit the minister. Notice his opening. He thrills you at once, or catches your attention in the first

paragraphs, or worries your mind with a mystery in the first few lines. But let the preacher start out. He drolls through a text, quoting and re-quoting it a few times, gives its location, says something about the author, and when the psychological moment has passed by he starts in on a long harangue by way of introduction—and by that time the congregation has gone agathering goat feathers. Then he wonders why it is that he must wake them up by loud yelling, desk pounding, etc. He has a message and he must preach it—an hour and ten minutes in length—and he wonders again why the folks won't return for the second dose of his sleeping potion!

Read fiction and cure yourself. Take a little of your leisure and relax with a magazine. Note that you read only what interests you. Check why this is. There is action from the start. There is a well interwoven sequence of scenes, persons and activities. There is a thrilling climax. And when it is all over you have been transported to a new realm, and sit in a daze. The difference between this and your preaching is that they sit in a daze—asleep.

Notice the dead line which fiction has. In the first few lines your attention is caught—if not the writers know that you will turn the page to another story. "Go too thou sluggard" and do likewise in thy sermons!

In that fiction you will absorb the art of using illustrations. Fiction is all illustrations, as most of our sermons are all theory. We must combine the two. The fiction writer learns that he must make his characters graphic, so that the reader will see them, and become acquainted with them. So must you delineate the characters in your illustrations. Let them take on human flesh and blood, in every movement. Let them stand out so that the congregation can see them in the story you are narrating. Sparetime reading will develop this ability, if you will transfer the benefit received to your pulpit work.

STATING THE POINT AND SITTING DOWN

"Hemming and hawing, stuttering and delaying," how such marks the work of many ministers. Learn a lesson from your leisure time reading. If the writer should take as much time in getting started, and stopping when once started as you do in your sermon work, you would never read his article or story. If you read carefully the outstanding works of fiction, the leading writers of modern articles, and the writers of today's sermons, you will develop the art of say-

ing your piece with graphicness, and when you are through you will sit down. The writer never loses a word. The preacher is "done many times and doesn't know it," as the westerner said.

The writer knows that he must reach a definite climax, just one, and soon finish. The preacher, if he will read these men with care some time when he has a spare hour, and go to the pulpit to check his sermons for useless delays, and worthless verbiage, he can find ways to preach that usual three-hour discourse in a thirty-minute sermon. He must begin as his leisure reading has shown him how, with a zest; he must enter into his subject, with graphic details; he must keep his message moving from one high peak to another, and in a few moments he will be ready to present his climax, and is done.

Capitalize, then, preacher friend, on your spare-time reading. Here are but a few things that will accrue from those moments of relaxation which you once thought wasted. Ours is a tremendous task, that of keeping pace with the modern age, of transforming it in terms of the noble gospel which is ours, and of molding it after the character of Jesus. We must not be content to let the age go by unaffected. We must learn from it, how better to present our truths so as to reach its heart.

THE VALUE AND METHOD OF EXPOSITORY PREACHING

GEORGE L. MOWRY

I. THE VALUE OF EXPOSITORY PREACHING

F. B. Meyer says, "Expository preaching is the consecutive treatment of some book or extended portion of Scripture on which the preacher has concentrated head and heart, brain and brawn, over which he has thought and wept and prayed until it has yielded up its inner secret and the spirit of it has passed into his spirit." Dr. H. E. Knott defines the expository sermon as, "An effort to explain, illustrate and apply the Scripture to life. Its purpose is to help the hearers to find in the sacred writings the true interpretation of life."

The value of such a type of preaching is at once apparent.

It arouses a greater interest in the Word of God among the people, leading them to read and study the Bible more for themselves.

The Scriptures are not dead; neither have they become uninteresting to the people. Although

many hundreds of years have elapsed since the closing of the New Testament canon, yet the teachings of God's Word are still applicable to modern life and, if they are preached skillfully and unctuously, will draw and hold the attention of the masses as they have in the past. Therefore good expository preaching will usually increase church attendance.

Expository preaching feeds God's people. It establishes their faith not merely on some man's opinions, as is all too common today, but rather on the eternal truth of God. It will tend to strengthen their faith, increase their love and enhance their hope in Jesus.

This type of preaching also enables the preacher to speak with conviction and authority. There are so many question marks and men's commandments mixed up with preaching these days that many people have been led to discount it and even doubt precious truths.

This method of sermon preparation will, if used regularly prevent the preacher from riding a hobby. This is fatal to the usefulness of a pastor and the spirituality of his people. Truth is many-sided—so is God's Word. If only one side is presented then it becomes a perverted truth; and half truth or part truth is the worst form of error. The expository preacher will be more likely to preach a well proportioned gospel than the one who uses the topical or thematic method.

Then, too, God has promised that His Word would not return unto Him void but would accomplish that whereunto He sent it. "It is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." God honors His Word and it always brings forth fruit. Consequently the more one can sow of it in the hearts of men the greater will the harvest be and the greater the permanency of the results.

Finally, it is a real blessing to the preacher. It leads him into a deeper knowledge of the Scriptures and, if the light is received and obeyed, will also lead to a closer, more intimate walk with God. God's Word is two-edged. It cuts both ways; the preacher and his people.

Such a highly beneficial type of preaching cannot be overlooked by any earnest preacher who desires to make full proof of his ministry and use the most effective means to bring the message of salvation to immortal souls.

II. THE PREPARATION OF THE EXPOSITORY SERMON
There is a necessary background that every successful expository preacher should have or, at least, seek to have.

Of course the first essential is to know Christ. Live close to Him and be deeply imbued with His Spirit. Then the letter alone will not be preached but the spirit which giveth life. Again, he must have a love for the Word of God and an insatiable thirst for a deeper, more comprehensive knowledge of its truths. He should be a man of one book; and that book the Bible. He should read it, study it, pray over it, and meditate on it. Books written on scriptural topics by learned and devout men should also be read. Seek to know the Bible thoroughly. Memorize as much of it as possible.

Then he must apply its teachings to his own life and problems, test its promises in the crucible of experience, profit by its warnings, obey its commandments and be led, through it, deeper into the mind and fellowship of Christ. This cannot be attained in a day nor a year but as the preacher lives on he will not only find the Word more precious and open to him but that he can also unfold it to the understanding and hearts of his people to their profit and blessing.

A good general education and habits of studiousness are also necessary.

Harold E. Knott in his book, "How to Prepare an Expository Sermon," gives an outline of six sections to follow in the preparation of the expository sermon. It is as follows: (1) theme, (2) scriptures, (3) introduction, (4) divisions, (5) development, (6) conclusion.

The first step in the preparation of the expository sermon is to select the portion of Scripture to be used. As a rule this will be one which has long been studied, prayed over and the subject of much thought. Then read the book in which it occurs, carefully until you can understand the central thought of the writer, see the selected portion in its proper setting and its relationship to the context. Be sure to find out to whom the passage is addressed and the author's purpose in writing it.

Next, study the passage itself; endeavor to select the central theme. After this has been done, study it microscopically, that is, defining each word, ascertaining its relation to the other words and the significance of its position in the sentence. Look up all references to it in other parts of the Bible. Having collected all the facts and

thoughts you can from the direct study of the scripture, turn to commentaries and all other sources of information at hand, read everything available. Then having this mass of material together, think and pray over it until it is a part of you. Finally organize these truths into a sermon outline building it around what you have decided is the theme. Of course all the facts you have collected cannot be used but the very fact that you have reserve material that cannot be used because of lack of time makes those truths brought forth even more impressive.

III. DIFFERENT TYPES OF EXPOSITORY SERMONS AND ILLUSTRATIVE OUTLINES

There are various types of expository sermons of which I shall name four.

First type: An entire book is taken and one theme or topic traced through it. For example, taking the Gospel of St. John and for a theme, "The Evidences of the Deity of Jesus Christ." As a text John 20:31, "But these are written that ye might believe that Jesus is the Christ the Son of God," can be used. Below is a suggested outline:

- I. CHRIST, THE ETERNAL WORD, LIFE AND LIGHT (John 1:1-14; 18, 36).
 1. John, the forerunner, not the Light.
 2. The Word made flesh.
 3. John's testimony of Him.
- II. JESUS, THE WORLD'S ONLY HOPE OF SALVATION (John 3:13-21, 36).
- III. THE FATHER AND THE SON (John 5:17-27, 36-38).
- IV. JESUS DECLARES HIMSELF TO BE THE GREAT I AM (John 8:56-59).
- V. JESUS, ONE WITH THE FATHER (John 10:30).
- VI. ONLY THROUGH JESUS DO MEN HAVE ACCESS TO GOD (John 14:6, 9-14).
- VII. CHRIST'S RESURRECTION THE GREATEST PROOF OF HIS SONSHIP (John 20:5-21, 26-28).

The second type of exposition has the chapter as a unit. Some chapters which are excellent for this are: Psalm 23, Psalm 91, St. John 17, 1 Corinthians 13, Hebrews 1, Hebrews 2, etc. Below is a suggested outline for the thirteenth chapter of first Corinthians.

I. INTRODUCTION

1. The reason for writing the passage, a wrong emphasis on the gifts of the Spirit.
2. The definition of love.

II. WORKS WITHOUT LOVE ARE OF NO PROFIT

1. Speaking in languages without love is empty.
2. The gifts of prophecy, understanding of mysteries, knowledge and great faith are nothing without love.
3. Benevolence and martyrdom without love profit nothing.

III. HOW LOVE WORKS IN EVERYDAY LIFE

IV. LOVE IS SUPERIOR TO THE GIFTS OF THE SPIRIT BECAUSE IT ENDURES

V. LOVE IS THE GREATEST THING IN THE WORLD

A third type is the selection of two or more consecutive verses which form a unit of thought. Some passages well suited for this are: Romans 8:35-39, the inseparableness of the believer from the love of God; Galatians 5:19-22, the works of the flesh; Galatians 5:23-26, the fruits of the Spirit; Ephesians 3:14-19, the fullness of God in the heart of the believer; Ephesians 6:10-18, the whole armor of God. The parables and miracles of our Lord are also excellent for exposition. The following is a sample outline of this kind of sermon:

THEME: "The Essentials of Christian Character."

SCRIPTURE: Matthew 5:3-12.

I. INTRODUCTION

1. Christ's teachings of what believers should be in themselves.
2. Nine Beatitudes arranged in three groups, each group a trinity; the first and second of each are opposites and the third is the result of blending the first and second.

II. EXPOSITION AND APPLICATION

1. Group One: Definition of "blessed," happy, deathless.

a. Poor in spirit.

- (1) Renunciation of self for Christ.
- (2) The reward: Higher values, spiritual life and power.

b. Mourners.

- (1) A sharing and bearing of the world's hurt and sin in order to cure it. We renounce ourselves for others.
- (2) Reward—comfort—a reinforcing of the heart.

c. Meek.

- (1) Teachable.
- (2) A combination of the first two, the power and decisiveness of the

renounced and the passion that feels the sorrows and sins of men, and gives itself to service.

- (3) The reward—inherit the earth.

2. Group two.

a. Hunger and thirst after righteousness.

- (1) One in possession of the first three virtues can seek righteousness without becoming pharisaical.

- (2) The reward.

b. Merciful.

- (1) With others for their lack of righteousness, needs righteousness to keep it from being spineless.

- (2) Reward.

c. Pure in heart.

- (1) Righteous inwardly, and merciful toward others, it seeks law and shows love.

- (2) Shall see God.

3. Group three: A vision of man and his need.

a. Peacemakers.

- (1) Purity becomes peacemaking; a purifying, winsomely aggressive force so that man may fall in love with God.

- (2) Reward—children of God.

b. Persecuted for righteousness' sake.

- (1) Men love sin; anyone who disturbs them will be hated.

- (2) Reward.

3. Rejoicing in revilings, reproaches, and persecutions.

- (1) The Christian rejoices.

- (2) The happy warrior.

III. CONCLUSION

1. The Beatitudes begin with self—renunciation and end leaping for joy.

2. The world's contrast: Begins with self-sufficiency and ends with dull disillusion and cynicism.

I am indebted to E. Stanley Jones' book, "The Sermon on the Mount."

The last type is the single verse that naturally divides itself. Some verses that can be used this way are: John 3:16; John 14:6; 1 Corinthians 1:30; Philippians 4:8; 1 Timothy 3:16; Revelation 21:8.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

It is the glory of God to conceal a thing: (Prov. 25:2). God hides the things of earth, the good things, the best things, gold, silver, diamonds, oil. The things that men prize highest are hidden in the depths and are hard to get hold of. Education, knowledge, are not picked up on the bypaths of life. It takes toiling, sweating, burning the midnight lamp, to gain even a passing education. Spiritual things must be diligently searched for if they would be possessed. The psalmist says, "Clouds and darkness are round about him." Isaiah 45:15, says, "Verily thou art a God that hidest thyself." He must be sought after with all the heart, if He is to be found.

SIN IN THE CAMP

"There is sin in the camp, there is treason." Is it in me? Is it in me? There is cause in our ranks for defeat and delay. Is it, O Lord, in me? Something of selfishness, garments of gold, Something of hindrance in young or old, Something why God doth His blessing withhold. Is it, O Lord, in me?"

ANSWER TO MODERNISM

"The answer to modern eulogists of Buddhism and Confucianism is India and China; the answer to the papal claim of infallibility is Spain and Italy; the answer to the eulogists of 'pure reason' and a Bible overthrown is Paris during the Revolution and Paris during the Commune (and Russia today.) Christendom, contrasted with the heathen world, is a short but conclusive reply to all advocates of a universal and eclectic religion."—ABBOTT.

"QUITTING SIN"

You may quit all sin and still be an abomination unto God. Your being is warped, twisted and crooked. (See Jeremiah 44:15-19).

WHAT TWO INDIVIDUALS SAID

Commodore Stephens declared at Norfolk, Va., in April, 1816, "Our country; in her intercourse with foreign nations, may she always be right, but right or wrong, our country!" Edith Cavell, just before her execution by the Germans as a

spy during the World War, exclaimed, "I perceive that patriotism is not enough."

CHRIST'S SACRIFICE

I read a while ago where a writer stated that the business Christ came into the world to perform was to remit sin. He came to do more than that. He came to destroy sin root and branch. The cause of sin is located in the heart. (See Jeremiah 17:9; Mark 7:21-23).

DAY OF ATONEMENT

In Leviticus 23:26-32, Israel is told how to keep the day of Atonement. They were to afflict themselves. Not to mutilate themselves, but deny themselves the comforts of life for a while. Some think they were to fast from even to even. They were to begin their sins, their carnal

Someone has written that souls are:

1. Immortal.
2. Accountable.
3. Capable of bliss, or pain extreme.
4. Naturally corrupt, increasers of corruption in themselves, and propagators of it in others.
5. Are acted upon injuriously by men and devils.
6. God pities them.

WHAT DIAMONDS ARE MADE OUT OF

"Alumina, common earth, can become oriental ruby, topaz, amethyst, sapphire or emerald. Silica can become jasper, opal or Brazilian ruby. Charcoal can become diamond. Why not the body become equally lustrous—nay, luminous? That which is designed to be a temple of the Holy Ghost ought to be fit."—BISHOP WARREN.

THE MORNING TRYST

A moment in the morning,
Take your Bible in your hand,
And catch a glimpse of glory
From the peaceful promised land;
It will linger still before you
When you seek the busy mart,
And like flowers of hope will blossom
Into beauty in your heart.
The precious words, like jewels,
Will glisten all the day
With a rare effulgent glory
That will brighten all the way.—ANON.