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NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 8

NOVEMBER, 1933

NUMBER 11

CONCERNING PHYSICAL DEMONSTRATION

THE EDITOR

THE young preacher had finished a sermon more notable for the mighty manner in which the preacher pounded the desk and waved his arms and leaped about the rostrum than for any depth of thought or unction of spirit. An older preacher thought to correct the young one a little, and so reproached him gently by asking, "Do you not know that the Scriptures say, 'Bodily exercise profiteth little?'" "Yes, I know that," said the recent performer, "but when I am in a corner even that little which bodily exercise profiteth is appreciated."

Perhaps, after all, that which passes for modesty is often but a subtle kind of pride. The preacher who thinks he preaches so well that poor enunciation, bad diction, and boorish manner are of too small consequence to demand attention is likely to interpret his attitude as meekness. The fact is, all of us need all the excellencies we can possibly command, and we are foolish if we despise the contribution of the smallest factor.

Paucity of thought is the most universal of preacher faults, and the one which we all are slowest to confess. To hide this fault some preachers pile up words. Sometimes they pile them up so high that even the weak, little thoughts they did have cannot see out. Others cover their want of thought with loud ejaculations, beginning sometimes as soon as the preliminary service opens. They remind us of the culprit who joins in the chase calling, "Stop, thief?" in the endeavor to divert attention from himself. But amens and hallelujahs which have no depth in prayer and meditation and holy, divine manifestation are but foam and froth, and deceive few besides the one who indulges in them. And yet still other preachers conceal their poverty of mind by physical rantings and pawings. "Where is the scribe?"

But far as it seems to be removed from it, strained physical demonstration springs from the same root as the old staid rule of thumb elocution which they used to teach to preachers. It is an effort to demonstrate beyond the feeling of the soul, and is as unnatural as the efforts of the theolog who marked on the margin of his manuscript, "Cry here."

The only true and right way is for the preacher to read and think and plan and listen until his thought runs over and then "preach out of the overflow." Likewise the only right way is for the preacher to pray and meditate and agitate until he is moved with compassion for those to whom he ministers and then stand up and "demonstrate" as is natural and necessary in expressing the feelings which possess him. There can be no rule of thumb. In fact it is a criticism and not a compliment to say that a preacher is always demonstrative or always quiet; for in either case he is studied and formal. I wish it were possible for me to say in the most forceful manner, "Preacher, prepare yourself as fully as possible both to possess worth-while thought and to be deeply moved, and then, with holy abandon, throw yourself into the effort to preach the gospel effectively." Covet to be the best preacher possible. Ignore those who counsel assumed meekness. Be in earnest and do not be ashamed to seem so. Be moved and then give way to your tears. Carry a burden, and then cry aloud and spare not. I would personally rather be a poor preacher doing my best than a good preacher doing less than my best. And this refers to emotion and emphasis as well as to thought and arrangement.

DRIVING HOME THE TRUTH

The fear of "mere human enthusiasm" has perhaps driven many to an extreme of passivity approximating dullness in their manner of preaching. The defense is that the Word of God itself is powerful and needs no human enforcement. But the same line of reasoning would do away with preaching altogether. And it is a significant fact that no mechanical method has ever successfully substituted for the spoken word. The phonograph, the radio and the printing press have supplemented, but they have not substituted for the preaching of the Word by human lips.

But Mrs. Catherine Booth, mother of the Salvation Army, has said what I would say more forcefully than I can say it, so I will just give you her treatment of "Saltless Preachers":

"One great qualification for successful labor is power to get the truth home to the heart. Not merely to deliver it. I wish the word had never been coined in connection with Christian work. 'Deliver' it, indeed—that is not in the Bible. No, no; not deliver it; but drive it home—send it in—make it felt. That is your work; not merely to say it—not quietly and genteelly to put it before the people. Oh this genteel way of putting the truth! How God hates it! 'If you please, dear friends, will you listen? If you please, will you be converted? Will you come to Jesus?' No more like apostolic preaching than darkness is like light! Here is just the difference between a self-consuming, soul-burdened, Holy Ghost, successful ministry, and a careless, happy-go-lucky, easy sort of thing, that just rolls it out like a lesson, and goes home holding itself in no way responsible for the consequences. Here is all the difference, either in public or individual labor. God has made you responsible, not for delivering the

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1923.

truth, but for getting it in—getting it home, fixing it in the conscience as a red-hot iron, as a bolt straight from His throne; and He has placed at your disposal the power to do it, and if you do not do it, blood will be upon your skirts."

EDITORIAL NOTES

More and more the successful preacher will be called upon for "special" sermons and addresses. He cannot afford to refuse when thus called upon nor can he afford to do poorly upon such occasions. The wise thing, therefore, is for him to make general and specific preparation for such occasions as are likely to arise within the next one or two years and depend only upon giving a sort of finishing touch as the time actually approaches. If a word of personal experience may be allowed, I can say that I have on hand or in the course of preparation always a number of addresses and sermons of a semi-patriotic, educational and devotional nature. So within a few days or even within a few hours I can whip together something that may sound like it was prepared just for the occasion (a few adaptations being supplied). And within the past I have many times found this general preparation a great help and useful in taking advantage of a sudden opportunity. In all these addresses I plan, after the adaptation, to major on the gospel and drive home something of the central theses of our holy religion.

It is a pleasure to remark that there is a better response to THE PREACHER'S MAGAZINE now than in many months and to be able to say that the permanence of the publication is better assured now than formerly. But we are dependent upon our subscribers to help us get subscriptions. A magazine designed only for preachers has but a limited field. One adapted especially to preachers of full salvation is still further restricted. In fact the restrictions are such that it scarcely pays us to advertise in the usual way. The chance for keeping the subscription list up to the place where the publication can live is for those who get THE MAGAZINE and find it helpful to tell others about it and gently suggest that they try a year's subscription. Please continue to help us in this matter.

The preacher must be a constant student of methods. He must avoid thinking his way is the only way or even that it is the best way. More yet, he must avoid thinking that one good way is enough. If anything contributes enough to the success of the preacher's task to show a net gain over its cost, it is important enough to include in the program. With the preacher, as much or more than with anyone else, "Every mickle makes a muckle." This was brought forcibly to my attention recently when a busy pastor told me he had just given a week to preaching in a young people's revival in the general vicinity of his church; for his summary was, "I think our church will gain something from the meeting, so I felt that for the time being I could not do anything better than to make this contribution."

Pastor Minnie G. Wiandt of Bergholz, Ohio, writes, "I like THE PREACHER'S MAGAZINE very much—don't know how I could get along without it. I am just a young preacher and like the editorials and sermons very much. Wish you would print some sermon outlines for funeral services."

DEVOTIONAL

HOLY LIKE GOD

A. M. HILLS

"But like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written Ye shall be holy for I am holy" (1 Peter 1: 15-16).

THE word "like" suggests at once the divinely implanted principle of imitateness. There is not one gifted and noble mother in all the world who would not be pleased to have her best qualities repeated in the life of her daughter. There is not one great artist or genius in literature or statesmanship who would not be pleased at the thought that the great gift would reappear again in his son. It is a natural feeling of the parental heart.

Now the great moral attribute of God is His infinite, eternal, unchangeable holiness. Need we wonder that He is so anxious to have this characteristic reproduced in every child of His redeeming love? It would be the wonder of earth and heaven if God didn't feel in that way toward us all.

There are many holiness people who are not holy people. They are in the ranks. They follow the crowd. They like the company; but they have not the inner experience. We should have a reality as well as a profession—an experience as well as a name. They who have the real experience do exploits. They are glorious as the sun, fair as the moon, and terrible as an army with banners.

I. GOD'S HOLINESS IS A PERFECT HOLINESS

It is unthinkable that God should have an imperfect holiness. It would then be all out of harmony with His other attributes. But our holiness is to be like God's. It is to be genuine from skin to core. There is no "suppression" in this kind of holiness, no concealed carnality within. There is no "inward sin and corruption to the last hour of life."

Some preach "cleansing and holiness," but they say, "We shall never be sinless in this world." There are still "depths upon depths of mischief that lie hidden within us." Now we might ask what kind of holiness is it that is "not free from

sin to the last day of our lives"? What kind of holiness is it which coexists with "indwelling corruption," "which always will defile the very best deeds and holiest efforts of this life"? What kind of cleansing is it which leaves "depths upon depths of mischief in us" to defile our lives? Manifestly "corruption" holiness, "sinful" holiness, is not God's kind; and our holiness is to be like God's.

Someone says, "That is an overwhelming standard. Is it not too high?" We answer, "Jesus lifted up this standard: 'Be ye therefore perfect as your Father who is in heaven is perfect.'" John tells us, "Every one that hath this hope set on him [Jesus], purifieth himself, even as he is pure." We should accept the standard and depend on God's almighty grace to keep it.

II. IT IS EMINENTLY PRACTICAL HOLINESS

"Holy in all manner of living." It is not merely talk and cheap profession, but godly deportment. It is not fast-riding, but everyday godliness—that speaks the truth and pays the grocery bill, and the doctor, and the newspaper, and the preacher, and the milkman. Its solemn covenants are not a mere "scrap of paper." Practical holiness is not fanaticism, for it is guided by the Word of God and walks in "his steps who did no sin." God practices holiness, and so must we if we are like Him.

It means holiness in our physical life. We are to "eat or drink, or whatever we do, for the glory of God." It means to clothe ourselves for health, rather than for display of our person: bathe, sleep, wake, work and play for God. If our body is the temple of the Holy Ghost, treat it reverently and care for it for God. If your mouth belongs to God, do not put tobacco or whiskey into it; for that insults God, and shortens life and your power of service.

It means holiness in your intellectual life, your reading, study, opinions, doctrines; "bringing every thought and imagination into captivity to Christ." It means loving truth and seeking it with an honest heart to put it in practice. Otherwise one is not holy as God is holy.

It means to be holy in political life, hating and

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opposing every kind of sin, prohibiting every public evil. It means to be holy in social life; no ungodly companionships; no unholy lodges; no forbidden marriages. It means a clean parlor, a clean library, clean pictures, a clean household where Jesus might feel at home.⁴

III. IT IS A PROFESSED HOLINESS

God professes His holiness; and He never wears of telling us that He is holy. His command is: "Be ye yourselves holy, for I am holy." Now, plainly, we cannot have a holiness like God's unless we have a similar disposition to let it be known. A quotation was sent to me from a great evangelist. He said, "If you become holy or sanctified you need not blow a horn about it; people will find it out without your telling them." That dear brother never said anything more unwise. He might as well have told his converts, "If you get converted keep still about it. You need not blow your horn; people will find it out." Such conduct as that would drive all the Christian religion from the earth. God said, "Ye are my witnesses." Possess and profess is the law and the life of genuine Christian experience.

The Israelites had to bring a basket of early fruit to the place of worship, and profess before the priest: "I profess this day unto Jehovah thy God." . . . And thou shalt set it down before Jehovah thy God and worship. . . . And rejoice in all the good which Jehovah thy God hath given unto thee" (Deut. 26: 1-11). Frances Willard tells us pathetically that she followed false advice, and kept still about her sanctification until she suddenly waked up to the awful fact that she "had nothing to keep still about."

God will have the glory, and we must profess the blessing or lose it. The disciples said, "We cannot but speak the things we saw and heard." We are witnesses of these things. The devil would like to have us keep still and grieve the Spirit and lose the blessing.

IV. IT IS A POSITIVE HOLINESS

We are quite aware that the negative side of holiness comes first—the cleansing from indwelling sin. So the sin-question is the basis of the whole subject of holiness. There can be no holiness at all without getting rid of the uncleanness of the heart. The very words for holiness and sanctification mean cleansing from sin.

Hagios means "pure, righteous, holy."

Hagiasmos means "moral purity, sanctification."

Hagiasunen means "sanctification, sanctify, holiness."

Hagiotēs means "holiness, sanctity."

Hagiazo means "to separate, consecrate, cleanse, purify, sanctify."

These Greek words do not mean "SUPPRESSION," or "counteraction," or "filling," or "ecstasy," or "empowering," or "emotional experience." They mean getting rid of defilement. So the sin-question is the center of the holiness movement. Sin is the deadly, damnable thing that God hates. "It turned the angels out of heaven, and wrecked the earth, and murdered the Son of God, and fills hell with those for whom Christ died." Holiness means getting rid of sin, actual or inbred, sin in every form and kind and degree. This is why the devil and wicked men and carnal preachers are so opposed to the genuine holiness movement.

But there is also a positive side to the blessing. It is more than a cleansed heart. The heart is first emptied of depravity and wickedness, and then filled with the Holy Spirit, and all the fruits of the Spirit, joy, peace, goodness, patience, power and love.

V. IT IS A PERSONAL HOLINESS

There are those who profess to teach holiness, and who call themselves holy; only they say they are not holy in themselves, they are holy in Jesus. They imagine they have a legal, fictitious holiness in Him. He is a covering for their vileness; and God, when He looks at them, does not see them, but sees their covering—Jesus. In other words, they try to make themselves believe that God works a deception on Himself, like a man looking through green-colored glasses, who looks at a dry tree and persuades himself that it is green.

This is bad theology; it is not Bible. What does our text say in the Greek and the revised version? "Be ye yourselves also holy," "Ye shall be holy for I am holy." A Calvinist preacher said to us, "I have holiness; that is, I am not holy in myself, but I am holy in Christ. God sees Him and not me." Even Charles Spurgeon preached in one of his sermons, "Arise, believer, and behold thyself perfect in Christ Jesus. Let not thy sins shake thy faith in the all-sufficiency of Jesus. Thou art with all thy depravity still in Him, and therefore complete. Thou hast need of nothing beyond what is in Him. In Him thou art just and entirely clean, in Him an object of divine approval and eternal love. Now, as thou art, and where thou art, feeble, fickle, forgetful, frail in thyself, yet in Him thou art all that can be desired. Thine un-

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righteousness is covered, thy righteousness is accepted, thy strength perfected, thy safety secured, thy heaven certain." To tell people "full of sins and depravity" such a message was a horrible perversion of truth. And there is no Scripture for such rank antinomianism.

IV. IT IS A PURE HOLINESS

It is pure because the Holy Ghost fire has burned carnality out. As God said in Isaiah: "I will turn my hand upon thee and thoroughly purge away thy dross and will take away all thy tin" (1: 25). So also in Malachi: "He is like a refiner's fire, and he will sit as a refiner and purifier of silver. And he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness" (3: 3,4). "Every one that hath this hope set on him purifieth himself, *even as he is pure.*" Scriptural holiness has the holy Christ for its model.

A man gets a degree of holiness—holiness of outward conduct in regeneration. He henceforth does not lie, or swear, or steal, or get drunk, or wilfully sin in regeneration. But real holiness goes deeper than the outer conduct, and cleanses us from the indwelling sin. That inbred sin-principle which fights against our piety and makes us jealous, and revengeful, and wilful, and passionate, and hot-tempered, and selfish, and self-indulgent, must be and is consumed by the fire of the Holy Ghost before we have the holiness described in the text that makes us "holy like God," and "pure as He [Christ] is pure."

VII. IT IS A POSSIBLE HOLINESS

We know it is possible for many unanswerable reasons. (1) Jesus *prayed* for it (John 17). (2) Jesus died for it. "Christ loved the church and gave himself for it that he might *sanctify* it, having *cleansed* it" (Eph. 5: 25). (3) Jesus commanded it (Matt. 5: 48). (4) He calls us to it (1 Thess. 4: 7). (5) He promises it. "Faithful is he that calleth you, who also will do it" (1 Thess. 5: 24). (6) He baptizes us with the Holy Ghost and fire to produce it in our hearts. For these six best of all reasons we know we can have this blessing.

VIII. IT IS A PRESENT HOLINESS

Jesus never sought holiness. He *had* it. God does not seek or try to grow into holiness; He has it now. And ours is to be like God's, a *present* holiness. God says under oath that we may have it *now* and all the days of our life (Luke 1: 73-75). In our text we are commanded in the aorist tense

(*genesthete*) "Be ye now at once holy like God." We cannot be absolute, self-contained, independent and self-sufficient in holiness like God. But ours derived from Him and induced by His Holy Spirit baptism can be in quality like God's holiness, as a thimbleful of ocean water is like the ocean. Thus we can have a *perfect, practical, professed, positive, personal, pure, possible, present* holiness. All praise to the God of our salvation. Jesus Christ then becomes our wisdom from God, and justification, and sanctification; and some sweet day He will bring us to glorification and an eternal heaven. Jesus shall not have prayed and died in vain. "He shall see of the travail of his soul and be satisfied."

THE SIZE OF A CHRISTIAN'S HEART

The heart of a Christian should be twenty-five thousand miles in circumference. A heart smaller than that is not large enough because it is not world-large.—*Heart and Life.*

IN HIS PRESENCE

There is a place of quiet resting.
In the presence of my God,
A time for walking slowly
In the path my Savior trod;
On the Island of Temptation,
On the Plain of Victory;
In the Valley of the Shadow,
Where He lived it all for me.

There's a secret found by trusting
Brings abundant peace and joy,
Fills the heart with glad thanksgiving
That this world cannot destroy.
'Tis the secret of His presence,
His indwelling grace so free;
Oh, it fills my soul with yearning
For the Christ of Calvary!—*Exchange.*

Injuries hurt not more in the receiving than in the remembrance. A small injury shall go as it comes; a great injury may dine or sup with me, but none at all shall lodge with me. Why should I vex myself because another man hath vexed me? Grief for things past that cannot be remedied, and care for things to come that cannot be prevented, may easily hurt, but can never benefit me. I will therefore commit myself to God in both, and enjoy the present.—*JOSEPH HALL.*

EXPOSITIONAL

MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER.

"To Whom Will Ye Liken God?"

THE most fundamental truth in our religious belief is our faith in a supreme being. Being brought up in a Christian environment as many of us have, this has been axiomatic with the most of us and thus we have not considered its fundamentality in its different aspects. That there is a God, that He has brought this universe into being with all of its varied forms of life, we acknowledge with all of our hearts and worship and bow down. But such belief is not always current even in our own day. Many there are who deny the existence of God, and many more who have a semblance of faith in a reality behind this present world, attribute to the existence of God only a vague and indefinable essence. Such a belief as this does not satisfy the heart of man; it may have its appeal to some who class themselves as intellectuals, but the inner longings of man which reach out for communion and fellowship with a Being higher than himself are not met. While it is true of our day that many have no clear understanding of the existence of a supreme supernatural Being, so much the more so was it in the days of the prophet Isaiah.

There have been many ways of approaching the study of the nature and attributes of God; various lines of argument have been deduced for the existence of God and many classifications have been formed of the attributes. But the tendency of these latter days is to reduce in number the various attributes and gather them under a few main heads, of these Knudson states three, absoluteness, personality and goodness. Such themes as these are set forth in the early chapters of the second part of the great prophetic work of the statesman prophet, Isaiah.

GOD, THE INCOMPARABLE

While the prophet Amos had caught a vision of the supreme majesty of the God of Israel, yet that vision is transcended by far in the prophet Isaiah. No prophet in Israel was caught away in thought, in grandeur of conception of a Being who ruled

over, not only Israel but the nations of the earth as Isaiah. He teaches us more about God than any other prophet of the Old Testament days.

Although the views which Isaiah set forth are such as we regard as the natural attributes of Deity, that we cannot conceive of God in real thought without attributing such conceptions, yet when we consider the dark background of his day, the presence of idolatry on every hand, the assignment of actual supernatural powers to gods of wood and stone, then these views stand forth in greater relief, and indicate to us the workings of a mind deeply imbued with the inspiring power of the Holy Spirit revealing the things of God unto man.

Announcing the coming of the Lord God as a mighty one to deliver Israel, the prophet dwells upon the manifestations of His power. He inquires in rhetorical questions:

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All the nations are as nothing before him; they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?" (40: 2-18, Moulton's translation).

Speaking of the grandeur of the passage, Skinner says, "It is a meditation or homily on the immeasurable greatness and power and wisdom of Jehovah, the Creator, as displayed in the works of nature and in the government of the world; and the expansion of the idea of vs. 6-8. The argument from creation is handled with a boldness of con-

ception and freedom of imagination to which there is nothing equal in the earlier literature, and the frequent appeal to it on the part of this prophet may be held to mark a distinct advance in Israel's consciousness of God, coinciding generally with the period of the exile. The practical aim which the writer has in view appears from vs. 27 ff.; it is to counteract the unbelief and despondency of his fellow countrymen and to inspire them with some true sense of the infinitude of Jehovah, their own God, who has addressed to them the consolation of vs. 1-11." Then he continues by outlining the argument as follows:

"The greatness of Jehovah is illustrated by the magnitude of His operation as Creator (v. 12), by the perfection and self-sufficiency of His knowledge (vs. 13, 14), and by the insignificance in comparison with Him of all that exists (vs. 15-17)."

After a dissertation upon the folly of idolatry, the prophet breaks forth into another series of questions which bear upon the same thought.

"Have ye not known? Have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations
of the earth?"

It is he that sitteth upon the circle of the earth,
And the inhabitants thereof are as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell
in:

To whom then will ye liken me, or shall I be
equal? saith the Holy One.

Lift up your eyes on high,
And behold who hath created these things,
That bringeth out their host by number:
He calleth them all by names

By the greatness of his might, for that he is
strong in power;

Not one faileth! (40: 21, 22, 25, 26).

Having spoken of the works of creation, Isaiah then takes up a special instance which indicates the absolute power of the Lord, their God. In proclaiming deliverance to the captive Israelites and directing that deliverance, he announces the person who shall be the agent in carrying it into effect.

"Who raised up the righteous man from the east,
Called him to his foot,
Gave the nations before him, and made him
rule over kings?
Who hath wrought and done it,
Calling the generations from the beginning?"

I am the Lord, the first,
And with the last; I am he" (41: 2, 4).
Continuing the message of consolation to the exiles and the scathing rebuke of idolatrous worship, Isaiah supports his proof further by the predictions that are heralded through the word of Jehovah:

"Thus saith the Lord, the King of Israel,
And his redeemer, the Lord of hosts;
I am the first, and I am the last;
And besides me there is no God.
And who, as I, shall call,
And shall declare it, and set it in order for me.
Since I appointed the ancient people?
And the things that are coming and shall come,
Let them shew unto them.
Fear ye not, neither be afraid;
Have not I told thee from that time,
And have declared it? ye are my witnesses.
Is there a God besides me?
Yea, there is no God; I know not any" (44: 6-8).

GOD, A PERSONAL BEING

While the thought of personality was not one of the issues of the day when the prophet Isaiah lived, yet as we study his conception of God, we find that he had no inferior thought regarding the personal attributes of the divine Being. In fact in his denunciation of idolatry he contrasts the impersonality and utter worthlessness of these objects of worship because of their lack of any inherent powers of selfhood.

Describing the vanity of idolatry the thought centers first upon the fact that the men themselves who form the idols are "all of them vanity." Although persons, they do not represent the highest expression of personality. Thus it is that the thing formed cannot be greater than the one who made it. Moreover when at any time have they formed any idol that has been of profit? Making the thought more realistic a picture of the manufacture of idols is drawn:

"And the workmen, they are of men:
Let them all be gathered together, let them
stand up.
Yet they shall fear, and they shall be ashamed
together.
The smith with the tongs both worketh in the
coals,
And fashioneth it with hammers.
And worketh it with the strength of his arms:
Yea, he is hungry, and his strength faileth:
He drinketh not water, and is faint.

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The carpenter stretcheth out his rule; he marketh
it out with a line;
He fitteth it with planes, and he marketh it
out with the compass.
And maketh it after the figure of a man, ac-
cording to the beauty of a man;
That it may remain in the house.
He heweth him down cedars, and taketh the
cypress and the oak,
Which he strengtheneth for himself among the
trees of the forest:
He planteth an ash, and the rain doth nour-
ish it,
Then shall it be for a man to burn:
For he will take thereof, and warm himself;
Yea, he kindleth it, and baketh bread;
Yea, he maketh a god, and worshippeth it;
He maketh it a graven image, and falleth down
thereto.
He burneth part thereof in the fire;
With part thereof he eateth flesh;
He roasteth roast, and is satisfied:
Yea, he warmeth himself, and saith, Aha,
I am warm, I have seen the fire;
And the residue thereof he maketh a god, even
his graven image:
He falleth down unto it, and worshippeth it,
and prayeth unto it.
And saith, Deliver me; for thou art my god" (44: 12-17).

No more incisive denunciation of idolatry could be drawn than is given here in the delineation of the fact that from the same material that a man uses to obtain heat and bake his bread, he makes his idol. The idol then has no more of personal life than the stick or stock thrown into the fire.

But we find more distinctive marks of personality than in this contrast. This is simply excluding other gods from the realm of personal being and does not approach the positive side of proof that the God of Israel is personal. For such evidence we turn to some of the passages already quoted wherein all the attributes of being are expressed; we see self-conscious existence, even from eternity, then we see self-determination and purpose expressed especially here in the compassion for Israel in the steadfast will to deliver them.

A RIGHTEOUS GOD

The last attribute assigned unto Deity in the threefold category was goodness or righteousness. The righteousness of the God of Israel is depicted in two ways in these chapters, one directly where

there are explicit statements of the fact and the other by inference, the acts being those of a righteous God. We hear the prophet proclaiming the words of Jehovah:

"I the Lord have called thee in righteousness" (42: 6a).

"The Lord is well pleased for his righteousness' sake" (42: 21a).

"The word is gone out of my mouth in righteousness" (45: 23a).

"Surely shall one say, in the Lord have I righteousness and strength" (45: 24a).

When we consider the argument from inference, the purpose of redemption is the act of a righteous God, and the compassion expressed therein cometh forth from only mercy and goodness.

"He shall feed his flock like a shepherd;
He shall gather the lambs with his arm,
And carry them in his bosom,
And shall gently lead those that are with young" (40: 11).

"He giveth power to the faint;
And to them that have no might he increaseth strength" (40: 29).

"I will strengthen thee; yea, I will help thee;
Yea, I will uphold thee with the right hand of my righteousness" (41: 10).

These with many other passages may be cited as indicative of a righteous and merciful God.

PRACTICAL APPLICATION

Throughout these chapters there are many texts which are suitable and filled with inspiring truths. To bring out the power and might of God, our Father, instills courage into the struggling heart; to note His mercy and compassion in every act of redemption stirs the soul to love and gratitude; to consider the providential care ever exercised over those who call upon the name of the Lord fills the heart with comfort. Such messages may be found in these chapters and many a sermon rich with religious warmth and truth may be developed.

IT FITS

It is among the ignorant, the out-of-the-way, the commonplace, that the Christian's daily lot is so frequently thrown; and their daily appeals are to him as sacred as those which come more seldom and with a louder knocking at the gate. That Christianity should so fit in with the ordinary and mediocre has always seemed to me a proof of its crowning excellence.—DORA GREENWELL in *Heart and Life*.

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DOCTRINAL

CHRISTIAN BELIEF IN THE LIGHT OF TODAY

CHAPTER THREE

The Doctrine of God and Present Day Knowledge

BASIL MILLER

THROUGH the centuries the enemies of Christianity have made their frontal attack upon the doctrine of God. For at the root of all Christian belief is this fundamental truth. If the personality of God is affirmed then it is easy to establish the remaining dogmas which make up the creed. If the unity and absoluteness of the Divine One be posted then it is not difficult to adduce from this the doctrine of the Trinity, the reality of human personality, the divine creation of the universe, etc.

God is the center around which the entire theological body revolves. Remove this truth and there is no foundation upon which to construct a logical system of belief. It has not always been necessary for the opponents of Christianity to deny the existence of God, usually they have sought to sidetrack Christian belief upon some such view of the Almighty as that of deism, pantheism, agnosticism, etc.

If God is deistic, they argue, then His personality becomes a chimera. Or if He is pantheistic, there cannot be one God in whom is localized all those attributes which make necessary a divine spark in man, the creation of the universe, the existence of rewards and punishments, the necessity of forgiveness and all those beliefs which find their pivot in the sacrifice which Christ made for sin.

VIEWS OF THE NATURE OF GOD

Through the centuries there have appeared various views of the nature of God. To the deists, God became a materialistic substance which composed the whole of the directing agency of the universe. While He might have had a personality, this was not necessary. Whatever this nature might have been, He stood apart from the processes of controlling that which He had brought into existence, and submitted Himself to the formula of the general scheme of regulating nature

through the medium of secondary principles and laws.

The pantheist looked upon him as the basic substance of which the universe was formed. All of it was but an appearance of the reality of the composing whole. Man was a part of God, for God was the entity which made up all things in the universe. Sometimes this took the form of materialism, in which the principle of mentalism was cast aside from all belief. There were no mental functions necessary at all in the process of control, or the original process of bringing this entire mass into existence. Man's mind became a phantom. At other times this took the route of idealism, wherein there was no reality to any form but which appeared as mind. Matter did not exist at all.

Possibly as deadly a mode of belief concerning the Absolute One has been that of agnosticism. It does not deny His existence, question His personality, nor try to reason about His relationship to the universe. It simply affirms that it does not know.

In the past few decades of belief views of God have gone under the regulation of that all-pervading principle of evolution. If that which one has been led to believe concerning God does not square itself with the supposed scientific dictum of evolution, then one must alter his position concerning God. There can be no middle ground. If one believes in evolution, then creation by the Almighty is out of the question. If one holds to this scientific principle, so we are told, providence becomes unnecessary, and in its place we must build up a mental affirmation concerning the relationship of man and the universe to God which is under the supervision of supposed all-inclusive laws which regulate life in its completion. Prayer is out of the question, in that the regulation of laws is entirely mechanistic, and God cannot break the reign of these principles.

At times while the doctrine of God's existence has been held, there have appeared various shades of opinion concerning the nature of the Holy One. To one He appeared without personality. To an-

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GOD IN CHRISTIAN BELIEF

other He was dualistic in nature, being composed of two principles, life and death, light and darkness, goodness and badness in opposition. Again His unity was denied, the trinity was questioned the absoluteness was not affirmed.

THE CHRISTIAN VIEW

In opposition to these forms of denial of the view of God which has been held by the Church we usually find a concerted system of belief which the body of Christendom has always looked upon as fundamental. Whatever the age this has remained somewhat static. But few additions have been accrued by it during the centuries. Of course the emphasis upon His nature has shifted to meet the opposition of the enemies of the Church. During one period it might have been the personality of God which was stressed, for deism would deny this. Or it might have been the unity of God which was held up to the searching light of Christian scholarship, for the enemies of the Church would present gods and not God as the final form.

Some theologians stressed the spirituality and holiness of the Almighty to stem the growing tide of sin and iniquity which was sweeping the world. When materialism is strong, naturally we would expect to find the defenders of Christian belief placing their emphasis upon the spiritual, mental, personalistic views of the Absolute One. Evolution has made it necessary for us to go back over these grounds and re-establish His personality, and to connect God with the active regulation of the world and humanity. It likewise gave birth to a new examination of the personalistic grounds of His nature. The modern view of personalism has been born, sired by that noble Christian thinker, Borden P. Bowne, under the scathing influence of materialistic evolution.

Since the days of Origen, who has been the father of the doctrine of God, the general outlines of belief about the Almighty have been fairly well formed. It may be better to affirm that it was Origen who sponsored the doctrine of God as his great contribution to theological science, as Luther sponsored the doctrine of justification by faith, William Law, the belief in Christian perfection, Augustine, the nature of man and sin, and Athanasius, the deity of Christ.

Origen taught us to believe that God existed as the absolute One. He is holy in nature, of one personality. For him the true reality in the universe was the being of God. God existed, and whatever else one held was forced to come under this formula.

In the field of Christian theology we have held that God exists, of which there is no denial. Then is He spiritual in nature, and likewise He demands spirituality or holiness in His creatures. The form He takes is of mentalism—basic to His existence is mind and not matter. He is not materialistic, though it was He who gave form to matter and a material universe. Supreme in His make-up is mind. He is the Absolute One, who when all else falls into decay shall exist on. He is uncreated, from eternity to eternity. There was never a time when He did not exist, and there will never be a time when He does not exist.

As to His personality, this has been held to be a unit. There is one God, who is supreme, absolute, the final form. There are no gods, and whatever form might have been born during the Christian centuries concerning the composition of the Almighty's nature, He remained a unity, undivisible. When Athanasius argued for the deity of Christ, and a place for Him in the Godhead, in nowise did the true body of belief give place for a moment to an idea that there thus became more than one God. Later on when the Holy Spirit received a place in the same category, this unity was also held. Men have never yet reasoned through to a conclusion as to how and why there are three personalities and one substance to the Godhead. We do know, however, that the formula which Origen laid down concerning the idea of God's existence, set a bound around His unity which would admit of nothing that would for one instant deny the correlation of all elements which make up His nature into one genuine whole.

God became—to employ the older terms of Christian theology—omnipotent, that is, He is all powerful, omnipresent, or all pervading, and all knowing, or omniscient. Beyond the bounds of the Almighty nothing existed which was not included in the sweep of His personality. If space and time be infinite, far beyond them God is.

Christian belief early gave place to the deity of Christ in the Godhead, as well as to the personality of the Holy Spirit. Since the first days of the Church God was the agent of creation. Not once did the thinkers of Christendom dare to doubt His creative activity in bringing into existence the universe. It remained for materialistic evolutionists to deny this, and give the place of creation to this all pervading influence. Christian belief holds to the activity of God in providence. It reasons that since God created He upholds, sustains. Prayer

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likewise finds a place in this system for if God controls the universe in a systematic manner, to which we have given the title of laws of nature, then He can alter those laws for the benefit of His children.

God also made provision for man's sin and redemption. The very earliest of Christian thinkers bore this heavily in mind. It remained for Augustine to work out the most systematic statement of the fall of man and his redemption that the Church had received. It was God to whom they looked for sustaining grace in the hour of death, and to whom they cast their eyes for mercy in the "great and final day of his wrath." He gave to them their rewards and meted out to the unjust their punishments.

This is the place God has held through the centuries in Christian belief. He has been thought of as all sustaining, existing alone as a complete unity throughout all eternity. He did not need man to act as a supplement to His nature, nor does the material universe complete His final essence. He is all pervading throughout the universe, yet not an integral part of it. While immanent in the world, yet He transcends all its bounds.

MODERN DOUBT AND GOD

Modern doubt among so-called Christian thinkers has tried to cast a shadow around the God of Christian belief. The first great error which the age has seen arise has been one that doubts His personality. God thus becomes a bundle of forces, a system of laws which regulates the universe. Naturally this takes on a materialistic cast, and the universe is more or less looked upon as the basic substance composing God. While the existence of God was not entirely doubted, still the vital elements which gave warmth to Christian theology, making possible prayer, redeeming grace, providence, etc., were cast aside, and the personality of God was eliminated from the scheme. God became a machine, the laws of nature personified.

It remained for a group of Christian philosophers, trained in Christian theology, to give birth to a new movement in religious metaphysics. The leader of this band was Borden P. Bowne, long at the head of the department of philosophy at Boston University. The new movement is known as Personalism. Basic to this is the conception of the background of the universe as personalistic. It is a universe in which personality is supreme. Its laws are those which have originated in a personality of absolute power. Mentalism is a term

applied to the system which controls the entire material organism. In this personality exists a mind of supreme worth, of the highest capabilities, of infinite sweep. Spirituality is one of the chief characteristics of it.

Personalism hereby lays the philosophic foundation upon which Christian thinkers construct their organized body of Christian belief. This system is embattled by the dogmas of biblical literature. Man's highest thinking on religious themes is thus supplemented by the teaching of the Bible. Rather the doctrines of the Bible are sustained by the keenest reasoning of the human intellect.

From this course of teaching, we discover God, a Personality of absolute worth, the basic substance of the universe. This is the position of Origen, the father of the Christian doctrine of God, stated in modern philosophic parlance. It has remained the guiding star by which all the systematic theologians of the centuries have squared their dogmas.

The modern scientific age has tried to look upon the universe as of eternal existence. There was not, so reason the protagonists of this scheme, a time when the material substance of the worlds did not exist. Hence there was no need of a God who would create a material world and all the heavenly attendants of a material nature. Personalism at once answers back that the guiding power of the universe is mind and not matter, that in the plan of things the ascendancy must be given to mental functions, and hence that an eternal material universe is unthinkable.

We come back at once to the conclusion stated in the first verses of the Bible that "in the beginning God created." Priority of existence must be given to the force of power which stands first in the chain of cause and effect. The mind molds matter, and not vice versa. Hence first comes mind as the cause, and matter as the effect. This stated in terms of personalism means that "in the beginning God existed, and in the course of time He created." In terms of the creed this reads, "I believe in God, maker of the heavens and the earth."

Whichever way you may turn at the end of the road stands God. The greatest argument for His existence is that of personalism. God exists because in the universe mind exists, man is controlled by mind, and is constituted a living soul. To account for mind in man, and a soul as his essential substance, mind in God and spirituality in Him

are demanded. There is no escaping this conclusion. A material universe points to a creator. A mental organism points to an originator whose basic fabric is mentalism. A spiritual being, such as man is, indicates an Absolute Spiritual Being, as its cause. This spiritual being we call God.

GOD AND THE UNIVERSE

The modern age is controlled by the latest dictum of science, and this is materialistic. In the study of the scientific phenomena laws of an unvariable nature rule supreme. The sun arises according to a prearranged plan. Atoms, molecules, protons, mix according to a definite scheme in an unchanging method. These laws seem to be unbreakable. Hence the scientist, whose dicta become the sermons of half-baked theologues, affirm that there is no place for the will of God in the material universe. He is not too fast in affirming his doubt in the existence of God, rather he hastily tells you that whether or not He is, it makes no difference, for there is no place for God's will to be operative in the universe.

This then spells doom for all those basic ideas which Christian belief holds as fundamental concerning providence, prayer, and the action of God upon the laws of nature which we term miracles. If laws rule, and they are unchanging, then a miracle becomes an impossibility. Providence is a substitute for system, and prayer, beneficial only as it reacts upon the one who offers it in a subjective sense, is impossible of being answered.

To come back again to the original idea of personalism, we find God as the Mind of the Universe, and these laws, so organized as the controlling principles of the universe by the scientist, are but the *modus operandi* by which the mind of God rules in the material sphere. If God's mind created, established these laws, then the same mind, as the Original Cause, can alter such laws as is necessary. Providence then is not an impossibility; for since God originated man and the material sphere, it is possible that He can alter the same conditions for the benefit of His children.

The modern view of prayer can be tested by the same course of reasoning. The most advanced in their agnostic thinking will not tell man to cease from his praying. For there are certain creative emotional forces released by prayer which react upon the mental and spiritual, as well as material, mechanism of man. No man can pray without having the storms of his soul calmed.

This assurance which prayer affords so rests the heart, stills the tempests that were answers impossible, it would be beneficial for one to pray. There are impulses toward right which prayer, from the purely psychological standpoint, energizes. The dynamo of the emotional life is recharged through the prayer process.

The scientist and the modern religious humanist would have us stop here, and say this is all. But the Bible doctrine of prayer can stand the test of science. If God created, brought into existence man and the material universe, and if His will is the laws of nature, and since providence is but the operation of the will of God upon these laws, then it is not impossible for man to pray and be answered.

The dictum of personalism must become that of the theologian. God's mind created, and God's mind can alter. Then if man comes into contact with the Almighty, this same will answer his cry. It is right here that modern speculative theism fails. We are told that God exists all right; but the God of speculative theists is not one who will turn His face to His children, nor hear the prayer of a sinner. This is not enough. The God of the Christian must be one of redeeming love, whose ears are inclined to man's prayer, and whose hands are outstretched to the wayward sinner.

Who Is God?

The question around which the modern intellectual storm rages is this one, Who Is God? The Christian answer has always been—the God of the Bible, He is God. The answer of the materialists has been that the universe in its materialistic form is final, eternal, and hence what we have been taught to look upon as God, is nothing else but an eternal material organism. A third answer has swept in during the past three or four years like a floodtide. It is this: Man is God.

The name that this movement has assumed is Humanism. Humanism has turned the telescope with which the theologian has scanned the existence and personal characteristics of deity upon man, and cried out, "Behold God in the form of man." The humanist focused the microscope of the scientist upon the mental and emotional life of man, and cried out, "Here is that for which we have sought—a deity within, fit to be set upon the pedestal of worship."

All that historic Christian thinking has stated as true concerning God, the humanist denies. Does he exist? If so, only in the exalted being of man,

the highest form of existence in the universe. Or he may answer, that if God does exist, we cannot be certain of it, and for all practical purposes the deity of life is man. This is the old agnostic position of doubt and uncertainty, and when such is found, rest assured that man is treated as god, and the true existence of the Almighty is cast aside. Back of it all stands the former materialism of the yesterdays which denied the fact of God. To this has been added the evolutionary scheme for the origin of man from an eternal material universe. "The first spark of life came out of the original matter in unorganized form; from this life spark gradually there emerged higher forms of life, until mental and emotional qualities were added and finally perfected. Then we have man.

Humanism is but materialism based upon evolution. The humanist begins to magnify the qualities which he finds in man's mechanism, and raises these to the highest degree, and from the process comes God. There is no need for a redeeming Savior, and Christ becomes a man who embodied in his personality a greater amount of the fabric of super humanity. If man prays, it is but to himself. If he seeks salvation, there is no need for this, for he has not fallen, but rather needs the good in him refined by a process of cultural clarification. Providence? the humanist asks. What do you mean? Is it the natural process of life? Is it the course of events which follow in a series of unbreakable links? If so, then he believes in providence. If not, then there is no providence, for man's instruments of research discover an unalterable course of events which control the material universe, and in such there is no place for providence.

We are back where we started. Will Christian belief stand the test of humanism? It has stood these tests in the centuries past, and answered these same objections in other cloaks. Arius denied the divinity of Christ, and made Him a superman, which humanism has done. The Church wrote *filioque* (and the Son) into the creed and Arius and humanism have their answer. Socinius tried the same in a later century, but the modern line of Christian defenders from the days of Luther on have answered him. The deists gave us a god, possibly responsible for the material universe, but they turned the control of this universe over to laws and secondary causes. Such thinkers as Butler and Paley answered the deists, and inci-

dentally if the humanist will go back to the arguments of these men, he will find his answer.

Materialism in its boldest form never dreamed of going as far as humanism does in denying the existence of God, and setting man up in His stead. But the arguments which routed ancient materialism will likewise answer humanism.

The answer to them is this: God exists as a separate unity, whose basic fabric is mentalism. He is a personality raised to the supreme degree of worth, and as such is transcendent to man and the material universe. The god of humanism, which is man, is but a spark of divinity which is assumed to reside in man raised to the absolute. This is the old untenable position of divine immanence, which in its final form became either idealistic or materialistic pantheism, where God became the all, and all that existed was but a manifestation of God.

These arguments have been answered in former centuries, and find their cumulative answer in Personalism, basic to which is the personality of the World-Ground, or God. The Christian belief of God comes out of modern doubt unscathed and stands in a clearer light after any investigation.

THE LAW OF USE

"I am almost afraid to use this beautiful table," said the owner. The cabinet-maker ran his hand over the smooth, polished surface, and felt of the thickness of the wood. "What are you afraid of?" he asked brusquely. "You can not wear out that table. Why, do you know they would make fifty veneered tables out of the wood you've got in this one? But this—the nigre you use—it the better for it, madam."

"You are too bright and lovely to be wearing yourself out doing so much for other people," said one girl to another. "I can not be made of very good stuff to begin with then," was the girl's retort. "Trying to live happily with one's neighbors never wore anybody out yet, unless the person was of such thin veneer that she was afraid that some people would find her out."

There is one law for the solid people and for the solid woods, that is the law of well-sunned, well-aired, constant and cheery use. Only veneer is injured by the common, practical, wholesome duties of every day life.—*Forward.*

HOMILETICAL

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

Thanksgiving Sermons UPLIFTED EYES

TEXT: "I will lift up mine eyes" (Psa. 121: 1).

INTRODUCTION—Where men look determines what they see. During this world depression men's eyes are on trouble, difficulties in the economic world. Men who lift up their eyes are the men who see God. They look beyond this world. Uplifted eyes ennoble the soul, set a higher ideal. Seeing God, one becomes godly. Then with thanksgiving may we lift up our eyes and behold:

I. GOD—THAT WE MAY BECOME GODLIKE—This is a nation founded by men who saw God. The first Thanksgiving Day was for the purpose of gratefully remembering the bounties of God. For these men saw God. Today's need for men who will thank God for difficulties, and behold the Almighty and thus receive strength is outstanding. Look up, be grateful, see God.

II. THE POWER OF SPIRITUAL FORCES—THAT YOU MAY BE A SPIRITUAL POWER—This is a thanksgiving year when men do not feel like being grateful. The spirit of thanksgiving is dying. But here is something for which we can praise the Lord: If we look up and realize the power of spiritual forces, love, grace, the Holy Spirit, prayer, we will become a spiritual power for the Almighty. God needs men who will pray, and realizing this power of prayer, God's man will become powerful in reaching the world. Be holy, and then your life will be dynamic in reaching the world. Thank God for the open channels that lead to spiritual power.

III. THE SUNLIGHT OF THE DIVINE GLOW—AND SHED A RADIANCE INTO THE WORLD—Again even the most humble one has this to be thankful for: You can lift up your countenance to the sunlight of the divine glow, and then out into the world you will shed a holy radiance. "Let the Lower Lights Be Burning" tells this story. Be lighted in your soul, and then you can light another.

CONCLUSION—Let the Thanksgiving message ring

into your soul—whatever betides, God is near, heaven will bend low, you can attune your soul to heavenly forces, and then you will be able to reach a dying world with the love of God.

THE VOICE OF THANKSGIVING

TEXT: "Enter into his gates with thanksgiving and into his courts with praise" (Psa. 100: 4).

INTRODUCTION—The need of praise to God for His mercies. Were we today standing at old Plymouth Rock with the Pilgrim fathers at the time of the first Thanksgiving, for what would we be thankful? Then what are we thankful for today? One message rings through the ages, we can be thankful for:

I. GOD'S BOUNTY UNENDING—That first year in America for the sires of the nation had been one of difficulties and privations; but God supplied every need, and carried them through. So with us. As great as our needs, so bountiful are God's supplies. If hungry, He feeds us. If in need of clothes, He clothes us. He walks by our side in the hours of distress, and lifts up our faces to the beauty of divine light.

II. GOD'S MERCY UNDYING—We can be thankful, as David was and the Pilgrim fathers were, because "the mercy of the Lord endureth forever." We wander astray, but He is merciful. We forget His goodness, but He is still tender in compassion. We turn to our own way for a season, but the mercy of the Lord is for everlasting. In agony we pass the road to death, but the mercy of the Lord remaineth with us. In death we may pillow our heads in anguish, but the Lord provides through His mercy, a safe passage over the River of Death. His mercy never dies, for which we must be thankful.

III. THE SILVER LININGS TO THE DARKEST CLOUDS—At this Thanksgiving time we have much to be thankful for—if it is night for the body or soul, God giveth songs in the night. If the load is heavy, He says to cast the burden upon the Lord. If we transgress, His grace is able to save. If in need, the same grace can abound. However dark the circumstances, the grace of God lines their

darkest faces with silver. The glory of the Lord can shine with a divine radiance upon any circumstance, and make it to be a season of rejoicing.

CONCLUSION—Then let us enter into the gates of the house of the Lord with a voice of thanksgiving. May we make every place, as Jacob did, the house of the Lord during the coming year. And when we go out to the courts of service may it be with praise.

THE GLORY OF CHRISTIAN WORSHIP

TEXT: "Make a joyful noise unto Jehovah, all ye lands. Serve Jehovah with gladness. Come before his presence with singing" (Psa. 100: 1, 2).

INTRODUCTION—The glory of Christian worship, for which we lift up voices of praise. We can come into relationship with the Lord as the text suggests—touched by His Spirit—ennobled with His presence—blessed with His anointing—and elevated with His strength. "They that wait upon the Lord, shall renew their strength." This is the experience of worship. It is the highest form of service to God, and the greatest privilege of the Christian—for which when thanksgiving comes again, we must be most grateful. Note the prerequisites for worship as outlined by David.

I. **COME WITH JOYFUL PRAISE**—"Make a joyful noise unto the Lord." Salvation is a matter of spirit, rejoicing and praise. Joy for blessings and benedictions from God, such as strength, life, health, the beat of the heart, a vision of the divine possibilities. Enter God's service throughout the coming year with joyful praise for such.

II. **COME WITH A GLAD HEART**—"Serve the Lord with gladness." The heart according to the Hebrews was the source of the life, the soul, mind and emotions. Let them all be glad for a life to live, for men to serve, and for God to glorify. Gladness in the heart makes praise unto the Lord, and adds wings to the soul that will raise one beyond life's ills. It drives away the burden from the load of sorrow, and eases the blighting marks of the trial. Worship the Lord with a glad heart.

III. **COME WITH A SINGING SOUL**—"Come before his presence with singing." Singing unto the Lord from a glad heart with joyful noises lifts the soul out of the Slough of Despond to the Delectable Heights. This is the height of worship. Note the closing of the Last Supper, where the record refers to the singing of a hymn. Sing a hymn of praise throughout the coming year to the Almighty and life will be a little sweeter.

CONCLUSION—We are thus to come before the Lord for worship, with praise, thanksgiving and glory. This fits the heart to hear from Jehovah; enables the life to be purified, the mind to be cleared for the entrance of the spiritual and its glory.

SEED THOUGHTS

W. M. BAKER

How to Be Spiritual

Lesson: Colossians the third chapter.

- I. **GET SAVED** (Col. 3: 1).
- II. **SET AFFECTIONS ON THINGS ABOVE** (Col. 3: 2).
Not on material things such as fortune, ease, luxury, dress, food, fine homes. Many of these things may be legitimate, but do not set heart on them. They become the idol of the soul.
- III. **LAY ASIDE DEEDS OF THE FLESH** (Col. 3: 5-8).
- IV. **PUT ON THE SPIRIT OF JESUS** (Col. 3: 12-15).
- V. **SING PSALMS, HYMNS AND SPIRITUAL SONGS** (Col. 3: 16).
- VI. **DO ALL THINGS TO HIS GLORY** (Col. 3: 17).
- VII. **WORK AS THOUGH YOU WERE DOING IT FOR GOD AND NOT MAN** (Col. 3: 23).
- VIII. **THE RESULT WILL BE REWARD FROM GOD** (Col. 3: 24).

"Personal Evangelism"

INTRODUCTION

We need to feel as a church that we have something else to do besides paying the preacher, attending the services, holding revival meetings by calling an evangelist and announcing a meeting, praying prayers and singing songs.

- I. **NOTICE THE PERSONAL WORK DONE IN** (St. John 1: 35-51).
They tell us that "hand-picked fruit" is best. Think of the souls that have made a mark in the world who were "hand-picked."
1. Jesus won Andrew and John. John became that great apostle and revelator. Andrew won Peter, that "stormy, zealous, boisterous" fisherman who became a great soul-winner and preacher of the gospel.
2. Philip won the Ethiopian who carried the gospel to his people.
3. Think of others who were "hand-picked." Sankey sang and won the gypsy lad who later became known as "Gypsy Smith."
- II. **THINK OF THE BLESSINGS THAT COME TO US PERSONALLY THROUGH BECOMING PERSONAL WORKERS.**
1. Compels us to live carefully.

2. Intensifies the prayer life.
3. Develops us into strong Christians.
4. Makes us Bible students.
5. Teaches us wisdom in dealing with souls.
6. Keeps us alert for opportunities to seek out lost.
7. Creates within us a deep interest in church work.
8. Creates between us and our Lord a keener fellowship.
9. Makes us a "lover of souls."
10. Brings to us a great reward. "They who turn many to righteousness shall shine as the stars forever and ever."

Some Things That Shall Never Be

- I. **GOD WILL NEVER BREAK HIS COVENANT WITH MAN**
 1. He will save.
 2. He will sanctify.
 3. He will answer prayer. If we meet the condition He will verify His promise (state the conditions).
- II. **HE WILL NEVER ALLOW HIS CHILD TO BE TEMPTED ABOVE THAT WHICH HE IS ABLE TO BEAR**
 1. He knows how much we can stand.
 2. If we fall under temptation, we fall under something that is weaker than we are.
- III. **HE WILL NEVER LEAVE NOR FORSAKE HIS OWN**
 1. He will never leave nor forsake us in:
Bright days.
Dark days.
In sickness.
In sorrow.
In hardship.
Losses.
Disappointments.
- IV. **GOD'S KINGDOM WILL NEVER PERISH**
 1. Satan will never overthrow it.
 2. It will last when other kingdoms (including Satan's) will be past history.

Regrets

Lesson: Matt. 25: 31-46.

INTRODUCTION

This day may be termed a day of regrets to those who know not the Lord.

- I. **THERE WILL BE NO REGRETS TO THE SOUL WHO HAS:**
 1. Repented of all his sins.
 2. Forsaken the "broad way" and taken "narrow way."
 3. Refused to flirt with the world.
 4. Kept garments unspotted by sin.
 5. Kept a blest soul.
 6. Lived holy lives.

- II. **THERE WILL BE NO REGRETS IF WE HAVE WHOLLY CONSECRATED OUR ALL TO GOD**
 1. If our time has been spent to His glory.
 2. Talents used for advancement of His cause.
 3. If we have paid our tithes and offerings even at a sacrifice of many of our own needs.
 4. If we have given our strength to the work of God.

Illustration: Schmelzenbach—others.

III. WHAT THE WORLD WILL REGRET

1. That they lived in sin.
2. That they did not repent when they had a chance.
3. That they spent their money to support the devil's work.
4. That they spent their days in sin and pleasure.
5. That they did not make God their God and the people of God their people.

"Prayer Changes Things"

"Pray without ceasing" (2 Thess. 5: 17).

INTRODUCTION

I do not mean that formal, dead, dry-eyed, cold prayers will change things. Prayer that waits on God and pays any price to get them answered, will be answered. That price may mean tears, toil, sacrifice, fasting, and hours of time in prayer.

I. PRAYER CHANGES THE ATMOSPHERE IN WHICH WE WORSHIP

1. It was true on the day of Pentecost. "The place was filled with the Holy Ghost."
2. How we need a better atmosphere in which to pray, sing, preach, testify and praise God! Prayer will bring it!

II. PRAYER WILL CHANGE A DISCOURAGED HEART INTO A CHEERFUL AND HOPEFUL SOUL

The poet said:

"Who can break the chains of sin?

Jesus can, Jesus can.

Who can help the victory win?

Jesus can, Jesus can.

Who can words of comfort say?

Jesus can, Jesus can.

Who can drive the night away.

Turn our darkness into day?

Jesus can, Jesus can."

III. THERE ARE SPECIAL KINDS OF PRAYER THAT CHANGES THINGS

1. Prayer of achieving faith changes things. This kind of prayer turns defeat into victory.

Illustrations:

Jehoshaphat and his victory over what looked like defeat.

Aaron and Hur who held up hands of

Moses while Joshua prevailed over enemies and turned what looked like defeat into victory.

- a. This kind of prayer changes dead formal churches into revival churches of victory.
 - b. This kind of prayer gives the gospel message that power and effectiveness of a "two-edged sword." Creates conviction that kills desire for sin and the world. Creates desire for God and holy things. Fills the altar with hungry souls.
2. There is a prayer of repentance that changes things.
- a. This kind of prayer will change the vilest heart.
Illustration: Sam Hadley, Billy Bray.
 - b. Prayers of repentance will give the heart new feelings.
 - (1) Right feelings. Not vile, wicked, sinful, low feelings.
 - (2) Holy feelings. Worshipful feelings. Feelings against sin. Love for righteousness.
 - (3) Joyful feelings. We sought for such in the world and found them not. We find them in God.
3. Prayer changes our future.
Illustration: Many a worthless bum has been changed into a thrifty business man.
4. Prayer will make a change in our judgment day.
- a. Cancels all sin from the "books."
 - b. Causes Recording Angel to mark across the dark account "Not charged." "Jesus paid it all."
 - c. Changes the sentence from "Depart from me, ye cursed," into a "Come, ye blessed of my Father."
5. Changes our eternity.
Illustration: The Colored Quintette sing
"I don't know how He does it,
But He does it, praise His name."
Our eternity will be changed from the abode of devils, thugs, thieves, liars, the vilest of the vile and the wretched of the wretched to heaven with holy association and pleasures and delights unspeakable.
6. Prayer of consecration changes things.
- a. It will cause our life to be a life of service to the Master.
 - b. Brings supernatural power of God into our lives. Power over the world, the flesh and the devil. Power for service. Power to face the world in holy boldness.
 - c. Changes a carnal heart into a holy

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heart. One time the heart was filled with wrath, hatred, malice, envy, jealousy, strife, pride, revenge, etc. Now filled with "Love, joy, peace, longsuffering, gentleness, meekness, temperance, faithfulness."

- d. Prepares the heart for the coming of Christ.
- e. Brings rich reward at end of race.

Carnal Mindedness

"To be carnally minded is death" (Rom. 8: 6).

INTRODUCTION

Carnality in the heart is a desperate condition. Carnality is a traitor that will sell the soul into slavery to sin.

Carnality is an enemy that pretends to be a friend, but like Judas, betrays the soul into the hands of our enemies.

Carnality is a "high-handed" fellow that is stationed within the soul as a spy.

Carnality is "cold-blooded" and "murderous" in all his ways and dangerous to the last degree.

Carnality seems tame and harmless but one day, like the young lion that got a taste of human blood, will show its desire for the very life of our souls.

Illustration: Many books that are written are deceptive. They don't tell the truth. They make a mock of sin. They trifle with realities. The Bible tells the truth. It doesn't dress up carnality in an evening dress suit and put it on parade. It rather shows up all its cunning and deceit and dangerousness.

I. THE TEXT TELLS US "TO BE CARNALLY MINDED IS DEATH"

We have dealt with outward sin and transgression against God's holy laws, but why not get at the root and cause of it all.

1. Carnality is death to spirituality. Notice how it is death to spirituality:

- a. By causing us to neglect prayer or become formal in our praying.
- b. By causing the soul to become indifferent concerning the vital things of a Christian experience. Indifferent toward means of grace. Indifferent toward supporting God's work. Indifference in prayer life. Indifference toward study of Bible. Indifference toward duty toward God and man. Indifference toward testimony.
- c. Carnality is death to spirituality by producing discouragement in the soul.
 - (1) The most discouraged people I ever met were carnal people. They are discouraged when things go well and when they don't.

(2) They, many times, have a case of "chronic blues" and see the dark side of everything.

(3) Discouragement will defeat any soul!

d. It is death to spirituality by creating doubts.

(1) They doubt if they have an experience of grace.

(2) They doubt if we can have revivals.

(3) They doubt if we can raise the budgets.

(4) They doubt if people really do have genuine salvation.

f. Carnality is death to spirituality by cooling off the "first love." Many times carnality gets so cold that it is ill-mannered, cold, hard, calloused, curt, unfriendly, sour, mad.

II. CARNALITY IS DEATH TO ADVANCEMENT OF SPIRITUAL THINGS IN THE CHURCH

1. We get a picture of this truth when we look at Israel at the borderland of Canaan. They stubbornly refuse to go any farther. They saw "long-necked giants" and their little selves instead of a great and almighty God who giveth the victory.

2. They all crowded back into the wilderness and died.

III. CARNALITY IS DEATH TO HUMILITY

Carnality doesn't like to be humbled. That would mean death to it.

Carnality likes to always feel that it is right and never wrong.

To bow so low as to ask forgiveness for some mean or little thing is asking it too much.

No humility in carnality!

"God knoweth the proud afar off."

IV. CARNALITY IS DEATH TO UNITY AMONG THE BRETHREN

1. God's plan and desire is to have His whole Church unified and harmonious.

a. Carnality is opposed to that program.

b. It believes in "cliques and clans," "whispering and secret meetings."

c. How Satan and his imps have a jubilee while many Christian people carry on such a work in the name of Christianity.

d. Paul met a crowd like that at Corinth and said to them, "There is among you envyings and strife and divisions; are ye not carnal and walk as men?" Death to unity!

V. CARNALITY IS DEATH TO THE FRUITS OF THE SPIRIT

1. All you have to do to lose your "love,

joy and peace" is to have a "carnal spell." Love's ardency; joys, hilarity and the tranquillity of peace soon disappear when that happens. One time we could sing:

"Love, perfect love; peace, perfect peace;
Sweeping o'er my soul in heavenly tides;

Joy, perfect joy, in billows o'er me roll
Since the Holy Ghost abides."

Just one carnal spell will ruin that song in a moment.

2. It is death to "longsuffering, gentleness, goodness."

VI. CARNALITY IS DEATH TO THE SOUL

1. Death to spirituality.
2. Death to spiritual advancement.
3. Death to unity among the brethren.
4. Death to the fruit of the Spirit.
5. Death to the soul.
6. We have so catered to the "whims" and "desires" of carnality, the enemy of the soul, until it has at last slain the soul. We will either slay carnality out of the heart or it will slay the soul.

CONCLUSION

Agag: a type of carnality, said, "Surely the bitterness of death is past." How carnality hates to die! Samuel took up the sword and "hewed Agag to pieces." We had better sing, "Let me die, let me die."

WITNESSING FOR GOD

H. A. ERDMANN

TEXT: *Ye are my witnesses, saith the Lord* (Isaiah 43: 10).

INTRODUCTION:

1. In every suit at law witnesses are very necessary.
2. Witnesses largely determine the outcome of the case.
3. In the great conflict between sin and righteousness God needs faithful witnesses.

I. QUALIFICATIONS OF A WITNESS

1. Must have first-hand knowledge of facts in regard to the case.
 - a. What one has heard will not be accepted.
 - b. What one has read will not be accepted.
 - c. One's opinions count for nothing.
2. Must be willing to tell what he knows.
 - a. A person called to the witness stand, and then refusing to tell what he knows gets into trouble.
3. Must be willing to tell it straight.
 - a. "A false witness shall not be unpunished" (Prov. 19: 5).

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- b. "A true witness delivereth souls" (Prov. 14: 25).

Every witness at court is asked, "Will you tell the truth; the whole truth, and nothing but the truth," which means, "Will you tell it straight?"

II. WHEN IS WITNESSING TO BE DONE?

1. "In season and out of season."
 - a. Not only during camp or revival meeting.
 - b. Not only when at church.
 - c. Not only when it is popular to do so.
 - d. Whenever needy souls are encountered.

III. HOW IS WITNESSING TO BE DONE?

1. By public testimony.
2. By a godly life.
3. By patiently enduring affliction and persecution.
 - a. Daniel.
 - b. Three Hebrew boys.
 - c. Job.
 - d. Paul, etc.

IV. WHERE IS WITNESSING TO BE DONE?

1. "In Jerusalem, Judea, Samaria and to the uttermost parts of the earth."
 - a. In your own home, Jerusalem.
 - b. In surrounding country, Judea.
 - c. Among your enemies, Samaria.
 - d. In foreign lands, uttermost parts of the earth.

Thus we are all to be home and foreign missionaries. If we cannot go, or are not called to foreign fields, that does not excuse any, for then we are to send others by our means to do the witnessing there.

DISTINGUISHING SIGN OF THE RIGHT-EOUS

HAROLD SUTTON

Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof (Ezekiel 9: 4).

A prophetic vision; the man clothed in white linen bearing an inkhorn; the work that was given him to do.

I. THE VISION CAME IN THE SANCTUARY

Not being visionary, but catching the vision—of the lost; of our responsibilities; of our capabilities; of the work God would have us do. What visions come in the congregational or individual sanctuaries.

II. WICKEDNESS ABOUNDED

1. Abominations (text).
2. Iniquity was great (v. 9).
3. Full of blood (v. 9).
4. Perverseness (v. 9).

III. SOME WERE TO BE MARKED (text).

IV. REASON FOR BEING THUS MARKED

1. "Sighed"—many do this.
2. "Cried"—how few do this.

Both were necessary.

V. ONLY THE MARKED ONES WERE TO BE SAVED (v. 6).

VI. ALL OTHERS WERE TO BE SLAIN

No soul burden means spiritual death.

VII. THEY WERE TO BEGIN AT THE SANCTUARY

The prophets and people of God (v. 6).

How great is my concern?

ILLUSTRATIVE MATERIAL

J. GLENN GOULD

The Prophet Harris

In 1929 a native African died. His name was W. Wade Harris, of the Grebo tribe, West Africa. In many respects he was a most remarkable man. The "Record of Christian Work" summarizes his career in the following words:

"While working on the coasting vessels of West Africa, Harris gained some rudiments of education and of the gospel, but his association with British and American missionaries was of the slightest. At about the age of 60, just about the outbreak of the Great War, he appeared as a preacher and teacher on the Gold Coast, and more especially on the French Ivory Coast. He vehemently called upon the people to destroy their fetiches, to believe in one God and his Son, to read the Bible, and to await the coming of white missionaries who would instruct them. On the Ivory Coast there is evidence that probably 50,000 Africans abandoned their old beliefs under his influence and began to practice a simple, elementary form of Christianity. It is proof, however, of what instruction and exhortation he did give that the Harris' churches maintained their existence apart from any outside missionary influence for over ten years. When Mr. Platt of the English Wesleyan mission went to investigate the stories that reached him that there was a large Christian community awaiting help on the Ivory Coast, he found 150 well established churches with a membership of nearly 20,000. Today (in 1930) the mass movement started by Harris has grown to nearly double that number."

Thy Will Be Done

There is a story that I got from a speaker in Northfield years ago. It is the story of an old ecclesiastic in London, old Bishop Hall. There were

just the two of them, himself and his wife. They had no children. They were deeply religious. They had made a full surrender of their wills to God with one exception: they felt they could not live without each other. And so their prayer was that when God called one He would take both.

One day the old bishop reached the point where he felt he could say to God even as regards this, "Thy will be done!" Perhaps, under the influence of her husband's example his wife in a few days reached the same decision.

A week later Mrs. Hall died. When they went to tell her husband about it they found him in his study, seated in his armchair, a look of ineffable peace on his face. God had taken him too!

God did not want to separate them. What He wanted was their full surrender, and when they made it, they had what they asked for. Hand in hand and side by side they passed through the gate into the glory.—DR. J. I. VANCE.

Thou Hast Made Winter

One of the higher offices of winter is to deepen our appreciation of the summer. We should be blind if summer were perpetual. Someone has said, and very truly, that our dear ones are only ours when we have lost them. They have to pass away into the silent land before we know them for what they really are. And in like manner summer has to pass, leaving us in the grip of icy winter, before we fully appreciate the summer. It is not the man who lives in Bonnie Scotland who feels most deeply how Bonnie Scotland is. It is the exile, on some distant shore, yearning for the mountains and the glens. It is not the man with rude unbroken health who feels most deeply the value of his health. That is realized when health is shattered. In Caithness, where I lived four years, there is a great scarcity of trees. I never knew how much I loved the trees till I dwelt in a land where there are none. And we never know all that summer means to us, in its pageantry of life and beauty, till we lose it in the barrenness of winter. Lands that have no winter have no spring—when the primroses awake, and the wild hyacinths, and the "livelier iris" changes on the dove. Thoughts like these, in January days, make it easier for faith to say, "Thou hast made the winter."—DR. GEORGE H. MORRISON.

Moody's Conversion

On May 16, 1930, a wall tablet was unveiled at 43 Court Street, Boston, commemorating the fact that on that date in 1855 D. L. Moody had given

his heart to God in a shoe store on that site in which he was working at the time as a clerk. The wording on the tablet is as follows:

D. L. MOODY
Christian Evangelist
and
Founder of
the Northfield Schools
was converted to God
in a shoe store on this
site

May 16, 1855

President Elliott Speer and several trustees and staff members of the Northfield Schools were present at the unveiling, as well as a number of former students and friends of Northfield. A brief dedicatory address was given by A. P. Fitt, as follows:

"Boston has many monuments and markers erected to keep alive the memory of great men and women and notable events. I make bold to say that the marker we are unveiling today is unique among them all, for it signalizes a spiritual crisis in the life of one whose career proved and is still proving to be a blessing to all the world.

"Back in 1855 a shoe store owned by one Samuel Holton stood on this site. A nephew of his from the town of Northfield in this state—a lad of 17 who had heard the call of the big city—had come to Boston and got a job in his uncle's store. The boy attended the Mount Vernon Congregational Church and Sunday school. One day his Sunday school teacher, Edward Kimball, called on the young class member in the shoe store and talked to him of God's love in Jesus Christ. The boy then and there gave his heart and life to Jesus Christ.

"His name was Dwight Lyman Moody. That date was May 16, 1855—75 years ago today.

"That decision of his was momentous, and opened the marvelous career of D. L. Moody, first and always foremost as an evangelist of God's love to the unsaved, and also as an upbuilder of the membership of the churches and founder or promoter of numerous Christian institutions and agencies. It is literally true that hundreds of thousands of men and women in this and other lands received spiritual impulse under the preaching of D. L. Moody.

"I voice my prayer that this modest tablet may be a challenge and an inspiration to all who read it, and especially to young business men and wo-

men, turning their thoughts Godward and leading them to give their hearts and lives to Jesus Christ and His service as young Moody did with such glorious results 75 years ago this date."—*Record of Christian Work.*

The Power of Evil Habit

They were standing together on the banks of a stream which wound this way and that way across the broad meadows. It had worn for itself a deep channel, and so long had it followed it, and so fixed was its course, that it would have taken quite a bit of engineering to turn it into any other way.

One of the young fellows was so intent upon watching the swift flow of the waters at their feet, that he held unheeded in his fingers a lighted cigarette until the tiny glow reached his fingers, and he hurled it away with a flippant half-slangy, half-profane word.

Someone laughed lightly at the spoken word and its cause. Another took hold of the speaker's arm and turned him around so that they stood face to face. With that muscular grip on his arm there was no turning away from the cool, half-mocking, half-serious eyes and voice.

"That reminds me of a little verse I learned out of a Sunday school hymnbook when I was a little chap," began the voice. "It went this way:

*"As the stream its channel grooves,
And within that channel moves,
So doth habit's deepest tide
Groove its bed, and there abide."*

"That is the fifth cigarette you have smoked since we started out this afternoon; and—well, I have not kept strict account of all your bad words. Better climb out of the channel before it gets too deep—seems to me I would not like to abide there all my life." No one laughed as he let his hearer go; more than one of the others nodded quietly in assent.—DR. G. B. F. HALLOCK.

Deadly Pleasures

A naturalist making explorations in Brazil came upon a forest of flowers which at once attracted him, and yet prevented him from approaching them. He noticed in the forest an odor vague and sweet at first, but which increased as he advanced. Ultimately he reached the clearing and there, straight ahead, was a wilderness of orchids. Trees were loaded with them, underbrush was covered with them, they trailed on the ground, mounted in beckoning contortions, dangled from branches, fell in sheets, and elongated and expanded as far

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as the eye could reach. A breeze passed and they swayed with it, moving with a life of their own, dancing in the glare of the equatorial sun, and exhaling an odor protecting them more perfectly than a wall. In vain did the naturalist endeavor to approach. There was a veil of perfumed chloroform through which he could see, but through which he dare not attempt to pass. It held him back more effectually than bayonets, and it was torture to him to see those flowers and to feel that before he could reach them he must die, suffocated by the very splendors of which he was in search, poisoned by floral jewels such as no one, perhaps, had ever seen before. He named the place the village of Demon-flowers. The world has many a village of Demon-flowers which lure only to destroy. Christ came to show us something more beautiful and yet with a perfume which, instead of destroying, causes the one who breathes it to live forever.—DR. L. A. BANKS.

The Worth of a Soul

The famous Madonna by Botticelli was painted on a wooden panel at least four hundred years ago. Recently the wood began to crack, and it was feared that the painting would be ruined; but a restorer was found who said he could save it. His first step was to paste thin strips of tissue paper on the face of the picture, pressing the paper into the uneven surface of the paints. He added layer after layer until a thick body of paper concealed the picture. Then the restorer turned the picture over and began to sandpaper the board away. After many months of careful work he had all the wood removed, and nothing but the paint adhered to the paper. Next he glued a piece of linen canvas very carefully to the paint, and slowly and patiently removed the paper bit by bit. The work took nearly a year, but when it was finished the painting was in condition to last another four centuries.

It was the value of this painting that justified such extreme care and the expense in restoring it. How patiently the great Master deals with human souls in order to save them! The value of the soul is proved by the fact that He gave His precious life for it.—DR. G. B. F. HALLOCK.

KNOWLEDGE

"Knowledge does not apply itself; it lies dormant. You must convert it into energy by the power of your thought."

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

CONVICTION for sin may, or may not, carry over past the point of conversion and become a part of Christian experience. When conversion takes place the conviction for sin, which illuminated the whole sin question, becomes a fixed persuasion of the mind. That is, sin from that point onward looks exceedingly sinful. Thus conviction becomes a part of Christian experience. But where conversion does not follow conviction there is of course no Christian experience, and the sense of the sinfulness of sin frequently subsides in the soul, and instead of being a fixed state of the mind the soul is left without conversion and without conviction.

General William Booth, the founder of the Salvation Army, gives, as the first qualification for one of his officers, "That he must be converted." "This means among other things that he has been convicted of sin; he has been separated from God; he has lived under the power of the devil, the world, and his own fleshly nature, and as the consequences of his own sin he has been justly condemned by God, and doomed to everlasting perdition." It appears that the general expected this sense of the sinfulness of sin (not its sense of guilt) would always be a part of the Christian experience of his preachers. Following this statement the aged leader of men spoke of the children of the Army, and their conversion in this manner: "Converted at a very early age; and having been thereby delivered from lives of open rebellion, they will be spared much of the bitter repentance that those must pass through who have daringly lived in open sin. But in such cases there must and will be the consciousness of heart separation from God, of sin against Him, of voluntary submission to Him, and of an hour when pardon is realized. There not being the same measure of sin there will not of necessity be the same depths of repentance, although in every case the sense of submission and forgiveness will be just as definite and complete."

What we are trying to say is that the sense of

the sinfulness of sin must of necessity be a part of the ministerial qualification.

The minister is supposed to preach against sin; to preach men under conviction for sin; to deal with seekers who are convicted of sin by the Holy Ghost. He must know something of the ground on which a convicted sinner is standing, and be able to show him the path out of the slough and sinkhole of iniquity, and in order to do this he must be familiar with the convicting power of the Spirit. Familiar through the process of experience.

Even though he has lived a life of Christianity from early childhood, there must be some sort of realization of what a seeker is undergoing when he trembles on the brink of eternal ruin.

And this matter of the knowledge of conviction leads to another very important part of a minister's qualification, that is the matter of burden for souls, or its near kin the unction of the Spirit. The sense of conviction and a burden for the lost and the unction of the Spirit are parts of ministerial equipment that lie close together in his soul. It is a matter of personal conviction, or walking in the light, that usually precedes the prayer for others, or the unction of the Spirit on the message or effort. A minister who has no burden or unction will be unable to help the convicted seeker very much. Our experiences have proved that to us. To lose the burden is to lose the unction, and to lose them both mean that the sense of the sinfulness of sin has diminished. The minister needs to pray for himself.

The secret of keeping the anointing on the soul is valuable. It may clear matters some, if some means by which it is usually lost are mentioned. First it is frequently lost by not preaching often enough. That may seem strange for a pastor to say, but I have had better success keeping the glory on my soul when I have been busy preaching every night than when I preach only on Sundays. I think it is because of too much relaxation between times. Just naturally when I am doing nothing the Lord gives me nothing to do it with. When the minister is busy God supplies him.

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When he does nothing the power departs, or at least subsides.

We state it as a truism that the soul is bound to be filled and shaped with and by something. Either there will be a lack of the fullness of the Spirit, and a consequent giving over to the influences that destroy, or there will be an emptying of the soul of everything but God with the consequent result that every part of the soul will know what it means to be strengthened with might by His Spirit in the inner man.

When the soul is filled with the strength of God there is among other things a revived and strengthened sense of the sinfulness of sin. Not only the big and flagrant sins, but the little foxes that spoil the vines. To disregard the red light of danger and pay little heed to the consequences of low spirituality is a ministerial quagmire and quicksand. The presence of a fixed and indelible persuasion of the sinfulness of sin, a persuasion which is the result of conviction for sin by the Spirit, is a valuable ministerial asset.

And because such a persuasion is a valuable asset the minister should not avoid conviction. We are afraid some of us do. We serve out the medicine to others when we perhaps should take the first dose. If we will not open our hearts to conviction on any other ground we ought to do it for the sake of those who under conviction will ask us to show them the way. How can we show men the way when we ourselves have refused to travel the road that leads to the sunshine of His smile and the anointing of His Spirit?

We agree with General Booth that conviction for sin is a soul winning necessity.

When the prophet Ezekiel tried to express his feelings in regard to his call to the prophetic office, he said, "The hand of the Lord was on me." He also tells of going into one phase of his prophetic work in "bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me." Sometimes he seemed suddenly and strangely moved for he said, "The hand of the Lord fell on me there." Introducing his vision of the valley of dry bones he had an experience which he describes as "The hand of the Lord was upon me, and carried me out, and set me down in the midst of the valley which was full of bones."

We don't suppose that Ezekiel could have told any other prophet just exactly what he meant and how he felt, but this saying of his surely carries the idea that he believed that God was having

something to do with him, and that the hand of God was directing his ministry.

We cannot find in the expressions of the prophet anything to indicate that he thought the Lord should have chosen him rather than some other man. It seems more likely that he had rather the call would have come to some other man, but the fact of the "hand of the Lord upon him" gave him no choice in the matter. He was the man the hand of the Lord was upon, and he was to be the spokesman for God regardless of what other men did or thought.

It seems that the prophets are best known through their messages to humanity. Regardless of how much we may be able to learn of their lineage and prenatal and early childhood influences, the prophecies themselves are the best indication of the temper and personality of the prophets. Studied this way the prophet Ezekiel is something of a puzzle. Here is a man who confesses to bitterness of spirit, and yet is granted visions of God's glory that seemingly excel that of any other prophet. We do not suppose that bitterness of spirit necessarily was an indication of carnal heartedness for the testimony of the scripture is that it was holy men who wrote as they were moved by the Holy Ghost. However bitterness of spirit does show a very marked disposition to express one's own self, and live one's own life. To get this strong spirited man into such mellowness and plasticity that the prophetic ecstasy can fill him shows the hand of God on him. It was the hand of God that gripped this strong selfhood and by directing it toward the larger expression got it away from its smaller self. And when this map was under the hand of God the prophet was made. He was not made into another man, but the same man was made into a prophet, and a prophet is any person that God chooses to speak through.

To us the mystery of prophecy is in the accommodation of God to human personality. That God respected the personality of the prophets is shown in their messages. That is why we said that the prophets were best known through their messages. Ezekiel did not write like Isaiah or Jeremiah. He wrote like Ezekiel, and yet his message is not the word of Ezekiel—it is the word of God, without any Ezekiel in it. This indicates that the personality of Ezekiel was intact during the prophetic ecstasy. He was not made into another man during this period, and for this purpose. He was yielded. His entire personality was given over so completely that God could have every fiber and

nerve, every sense and emotion, every ability and power. To have a consecration such as this, so complete that God's message can, unhindered by self, pass through the personality and be expressed as the pure word of God, is to our mind the highest type of consecration possible. Holy men, clean men, men cleansed from all sin and selfishness, yet men possessed with their natural personal peculiarities and abilities, spake as they were moved upon by the Holy Ghost.

The hand of God on the preacher is necessary to a message from God. This strange something that we call unction is an essential to preaching. It must come somewhere in the course of the sermon, either in its preparation or its delivery, or somewhere else along the line. If a man has the hand of God on him, and the sermon is born in him while he is on his knees, or studying his Bible, or walking on the street, then he can preach it as coming from God, and he need not worry much if the Lord allows him a cool head and a fairly warm heart while he is preaching. Or it may be that the sermon is bits of material that have been gathered through the years; material that has been collected in minutes of inspiration under the hand of God. These are almost always present in the sermons of the older ministers, and they are legitimate as coming from God.

But it is not only the material for the sermon that must show the hand of God. The minister's own heart must show it. God has to deal with the personality of the minister. The minister must go down, his personality must be mellowed, softened, shaped, cleansed, inspired. The rough corners must be knocked off. The tendencies to show hurt feelings must be overcome, the stubborn ambition to be a dictator must die dead. More and more the minister of God must be made. He must get farther and farther away from his own plans and personal ambitions, and in their place must be built up fellowship with God, and ambitions for His Kingdom.

And it is this making of the minister himself that determines his messages from God. God can use, in the prophetic office, only those men who yield to Him. To exert one's personality to the accomplishment of personal ambition is to dam up the stream of preaching usefulness. There may be an increase of book education, or executive ability, when personal ambition is followed, but the source of helpfulness to others is dried up. Congregations that are hungry for the bread of life and desirous for messages from heaven will go

away from such a ministry starved and unsatisfied. But the minister who will let God have all there is of him will continue to have the hand of God on him, and will continually be made a better vessel to convey the messages from God to man.

Of the many things that go into the making of a minister the ability to remain calm under stress is not the least important. If the minister has, or will develop this ability it will go a long way toward his success, especially as a pastor. It may be that some who read this will want to immediately assume that the blessing of entire sanctification in a minister's heart will automatically take care of the matter, and we are ready to concede that the blessing of holiness purifies from unholy anger, etc. But it seems that there is something about calmness under stress that is not altogether a matter of grace. It is also a matter of sense and vision and ability to see things from the other fellow's viewpoint.

We remember some years ago being in a board meeting of three days duration, during which time some plan was being worked out for a future program of the church. There were several strong personalities present, and each seemed to have at least one or two plans that he had thought out, and of course thought them the best of all plans. At the very beginning of the three days session there was injected the potential possibilities of disaster to all the future program of the church. The men who composed the church board of that struggling church saw the situation and determined that God should have His way, even though it meant the partial or total surrender of their well thought out plans. There were frequent sessions of prayer, and almost as frequent heated debates, and throughout the three days a spirit of yielding to the better sense of the others. This spirit of yielding to the better sense of the other fellow, together with a sanctified calmness under the stress of things, saved the day for that church. Someone said to me afterward, "They lacked holiness, or they would have gotten along easier and quicker." To this I replied that their holiness was evidenced by the fact that they went through three strenuous days of debate and intense desires without getting out of fellowship with each other. I also could have said that they not only showed that they had the experience of holiness but had sense and confidence in the judgment of the others, and ability to remain calm under stress.

Surely a church has a right to expect as much of its minister as it does of its church board. We

take it for granted that a church will be careful in its selection of the men they ask to run their business for them, and not the least qualification required of the man they place in office will be the ability to concede that he does not know it all. The same is especially true of their minister. They most surely will require that he will have some respect for their thinking, and will not always seek to have his own way.

We think a minister should learn to not take sides, with every peanut issue that arises in his church. To insist on certain evangelists, or certain times and dates for revival meetings, certain ways of raising money, certain plans for enlarging the church building, etc., will about ruin any man who is in the ministry. The minister is the leader of his church, and as such should present plans and programs for the consideration of his people. But when he finds that his plans are not going to be accepted, that the people are thinking of doing something else, that they are not ready to follow his program, then if he shows up the spirit of the dictator, and implies that the ship can have but one captain, and he is it; if he does not consider the desires of the men who probably have been in his church longer than he has, then indeed does he go down in the estimation of his flock.

We are afraid some ministers think that if they do not put over their own personal program for the church the church will not respect their leadership. But the fact is that the man who will not yield his position to the good sense of his brethren has lost his leadership already, and he has lost his own good opinion of himself. Failure under stress is costly.

It is always unsafe to move in any direction with a small majority. Suppose there comes some issue, not important, but an issue nevertheless. Take for example changing the night of the prayer-meeting. To change it will give the minister that night for himself. He may desire it to visit some mission or some other thing not connected with his church. The matter is presented to the church and the vote shows a small majority in favor of the change. That is as the minister desires it except that the majority is too small. As the matter stands the people have granted his request, and have changed the night of the prayer-meeting in order to accommodate him. Possibly no one will object if he lets the small majority rule, and change the night. But the ones who did not want to change, because it upset some of their plans,

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may voice their opinion when they get home, and to them the minister has lost some of his leadership because they suspect him of a lack of consideration for the feelings of the sizable minority. We think in a case like that the minister should call attention to the large size of the minority vote, and show the weakness of a move that goes under the expression of such a small majority. The church wants to do things with more of a solid front. Perhaps if he would be advised in this spirit of the proceedings and would make such explanation another vote might be almost unanimous either one way or the other. To have a big majority vote is much better than a small one, but neither are so safe as a unanimous one. A wise leader will try to get his church to move as one body in the same direction at the same time, even though it is not his particular plan that they adopt.

"BEHOLD HE PRAYETH"

(Acts 9: 11)

PAUL S. HILL

An Outline for a Prayermeeting Talk

The student of history and the Bible will know that there was a time when that part of the world around Judea and Asia Minor was experiencing a mighty pentecostal revival of Christianity. It was the time of the "Acts of the Apostles."

Further study will show that this revival centered for a while around one man, the apostle Paul. He became the greatest preacher of the period.

Still further study will show the secret of this man's success and ability. "Behold he prayeth."

He prayed thrice for deliverance from the thorn in the flesh. The answer was, "My grace is sufficient."

He prayed on bended knee, "For this cause I bow my knee."

He prayed with tears.

He exhorted others to pray.

I was in the minister's house, and almost as soon as I entered I was conscious of an unusual sound, the source of which I could not detect. There was a voice, muffled and indistinct, nevertheless a voice. And there was a strange knocking or tapping on the floor or wall somewhere in the house. I could not locate nor analyze the strange sounds I heard.

The minister's wife and family carried on as

usual. The minister was not in sight. After a while I made inquiry about the strange sounds I was hearing. The minister's wife answered, "That is William. He is having prayer. He has been praying all day. That tapping is the toes of his shoes on the floor. He wears all his shoes out at the toe."

I think that was about the first time that I came in contact with a praying minister. Not until the evening service did he appear. There was a heavenly light on his face, and the toes of his shoes were worn through. We had a good meeting that night. God was present.

A few days later he said to me, "We have times of sowing and times of reaping. When we are about so long without seekers at our altars we must pray earnestly and hard."

How well I remember that dear brother, who has since gone to be with the Lord he served so well. One day he came and sat beside me and looking me in the face said, "Paul, have you got the Holy Ghost?" There was shock and power in the way he asked the question. Often I have knelt with him in saloons and houses of shame and heard him pray till my soul was afire. How he would pray, "O God, save everybody under the roof of this place." I have known him to begin to pray with quite a few present when he began and only he and I present when he was finished. I have heard him pray aloud while walking on the street. I do not mean a sentence of prayer, I mean actually pray longer, harder, with more fervor than most ministers pray in church at an altar service. I remember hearing him pray like that once going down a city street. He prayed till the glory of God fell on us both, and it seemed to me it fell on the whole city. He ended by saying, "Come on, Paul, I feel like running," and away we went while the people stared at us.

He lived close to God. He prayed much, and God continued the process of making his ministerial soul until he called him home.

As we recall the days we spent in fellowship with this man of prayer we are impressed with the thought that not all of a minister's making is by way of books that assist in shaping the soul through the intellect. There is also that prayer way which brings the minister directly in touch with the Holy Spirit in a season of heart searching and utter helplessness. Books are fine for the brain, but the minister is made mostly in his heart, and some way it is beyond the power of books to shape a heart so much as prayer.

There is a great demand made on a minister's heart. Of course there is a big demand made on his thinking ability, but there is a greater demand on his heart. And how little we realize it. We think we may be able to get by with the help of a few books, but we will fail unless we have a ministerial heart.

A minister's heart must be clean and free from little jealousies and surmisings. When they begin their wedge-shaped entrance the minister must pray. He must pray until his heart flows in love like a river, and towers like a mountain of strength.

It would almost appear that the true ministerial heart is to be broken in the making. Yes, broken, over and over again. The multitude of sorrows in his congregation which he must share, the distasteful things said about him, his conscious smallness that humbles him, all these are matters that break his heart, and the breaking ministerial heart is a praying heart, and a heart that breaks and prays is a heart that God can shape in the mold best fitted for service.

We were attending a funeral one day in which another clergyman was also engaged. We rode to the cemetery together and had an opportunity to talk with each other about things that concern the minister's work. During the conversation he referred to the funeral and said that he never let them get on his heart. I think his attitude was a wrong one. He made a mistake. Too many of us make mistakes like that. We shun the sorrow and the sadness. Our ministry is too professional. We evade the ministerial heart.

To our way of thinking the sad side to service is easier than the mad side. We mean we can more easily submit *ourselves* to the process of making through sorrow than we can through the disagreeable attitudes and clashes of personalities among our brethren and the worldlings to whom we are called to minister. And yet we must pass the way of cross currents if we are to be made. Here is where the praying minister learns. This is where he grows his tallest and strongest. To go from the battle of wills, where personalities have clashed, to a place of prayer, and in that place of prayer to stay until there is only One left of all the universe whose opinion is worth while, to stay until all peevishness and smallness are gone, to stay until the soul is full of tender love and forgiveness, gentleness and peace; that is something that cannot be gotten from books, that is a process of ministerial making.

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Why should a minister appear preevish or touchy? Any minister is likely to get a bang almost any time. He ought to be big enough to take it with enough grace to smile. Some of us are so near the border line of littleness that our people have to go easy with us for fear we will pack up and go and leave them. We need more heart making. More inner bigness.

We all have heard brilliant men, who could preach an excellent sermon, and hold a crowd for an hour, and yet as we listened we sensed a lack. It was not a lack of ideas nor vocabulary. It was heart lack. How many times we have been conscious that our ministry lacked heart enough. It takes a God-made heart to make a minister. Some way people recognize sincerity and passion for the truth, and not only recognize it but demand it. Above all else, a minister must have heart religion and also a heart ministry. Prayer will help in the making of the ministerial heart.

THE SMOKER

His Peril and Possibility

A. M. HILLS, D. D.

What know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's (1 Cor. 6:19, 20).

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are (1 Cor. 3:17).

THERE is a double trinity in man. As a moral being he possesses what all moral beings must have—*intellect, sensibility and freewill.*

Then St. Paul named another trinity in that remarkable verse (1 Thess. 5:23): "Now the God of peace himself sanctify you wholly; and may your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ."

These two trinities in a way overlap each other, while they are not wholly the same. Take the first: With the *intellect* we know, reflect, think, reason. With the *sensibility* we feel, and know the experience of happiness or misery, joy or sorrow, pleasure or pain. With the *free will* we make our choices of right or wrong. We decide whether we will obey the dictates of our illum-

inated reason, or will live for the gratification of our desires or sensibilities. The former is a life of virtue: the latter is a life of sin.

Take the second trinity. The *spirit* (pneuma) is the higher intuitional nature with which we know the primary truths of reason; know God and the obligation to love and obey Him; know right and wrong and our responsibility to God for our conduct, and anticipate a coming judgment. The "*soul*" (psuche) is the principle of life and the lower forms of mind which we share with lower animals. The *body* (soma) is our physical being with its senses and sensibilities, appetites, passions, and desires. Through it also we have enjoyment and suffering, pleasure and pain. It is the medium of connection between our minds and the physical world on which we live: it is the present home of the soul and the source of a vast deal of the joys of life. As such it brings us serious perils and glorious possibilities about which God speaks to every man with a Father's tender love. Notice,—

- I. *The human body, as God created it, was a holy thing, the home of health and joy, and wholly free from disease and pain.*

The normal action of every organ brought delight. It was an unalloyed pleasure to eat, to drink, to breathe the fragrant air, to hear its countless sounds, to smell its odors; to feel material surfaces, to see nature's myriad hues and combination of forms and colors. The action of every function of body or mind was a delight. Without sin and consequent pain, life was perpetual blessedness and existence itself a continuous joy.

- II. *The entrance of sin into human life changed it all.*

The body became infected with disease. The appetites became abnormal. Unnatural and unwholesome appetites began to be cultivated. Sickness followed. The nerves, hitherto redundant with health and joy, became the channels of fiery pain. Misery, wretchedness, woe and death came on apace in quick succession. This world planned for blessedness as the vestibule of heaven became a vale of tears and suffering, an aceldama of woe and blood.

- III. *So here we face any man's perpetual peril.*

His soul must in this life inhabit his body. And this body, which ought to be a holy temple indwelt by Divinity, may, through its perverted appetites and desires, entice to all manner of physical sin. Such sin is a violation of the laws

of nature, which are God's laws. One has said, "The laws of nature are the hands of God executing His will." Hence physical sins are self-registering and self-detecting and execute their own punishment. Therefore the text is literally true: "If any man defile the temple of God, him shall God destroy."

Of all the physical sins to which men yield—gluttony, intemperance, impurity, drug-habits—let us take the one that is the most fashionable and widespread, the most defended and looked upon as the most innocent—THE USE OF TOBACCO—and see what we may learn from it of the suicidal effect of physical sin.

We will quote from some English authors and authorities. H. F. Trippet, of the Military College, Richmond, Surrey, says, "There is abundant evidence to show that the growing evil of juvenile smoking is one of the causes of physical deterioration. But it is not merely the body that suffers thereby: the mind, the morals, and the manners suffer as well. The practice of smoking, in which boys of eight to sixteen years indulge, stunts the growth, weakens the heart, injures the eyesight, and lowers the whole nervous system. It impairs the memory, lessens the energy, destroys the power of concentration, and blunts the moral sense, while it does not improve the manners, and creates idle and slovenly habits. Out of thirty recruits who presented themselves the other day in Birmingham, only eleven passed the ordinary medical test."

Another page of this English book, after quoting many physicians, says—Physical disorders are the natural consequence of this indulgence. They are varied and numerous. Among them may be named "smoker's cancer," "smoker's heart," "heart disease" and "paralysis," "nervousness," "dyspepsia," "nausea," "headaches," "bad memory," "slowness of thought," "poor blood," "short breath," "pain in the heart," "tremor of the hand," and "restlessness" follow in the footsteps of the smoker. The voice, eye, sense of taste and smell are more or less injured. One doctor gives particulars of seventy-two cases of smoker's cancer he had seen in fourteen years, and their suffering in death was horrible in the extreme.

G. Sims Woodhead, M. D., F. R. S. E., Professor of Pathology at Cambridge University, testified before a select committee of the House of Lords, "Nicotine acts upon the nerve-cells, first as a stimulant and then as a depressant. Nicotine exercises a definite injurious effect on the spinal cord. Nicotine interferes with oxida-

tion of the blood and nutrition. Tobacco interferes with the functions of the eye, of the heart, and of the kidneys. Tobacco smoking interferes with the development of the child." These are only the briefest quotations of his condemnation of the use of tobacco.

Dr. Solby, of the London School Board: "I believe if the habit of smoking advances as it has done during the last ten or twelve years, the English character will lose its combination of energy and solidity which has hitherto distinguished it, and England will sink in the scale of nations." The late Quinton Hogg, founder of the Regent Street Polytechnic, London, tells us that in a school of 500 pupils, twenty boys from ten to seventeen years of age were selected by lot out of those who used tobacco: twenty boys were also selected by lot from the boys that did not use tobacco, and ten teachers watched them for several months to make a scientific test. The smokers compared with nonsmokers as follows: Nervous, 14 smokers to 1 nonsmoker; Bad hearing, 13 smokers to 1 nonsmoker; Poor memory, 12 to 1; Bad manners, 16 to 2; Low behavior, 18 to 1; Poor physical condition, 18 to 2; Bad moral condition, 10 to 0; Bad mental condition, 18 to 1; Truants, 10 to 0; Low rank in studies, 18 to 3; Failed of promotion, 79 times to 2 times; Older than the average in their class, 19 to 2; Untruthful, 9 to 0; Slow thinkers, 19 to 3; Not able to work continuously, 17 to 1. Six of the smokers were subject to sick spells, and were really wrecks already; seven others were being constantly punished for misdeeds, their morals being broken down by their vice.

This book tells of a prison with 600 inmates for crimes committed when under the influence of drink. Five hundred of these testified that they began their intemperance by the use of tobacco. The statistics of a whole county of Good Templars shows that the smokers were seven times more liable to break their pledges than the nonsmokers.

The Salvation Army *War Cry* tells us: "The most dangerous devil, if not the largest one, which the Salvation Army has to fight is the cigarette, for the cigarette user is usually more helpless and weak than the drunkard. The man or boy who has become addicted to cigarette smoking can never reform himself. And if God saves him, he will need more grace than the drunkard does. He will also require more spiritual nursing and dealing with than any other convert. Salvation Army people are very often asked, Why

don't more of your converts make soldiers? One answer is, *the cigarette*. The young men who come to the penitent form and go back into sin are in the majority of cases led away from God by the subtle cigarette devil. Nine-tenths of the unsaved young men in our meetings are cigarette smokers, and they do not believe that God can or will save them from the mind-wrecking, body-killing habit."

This book tells us how the tobacco vice is closing the door of success to millions of tobacco users. It names twenty-five railroad corporations in the United States, with over one hundred thousand employees, who will not employ tobacco users. One of the directors of the Union Pacific said, "Our company might just as well go to the lunatic asylum for its employees as to retain cigarette smokers in its employ." The General Manager of the Rock Island and Pacific says: "It is impossible for cigarette-smokers to make good railway men." A manager of another company said, "A habitual cigarette smoker is almost sure to be more or less color-blind." This accounts for many great railroad accidents. Marshall Field & Co., with 5,000 employees in their retail store, and great banking and business houses, are refusing any place for tobacco users because of their incompetence.

Q. S. Morden writes in *Success*, "I leave it to others to discuss the moral side of cigarette smoking. I denounce it simply because of its blasting effect upon one's success in life; because it draws off the energy, saps the vitality and force which ought to be made to tell in one's career; because it blunts the sensibilities and deadens the thinking faculties; because it kills the ambition and the finer instincts, and the more delicate aspirations and perceptions; because it destroys the ability to concentrate one's mind, which is the secret of all achievement."

This vice is no respecter of persons. Emperors and kings and crown princes and presidents and senators and statesmen and captains of industry and great preachers and leaders of men are all injured, and many are prematurely cut down by this fascinating sin. Thoughtful students of the subject have come to the deliberate conclusion that it is blighting more lives and ruining more souls than any other vice that can be named. Dr. Gunsaulus, president of Armour Institute, says, "I do not believe there is an agency more destructive of soul, mind, and body, or more subversive to good morals, than the cigarette. The fight against it is a fight for civilization."

But all these physical sins and habits, impurity, intemperance, cocaine, morphine, opium, and the tobacco habit are alike in this—they are all self-registering and self-punishing. By the working of God's eternal law, they inflict their own penalty with suicidal hand. And so, "If any man defile the temple of God, him shall God destroy." Oh, that the boys of the world would listen to the mother of the Wesleys, who gave this sage advice to her sons: "Whatever weakens your reason, whatever impairs the tenderness of your conscience, whatever obscures your sense of God, whatever increases the strength of your body over your mind, that thing to you is wrong, however innocent it may be in itself."

IV. *God has sanctifying grace for us to cleanse us from all our acquired abnormal appetites, and to take the undue strength out of all our innocent desires.*

This is every man's possibility. The chains of habit can be broken. The captive of sin can be set free, and made pure, and delivered from all his enemies. The blood of Jesus Christ can cleanse us from all sin. The Holy Ghost coming into our cleansed bodies can make us His holy temple and constant dwelling-place. For this Jesus died: "Ye are not your own. Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

"For the sake of your body," says President Blanchard, "the temple of the Holy Ghost; for the sake of your soul created in the image of God; for the sake of your future which you may make or mar; for the sake of the pure woman who calls you son or brother or lover; for the sake of tempted ones, slaves of sin, whom you should succor; for the sake of Jesus Christ your Savior, who died to bring you home to God and heaven—do not defile yourself by this seductive but deadly poison of tobacco," nor by any other physical sin.

GOD EXPECTS AN ABSOLUTE SURRENDER

We must co-operate with God. If there is any sin in my heart that I am not willing to give up, then I need not pray. You may take a bottle, and cork it up tight, and put it under Niagara, and there will not a drop of that mighty volume of water get into the bottle. If there is any sin in my heart that I am not willing to give up, I need not expect a blessing.—D. L. Moody.

PASTOR'S SCRAP BOOK

I. L. FLYNN

PRAYER

To the believer prayer is:
The passion of his soul.
His meat and his drink.
The magna charter of his freedom.
The solving of his problems.
His strong tower.
His secret retreat.
A city of refuge.
A galaxy of joy.
The paramount of strength.
His bulwark of peace.
The equilibrium of his life.
The dread of his enemies.

"SHALL HAVE NO OTHER GODS."

(Three ancient gods.)

1. Baal. Deification of nature. Science loses God in worshiping nature. A present god to many.

2. Moloch. Cruelty. Prostitution of emotional nature. The moving picture show and present day pleasure, is the modern Moloch. Hate, next door to love. Thinks God will be appeased by cruelty. So the Hindu mother sacrifices her child to the crocodile in the hope of appeasing the wrath of her god.

3. Mammon. The god of the Phœnicians and Syrians. Wealth, power. (Matt. 6: 24.)

World gone mad today over wealth and what it brings. Pleasure, power, prestige, to rule others. The world is worshiping this god. It is said, "Money is power"—God!

"With 50 per cent. of our crime today being committed by youths under 20, I think it's time to do something for the young."—Police Commissioner Grover Whalen, of New York City.

"Sinner, perhaps this very day

Thy last accepted time may be;

Oh, shouldst thou grieve Him now away,

Then hope may never beam on thee."

"COME"

The word "come" occurs six hundred and forty-two times in the Bible. It is "Come to the supper;" "Come to the waters;" "The Spirit and the Bride say, Come." Through all sorrow, through all trials, through all nights of darkness, through

all calamities, through all temptations, it rings out, "Come! Come! Come!" Have you heard the loving words of Jesus, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11: 28.)

FAILED!

Evangelist Will Hogg related recently the story how he was asked by the president of a large firm to talk to one of his salesmen who was in trouble. Dr. Hogg met the man and asked him to attend his church on the morrow and hear him preach, he was sure he could help him. The man left and a few minutes later threw himself under an approaching train and was ground to pieces. Dr. Hogg said he never got to help him with his sermon.

SURE AND STEADFAST

"Both sure and steadfast" (Heb. 6: 19). The soul is like a ship. She is made for the water, but the water must not get inside of her. We are in the world, but must keep the world out of the heart. Life is a voyage. Heaven is the harbor. Hope is the anchor. Faith is the cable. Ships rock on the tide. So do we in daily experience. But if the cable is good, the swaying ship will hold her mooring.—Sel.

MRS. WESLEY TO HER SON JOHN

"Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God or takes off the relish of spiritual things—in fact, whatever increases the strength and authority of your body over your will, that thing is sin to you, however innocent it may be in itself."

SOMETHING TO THINK ABOUT

1. Are we making the best use of the scant time that we have to read, to think, and to pray?

2. Do we get a new glimpse of the wonderful words and the divine character of Jesus every day?

3. How far are we using well the truths we know and the vision that we have? Is not use the very way in which to gain more truth and vision?—Sel.

"The shoes of the preparation of the gospel of peace never need go to the cobbler."

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 8

DECEMBER, 1933

NUMBER 12

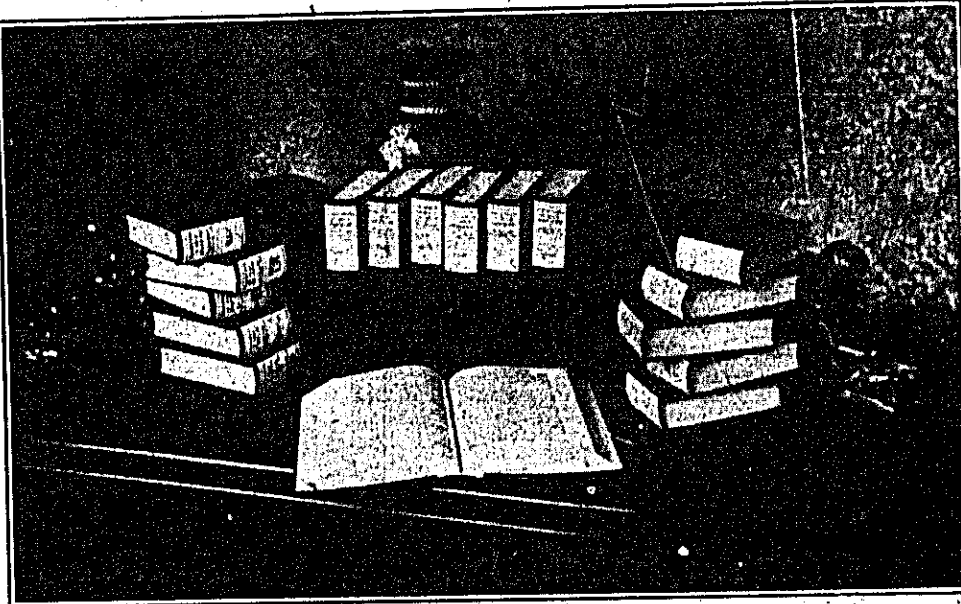
THE PREACHER AND THE PROGRAM

THE EDITOR

H E IS a good preacher and a good man; but he plays "Grandma" to his people, so that he weakens them and causes them to fail, so he fails with them." The speaker was a man of experience in "Mating churches and preachers," and I could not ignore his opinion of a man in whom I was interested and who has appealed for "a place with a better opportunity."

"Just what do you mean?" I asked. "Well," my informer went on, "he begins at the District Assembly by telling how very poor his people are and how many obligations and how heavy their church debt. He really intimates that his church should receive help from the Home Mission funds of the district, and he takes a very small proportion of the budgets and takes that reluctantly and under many protests. By such a plan he relieves himself and his people from any pressure that might be placed upon him by District and General Treasurers. Then he goes home and tells his people how these budgets were placed upon them against his plea and that he knows they are poor and hard pressed and unable to raise the huge amounts that have been 'assessed.' The result is he never raises his budgets for the District and the General church. But this is not all: the people get to feeling sorry for themselves so that they break down on the local expenses and finally become too poor to raise the pastor's salary. So he usually finishes up his pastorate by pleading his own poverty and trying to induce his poverty stricken people to pay some part of the deficit on his salary so he can move to another place and start again on his 'Grandma' tactics."

"But this man is in desperate straits and wants a new place. He says he has never really had an opportunity," I replied. "Yes, I know," my informer continued, "he always says that. But the strange thing is that



EXPOSITIONS OF HOLY SCRIPTURE

A Complete Exposition of the Bible
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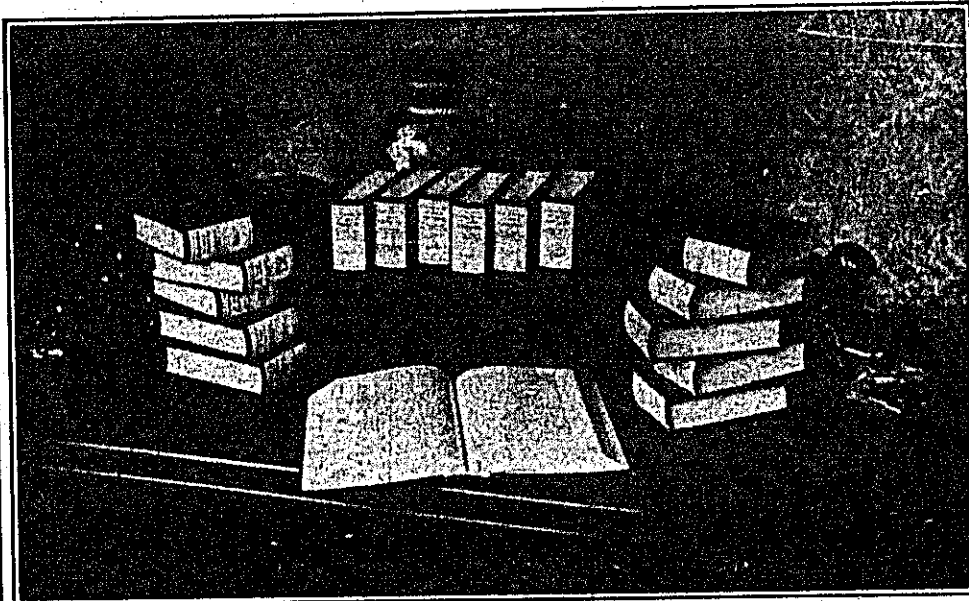
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—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 8

DECEMBER, 1933

NUMBER 12

THE PREACHER AND THE PROGRAM

THE EDITOR

HE IS a good preacher and a good man, but he plays 'Grandma' to his people, so that he weakens them and causes them to fail, so he fails with them." The speaker was a man of experience in "Mating churches and preachers," and I could not ignore his opinion of a man in whom I was interested and who has appealed for "a place with a better opportunity."

"Just what do you mean?" I asked. "Well," my informer went on, "he begins at the District Assembly by telling how very poor his people are and how many obligations and how heavy their church debt. He really intimates that his church should receive help from the Home Mission funds of the district, and he takes a very small proportion of the budgets and takes that reluctantly and under many protests. By such a plan he relieves himself and his people from any pressure that might be placed upon him by District and General Treasurers. Then he goes home and tells his people how these budgets were placed upon them against his plea and that he knows they are poor and hard pressed and unable to raise the huge amounts that have been 'assessed.' The result is he never raises his budgets for the District and the General church. But this is not all: the people get to feeling sorry for themselves so that they break down on the local expenses and finally become too poor to raise the pastor's salary. So he usually finishes up his pastorate by pleading his own poverty and trying to induce his poverty stricken people to pay some part of the deficit on his salary so he can move to another place and start again on his 'Grandma' tactics."

"But this man is in desperate straits and wants a new place. He says he has never really had an opportunity," I replied. "Yes, I know," my informer continued, "he always says that. But the strange thing is that

the churches that he has served always paid their bills, the pastor's salary and the budgets before he went to them, and those he has left take up and go on after he moves, and I can't understand why the churches are always so much more able before he goes and after he leaves than while he is there. He even thinks the pastor who succeeds him should be able to get his own salary and raise what is deficient on the predecessor's salary, when he could not raise one salary while he was there. And he thinks other churches should help the ones he serves, when the fact is he always has had a church just as good as the majority of the ones from which our Home Missions funds must come."

"I'll tell you what I think. I think he is not really sold to the program of the church. He is really a floater. If he does not wake up he will find himself stranded in the middle of his life. Up to the present District Superintendents, fellow pastors, church boards and churches have borne with him because he is young and they think he will improve and grow, but he is too old for that right now. His type is pretty well set right now. If you know of a small church in some conservative community, where they have no church debt to fight, and where there is enough ballast in the church membership to hold the ship steady in the gale and enough enthusiasm to pull it through the calm belt, where this preacher can go and preach and 'rest' and not be agitated, send him there. But he is no good in a fight. He not only won't fight himself but he teaches the people to quit. He pities everyone until he makes him sorry for himself and then he is weak. So his people fail and he fails with them."

And while I listened I found myself pitying this man who pities everyone else and makes them weak by his pity. And from pitying him I came to pity myself also in my task to find him "a place with a better opportunity." For I thought of the look that will come to the face of that District Superintendent when I present the name of this candidate for a pastorate, and when the District Superintendent asks, "Can he take a hard place where the people are discouraged and pull it out, put heart into the people, make the payments on the church debt, raise the budgets, and have a revival?" But since I know now that pitying others makes them weak and pitying myself makes me disgruntled, I just think I better let this matter rest. I don't know how to place this "pitying, Grandma" preacher. All our good jobs are hard jobs and require leaders who are loyal and enthusiastic and ready to sweat and bleed and sacrifice and encourage others to sacrifice. In fact our preachers have to believe that it is impossible for anyone to get God into his debt, and that no matter what one does for God, God will repay him. It takes strong men, courageous men to lead on a strong, courageous people.

Theodore Roosevelt, it is said, complained that his four sons all volunteered for service in the great World War. But his wife answered, "You have made your home an eagle's nest, and you cannot expect to raise sparrows in an eagle's nest." Our churches must be eagle's nests, and from them must come converts who are courageous and strong. So we cannot take chances with sparrows for preachers and leaders.

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1923.

DEVOTIONAL

SINS OF IGNORANCE

A. M. HILLS

WILFUL SINS AND INFIRMITIES

MANY are confused and not a little troubled by these distinctions about sin. For our spiritual help let us get light upon the question from the infallible Word. The teaching of Scripture about sins of ignorance is found in Leviticus, chapters 4 and 5, and in Numbers 15.

I. *The reference seems to have been to the transgressions of the written law which the people had in their possession.*

"If anyone shall sin unwittingly in any of the things which Jehovah hath commanded" (Lev. 4:2). "And if the whole congregation of Israel err, and the thing be hid from the eyes of the assembly, and they have done any of the things which Jehovah hath commanded not to be done, and be guilty" (Lev. 4:13). When a ruler sinneth, and doeth unwittingly any one of all the things which Jehovah his God hath commanded not to be done, and is guilty" (5:22). "And if any one of the common people sin unwittingly, in doing any of the things which Jehovah hath commanded not to be done, and be guilty" (5:27). Perhaps a large part of the sin consisted in not knowing the law which might have been known. Yet in each case a sin-offering was provided. And when the offering was brought, God said "he shall be forgiven."

II. *In Numbers 15:22 there seems to be a reference to the unconscious sin of omission.*

"And when ye shall err, and not observe all these commandments, which Jehovah hath spoken unto Moses, even all that Jehovah hath commanded you by Moses. Then it shall be, if it be done unwittingly, without knowledge of the congregation, they shall offer, . . . and they shall be forgiven" (v. 24-28). "But the soul that doeth aught with a high hand . . . the same blasphemeth Jehovah; and that soul shall be cut off from among his people" (v. 30).

Here in a clear distinction between an unconscious sin of omission, and a wilful, conscious sin, for which no atonement was provided.

III: *All this must have brought before Israel, and was no doubt designed to teach us, the absolute equity of God in dealing with His creatures.*

He takes note of every sin; but He also notes with equal care every palliating circumstance of it. The heavenly King and Judge of men is just and righteous altogether. He will make every possible allowance that righteousness demands and justice can permit to lessen the degree of our guilt.

IV. *But none the less, the fact teaches the absolute holiness of God.*

While ignorance or sudden passion, or some weakness may mitigate the guilt, they do not and cannot nullify it. We may have sinned without a thought of its breaking the written laws of God, but still it cannot be condoned without a sin-offering. And so the law keeps it ever before us that our unconsciousness of breaking law does not alter the fact of it, and only lessens the guilt of it.

V. *Jesus made these distinctions about conduct.*

Judas wilfully betrayed Him, and Jesus said, "It had been good for that man if he had never been born," but to the disciples sleeping on the same night from sorrow and weariness, He said tenderly, "The spirit indeed is willing but the flesh is weak." That servant which knew his Lord's will, and did not according to His will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes shall be beaten with few stripes." (Luke 12:42, 48).

VI. *The cases just cited from Jesus are not parallel.*

The latter relates to the unconscious sin of breaking known law, or law that might be known, to which the Mosaic laws related. But the former concerning Judas and the beloved three, shows the difference between a deliberate chosen sin and an infirmity. Paul made the same distinction; "Them that sin, rebuke before all." But "we that are strong ought to bear the infirmities of the weak." (Rom. 15:1.)

The moral sense of mankind makes a distinc-

tion, not in degree, but in *kind*, between a deliberate theft and inadvertently passing a friend on the street without speaking, or forgetting an engagement, or not recognizing a duty. "The universal conscience discriminates between a sin and a weakness or an error."—STEELE. Human laws often punish infirmities of judgment or memory, but the government of God is more merciful. Sin has so perverted and weakened our intellectual and moral powers that we can never be free from the infirmities of human nature. However much we may seek and realize of the grace of God, the liability to error will cling to us in this life. We have lost the original keenness of moral intuition, the exact balance of faculties, the soundness of judgment that we all might have had if there had never been human sin. The infirmities grow out of our depleted powers and deficiencies, "the scars of sin after the wound has been healed." Who knows just when and what, and how much to eat and drink, and how to exercise, and bathe, and dress and sleep? The doctors themselves do not agree and cannot tell us. And so, through lack of knowledge, defective memory, a fallible judgment, slowness of understanding and other deficiencies, we are liable

to err. We are as sure to do it as to breathe. If we were to be judged by the infinite law of perfect rectitude, we should all be under condemnation.

But we are not under such a law now, but under grace and Christ and the evangelical law of love. This law is graciously adapted to our diminished moral capacity, dwarfed and crippled by original and actual sin. "Love is the fulfilling of the law." (Rom. 13:10).

The only perfection possible on earth now is a perfection of love, of holy motive and intention and corresponding effort. Our service of perfect love may be marred and defective; but God looks not so much at what we do, as at what we lovingly purposed to do, and honestly strove to do. God sees, not as man seeth, *the pure and devoted heart*. His atonement, if, and so far as they need it, covers the mistakes, and we become *blameless*, though not *faultless*. If the purpose to sin is *sin*, as all admit, then the purpose to please God *does please God*, even though we blunder in executing it. The world often blames God's saints when He does not, but declares that they are walking before Him "with a perfect heart."

DOCTRINAL

CHRISTIAN BELIEF IN THE LIGHT OF TODAY

BASIL MILLER

Chapter 4. The Christian Credence in an Age of Science

THE basis of the Christian faith is "I believe." The Latin word *credo* has through the centuries expressed this idea. This is the fundamental word which gave us the English thought of *Creed*, the articles of the Christian belief. The Christian says, "I believe" in God—in Jesus Christ—in the fall of man and his need of redemption—in the atonement made by Christ for the sins of man—in the coming age of rewards and punishment—in the resurrection of the dead, etc. The concept upon which the structure of the Church is laid is that of faith, belief, a firm holding to those tenets of religion which are re-

vealed as contrary to those which are discovered by man.

This is the procedure upon which the Church has stood since the days of Jesus.

CHRISTIAN CREDECE

At the heart of Christianity is faith, which in its final analysis is credence, though not credulity. The founder of the Church staked its existence upon faith and not knowledge. Religion then became "a believable mode of life" which had been revealed through a long series of contacts made by God with men who lived in close relationship with Himself. These revelations came through experience, the experience of those holding the most direct communion with the Almighty.

Jesus did not say, "Know and be saved," but His dictum was "Believe and ye shall be saved."

(4)

The saving element in the Church has been her grip upon this credence of revelation. When she has sought to go contrary to it, and through knowledge has builded her creeds accordingly, then she has drifted into the morasses of intellectual doubt and sterile scientific barrenness. Witness deism of a century and a half ago and the modern scientific evolutionary religion.

The Church has made the lodestone of her creed faith in the records of the Bible, the inner meaning which Christian experience has tested in the furnace of life, and around these has she builded her systems of dogma. When she stood successfully against her enemies within or without this has been her position. Origen laid the foundation of his doctrine of the being of God in the Bible. Athanasius found the basis of his Christology in revelation and wrote into the creed the famous *filiogue*. It was around this that wars raged and even empires fought. He placed the Son upon the same position as the Father, because he found it in the Bible. Augustine read the Word of revelation and discovering therein that man fell in the garden, he wrote the fall into the *creed*. Luther's doctrine of justification was crystallized around Paul's famous quotation, "The just shall live by faith."

So it has been with every man who has brought into the limelight any hidden doctrine of the creed. Wesley discovered in the Bible the dogma of Christian perfection and made it the keystone of the new evangelical movement of the eighteenth century which was destined to sweep the centuries. The doctrine of the sovereignty of God was founded by Calvin in the Scriptures and then made the dogma around which all of his theology was to center.

The Church has never gotten away from a belief of the creed, as based upon revelation, as a necessary element in religious experience. Through some eighteen or nineteen centuries it was the logical thing for her thinkers to center their attention upon a study of revelation that they might bring to the fore its doctrines. Her keenest thought was in this mining process. Then these same theologians and philosophers wove the shrewdest metaphysics around these dogmas which they had found in the Bible. The result of this combination of biblical truth and religious metaphysics was the body of doctrine which makes up Christian belief at present. Whether this is called Dogmatics, Systematic Theology, or A System of Christian Belief, the processes by which these have been derived have been

identical. They are but Bible truths clarified by Christian thought. This is the Christian creed, which the Church has rightly held should be believed by every member.

AN AGE OF SCIENCE

But the Church has met her difficulties through the changing tide of the centuries. At times she has encountered no problems whatsoever in leading the world into believing her doctrines and accepting her methods. Strange modes of intellectualism have shifted her apologetic emphasis, though at the basis her creed remained based upon belief of revelation. Deism said, "God is gone from the world, and there is nothing to believe." But the thinkers of the Church showed deism that God is still active in the affairs of the world, that revelation of His will and ways for man is not unthinkable, and hence we must believe.

The age in which we now find ourselves is one when science holds the field. The scientific method is based upon experimentation as the true route by which knowledge is to be found. Unless truth is thus arrived at, the age of science declares that it shall not be accepted. Science takes the test tube of the laboratory as its fundamental *modus operandi*. Unless facts can be thus analyzed, there is but small place for them in the modern scheme. This is the reason that the former emphasis upon philosophy has passed away. For the tenets of philosophy could not be analyzed by a test tube, nor experimented with by laboratory methods. Even psychology, which was once a science of introspection, has become one of the laboratory, with experimentation standing at the door to decide upon what is true and what false.

In this rush of relegating metaphysics and philosophy to the background, science has looked in upon theology with disdain, and since it could not be tested by its methods, Christian belief also must go. This process has left us without a creed, and the results of twenty centuries of the world's finest thinkers have been branded as false. Science argues that if you want to know about human nature do not go to Augustine and the Bible, but go rather to the psychologist whose speciality is social studies. It would also have the psychoanalyst and psychiatrist, whose emphasis is upon the abnormal phases of personality, give their verdict.

This then is an age when the creed of the Church must become the dictum of science, in

(5)

which revelation holds no place. Faith, belief, credence, are ideas long forgotten.

THE PLACE OF BELIEF IN ANY FIELD

Can Christian faith, belief or credence stand the onslaughts of science? This now becomes the great question. No other baffling problems have yet bowed the head of the thinkers of the Church, nor will this one. The basis upon which Christian credence rests are more firm when we look at it through the perspective of an age of science. For at the very foundation of this great movement of science is faith, belief.

The scientist could not long continue at his tasks with test tubes without belief, faith. He believes in the continuity of the laws of nature. He believes that the telescope and microscope afford him a true vision of nature above and below. He believes that since his experiment has worked successfully once, it will do so again. We believe in vitamins, in electrons, protons, ions, atoms, in cosmic rays, and it is a belief based upon experimentation, which is but experience, the experience of a scientist in his field.

In religion we face the same problems as in science. Science says, "Experiment and know." Religion says, "Experience and know." Philosophy meets its great unsolvable problems, as also does science. When the unknowables of philosophy and science are encountered, both philosopher and scientist stand on the same ground as the theologian. He must believe. Millikan believes in cosmic rays, Einstein in relativity, Eddington in an expanding universe, Brightman, Fluellin and Bergson in personalism. They stand all of them on the same foundation as the Christian. Back of what they know, they believe.

CREDENCE BASED UPON CHRISTIAN EXPERIENCE

Science and philosophy have a system of credence which is based upon scientific and philosophic experience. The scientist has tested, a form of personal experience, and believes in his results. The philosopher has reasoned, another mode of personal experience, and believes his tenets to be true. The Christian believes because he has experienced. Back of every dogma of faith remains Christian experience. Let us see if this is not the case.

The Christian stands with bowed head and recites the Creed. "I believe in God," he intones. He believes because in the hours of trouble he has experienced the divine aid which God affords. When weak and tempted, he believes be-

cause divine assistance made it possible for him to overcome. He has lifted his voice to the Almighty in prayer and experienced a spiritual presence and uplift, and hence he believes in God. He believes in God because he has experienced the presence of God in his daily life.

Every tenet of his creed will stand the same test of experience. He believes in Jesus Christ because he, or the long line of Christian believers, has experienced the fellowship, as well as the grace, of the Lord Jesus Christ. He believes in the forgiveness of sins, because the testimony of the millions through the centuries, under all types of conditions, has been that they experienced the forgiveness of sins when they met the conditions laid down in the Bible. The Church believes only because she has experienced. The age of science must accept her conclusions (dogmas) with as much alacrity as it asks the Church to believe the results of scientific experimentation.

Here in theology we discover a body of belief which tallies with Christian experience, and as we back the process to the foundation of these dogmas, the Bible, we reach the same conclusion. The Bible is but Christian experience—the experience of those that have come into contact with the divine, and through this contact the Holy Spirit has spoken. We will state this conclusion more fully after one question has been answered, which is, Is Christian experience psychological illusion?

CHRISTIAN EXPERIENCE AND PSYCHOLOGICAL ILLUSION

We are met at the outset by the statement of the psychologist that he has discovered persons who exist under an illusion. Their personalities are warped, their thinking is erroneous, because of the fact their mental faculties are out of gear with reality. They are abnormal. The psychologist says, "If I find such persons as these who are abnormal, then I must classify all religious experiences as abnormal, and as psychological illusions."

To answer this argument we must first posit the "real" existence of the human spirit. As Ward so forcibly states, "However much assailed or disowned, the concept of a 'self' or conscious subject is to be found implicitly or explicitly in all psychological writers whatever—not more in Berkeley, who accepts it as a fact, than in Hume, who treats it as a fiction." The reality of the ego, or self, of ordinary consciousness is not doubted. We know that we exist as an exper-

encing self. One has said it thus, "I know that I am I and not another." However we may interpret this experiencing self, either as a series of connected states of consciousness, or otherwise, still none doubts the reality of the concept of self.

The self, or personality, of ordinary experience we discover to be the same as that of religious experience. If one holds to a conscious self that comes into contact with ordinary reality through personal experience, he must likewise believe in the reality of religious experience. Because the ordinary and the religious are but continuations of the same stream of experience. We either deny the existence of the conscious self, or this conclusion is correct.

The first conclusion then is, we believe in the "real" existence of the human spirit, whose ordinary experiences are "real," and not the result of psychological illusions. If this is not held, human thought and reason are impossibilities. We are then thrown back into a state of mental confusion, wherein philosophy and science are impossible.

Again we must posit the reality of the divine spirit. The highest concept of which the mind is possible is personality, and the world is interpretable only on the score of personalism. The background of life, the universe must be personality. Otherwise human personality loses its meaning. Human spirit demands a divine spirit to interpret it, and explain its existence.

Then if the human spirit and the divine spirits exist, experiences between the two are possibilities. The difference between religious and ordinary experience is not so much of content as of interpretation; all that enters into human consciousness is capable of religious interpretation. Since the human and the divine spirits exist, then religious experience likewise exists in reality. There are three forms of religious experience: Human experience interpretable in terms of divine control in life, such as providence; Human experience which is capable of being interpreted in terms of duty which is divinely authoritative; and finally Human experience which is interpreted as personal fellowship with God, covering the entire range from an early conviction for transgressions, the forgiveness of sins, to Paul's great mythical experience when he wrote, "Your life is hid with Christ in God."

Since the human spirit is real, and its ordinary experiences are likewise real, and not the

results of psychological illusions, then these religious experiences are likewise real. For the same factors are involved in both types of experiences. There is the experiencing self, and that which is experienced. In the ordinary case the self experiences tangible realities; in the religious case the self experiences religious or spiritual realities. Communion with God is then possible, and the conclusions of these divine experiences are as real and valid as those of the philosopher or the scientist.

The scientist experiments with protons, ions, electrons, etc., and states his conclusions. The religious person experiences God and divine fellowship, and out of this storehouse of experience he reaches conclusions, which become the data of his creed. He believes because he has experienced. It is to be noted that this experience, from which the *credo* of the Christian is builded, is not necessarily his own personal religious experience. It rather becomes the great field of Christian life, biography, literature. And in this is included the Bible. For it is but religious experience raised to the highest degree.

Hence the Christian Creed is the interpretation of religious experience, and is as valid as the dictum or creed of science.

THE BIBLE AS CHRISTIAN EXPERIENCE

The age of science again confronts us with another difficulty. It says that the Bible is not authoritative, not divine, not inspired, and hence as the source of dogma it must be ruled out. We have stated that Christian experience is the source of Christian belief, and we define Christian experience as the entire field of Christian life, both present and past, and in this is included the Bible. None can doubt that in the Bible is found the highest type of religious experience. Read the literature of Christian biography and how puny it seems beside the Bible. Read Augustine's "Confessions," and compare them with those of David, Paul and John. One notes that the religious revelations of the Bible are the most supreme of them all. And in the Bible we find the *confessions* of those who have experienced communion with the divine.

Our first conclusion then is that the Bible is the highest type of Christian experience, and as such is authoritative as the basis for Christian belief. "I believe in God . . . in Jesus . . . in the forgiveness of sins," wrote the Church fathers in their Creed, because in reading the Bible, the highest type of Christian experience, they

discovered that men had come into contact with God, experienced communion and fellowship with Jesus, and knew the reality of the forgiveness of sins.

Paul said, "We walk by faith and not by sight," because he had experienced a walk of faith and knew its reality, and hence he wrote it. And it becomes an authoritative statement of religious belief, because one of the world's most religious men had experienced it. You can test every statement of the Creed in the light of religious experience as found in the Bible.

However a second element enters into the making of the Bible. It is religious experience wrought through those who were distinctively indwelt by the Holy Spirit. The New Testament gives its statement of inspiration when it says that "holy men wrote when or as they were borne along by the Holy Spirit." This throws us back again upon the reality of the divine. We know God exists because man exists and he is demanded to give explanation to man and the universe. We know man is a spirit, for spirit is the highest concept by which we can define human personality. We know God is personal and hence is a spirit. One can express this idea thus: God is Spirit, and God expresses Himself by the Spirit. These are metaphysical concepts basic to the Trinity which we do not have time to argue here.

The expressions of God, and in terms of the Christian credence, the revelations of God all come through the Spirit, or spirit. These expressions through the Spirit we find in the natural realm, in history, and supremely in human experience. This Spirit which God is, and which expresses God does so to human spirits. It was George Fox who discovered or stated the possibility of every man's receiving this revelation or expression from God through the Spirit. Then all human experience, or spiritual experience better said, which comes through communion with God, or in terms of our argument through the expression of the Spirit to human spirit is a revelation of God, and as such is divinely authoritative.

THE AUTHORITY OF THE BIBLE

The Bible finds its authority then in this fact that it is the expression or revelation of God in human experience through the Holy Spirit. This applies the concept of Theology to that of philosophy. Philosophy speaks of this source of expression of God as spirit, but theology refers to

it in terms of trinitarian doctrine as the Holy Spirit.

The authority of the Bible then is not only that of all religious experience, but also that of the one Book which brings us into the religion, the expression or the revelation of the Spirit. The Bible alone brings us into the highest field of religious experience. No other book so reveals the workings of the Holy Spirit in expressing God in human experience as does the Bible. There may be revelations of divine truth in human lives, those of the great saints of the Church, but they do not reach the heights of the experience of the writers of the Bible as they are borne along by the Holy Spirit.

Our argument then runs thus: God expresses Himself through the Holy Spirit to human spirits in religious experience. The Bible is the expression or portrayal of this religious experience, the revelation of God through the Holy Spirit to human spirits, in the highest degree. This is particularly true of Christ. He lived in God through the Spirit, as well as He was God.

We speak of the canon of the Bible. This canon came about not by the judgments of the Church rulers or theologians, but by the appeal which was made to the heart and conscience of the believers in the early Church by the writings of the New Testament. Have we then a fear that the authority of the Bible will be superseded by a higher type of divine revelation through human experience than is found in the Bible? Not in the least. These men who penned the Bible out of the storehouse of their spiritual experience as revealed by the Spirit gave the highest expressions of God and religious truth to be found. Further religious experience found outside of the Bible may throw light upon the expressions of the Holy Spirit as found in the revelations of the Bible, but it will never surpass it.

The Bible then has supreme authority because it is the supreme revelation of God, or to use our term expression of God, through the Holy Spirit to human spirits.

THE BIBLE AS CHRISTIAN EXPERIENCE THE FOUNDATION OF CHRISTIAN BELIEF

We now come back to our beginning. The Christian says, "I believe." And this belief finds its basis in the Bible. If that which the Christian believes concerning things religious is not to be discovered in the Bible or is contrary to the Bible, then it must be marked as erroneous. For the Bible is the highest expression of religious ex-

perience, and religious experience is the foundation of Christian credence. Hence the Bible is the source of Christian dogma.

Rightly then have the thinkers of the Church gone to the Bible for their credal statements. Here is the storehouse of religious experience, the source of their theology. Rightly also have they tested this belief in the light of Christian biography, and stated it in terms of personal experience. For religious experience as found outside of the Bible enlarges, clarifies, or corroborates the revelation of the Spirit as discovered in the Bible.

Then Christian credence, as a belief of the

dogmas of the Bible, finds a place in an age of science. As an expression of belief in the highest values of religious experience, revealed by the Spirit to spirit, the Christian can stand in an age of science and with bowed head recite the Creed of the Church. For he is affirming his belief in the crystallized expression of the highest religious experience of the centuries. Dogma, theology, doctrine, are but statements of Christian belief in a systematic form.

The dogmas of the Church must remain as the statements of Christian experience, and when they cannot be tested by religious experience they become invalid.

EXPOSITIONAL

MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

THE SERVANT OF THE LORD

AMONG all of the passages in the prophecies of Isaiah, none have moved and stirred the heart more than those which depict to us the Servant of the Lord. While the prophet's teaching regarding God transcends in thought other lines of doctrine, yet the teaching regarding the Servant surpasses the teaching regarding God. There is a correlation between the two lines of thought. An exalted conception regarding God leads to a high conception of the people of God, and their mission to mankind. Then from the thought of the people of God the thought moves on reaching out in its vision to the person of the ideal Servant and the Suffering Messiah.

THE RELATION OF THE SERVANT UNTO JEHOVAH

When the Servant passages begin to appear we find that they vary in their reference, at one time they depict the servant in all of his blindness and darkness, at another time they give us the glory of a transcendent personality. This dual reference has in its scope of the thought Israel with all her follies and sin and that passes on in its far-reaching outlook to Israel's Redeemer.

In tracing any line of thought the mind naturally goes back to the origin and thus we would

seek how this servant came into being. Under various figures the prophet presents this thought. We hear the word of affection:

"But thou, Israel, my servant, Jacob whom I have chosen, The seed of Abraham my friend; thou whom I have taken hold of from the ends of the earth, And called thee from the corners thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away" (40:8-10). And again: "Behold my servant, whom I uphold; my chosen, in whom my soul delighteth" (42:1). How had Israel become the servant of the Lord? Israel had been chosen for this high and holy calling.

But the thought carries back farther, and we find that the servant has not only been chosen, but he was created and formed by the divine hand. Accordingly he is addressed:

"But thus saith the Lord that created thee, O Jacob, And he that formed thee, O Israel" (43:1). And again: "Remember these things, O Jacob; and Israel, for thou art my servant: I have formed thee; thou art my servant" (44:21).

Then over and above the fact that the servant of the Lord had been created, formed and chosen by the Lord; he had likewise been redeemed. "Thus saith the Lord, the King of Israel,

And his redeemer the Lord of hosts" (44:6). "Thus saith the Lord, thy redeemer" (44:24). When we gather the truth from all of these passages, we find that the relation of the servant unto Jehovah is very close; the servant had been called into being by the divine hand; he had been chosen for a divine purpose and had been redeemed by divine interposition. A sacred relation thus subsisted and one that stood as unique and peculiar.

THE MISSION OF THE SERVANT

Springing up from the fact of this peculiar relationship of the servant of Jehovah would naturally be the question of the purpose that lay behind it all. Was the servant chosen simply for his benefit? was there no further purpose? For what had love been thus expended upon the chosen of God?

The servant is set forth to be a witness of the mighty workings of the Lord (43:9). They were witnesses that there was no God beside the Lord (44:8). Moreover also the servant was to set forth the glory of Jehovah (49:3), yea furthermore the servant was to be a "light to the Gentiles" and "salvation unto the ends of the earth" (49:6). And the word of promise continues:

"And I will preserve thee, and give thee for a covenant of the people,
To raise up the land, to make them inherit the desolate heritages" (49:9).

Thus it is that the servant had a high and holy calling: he was to bear testimony of the power and might of Jehovah, the God who had created him and he was to be the source of salvation unto the Gentiles. He had not been chosen for himself alone; he had been chosen to serve; he had been chosen to be a means of salvation unto others. "Israel's political origin had no other reason," says Smith, "than a call to God's service. Other peoples grew, as it were, from the soil, they were the product of a fatherland, a climate, certain physical environments: root them out of these, and, as nations, they ceased to be. But Israel had not been so nursed into nationality on the lap of nature. The captive children of Jacob had sprung into unity and independence as a nation at the special call of God, and to serve His will in the world—His will that so lay athwart the natural tendencies of the peoples. All down their history it is wonderful to see how it was the conscience of this service, which in periods of progress was the real national genius in Israel, and in times of decay or of political dissolution upheld the assurance of the nation's survival."

THE PERSON OF THE SERVANT

We have already referred to the fact that the servant had a dual reference; we would note a little more fully the person of this chosen one to send forth a light unto the Gentiles. The word servant is generally applied unto an individual, but in this case there is an enlarging scope. The servant is the nation as a whole from one aspect and a limited portion of the nation in another. So Davidson comments, "Now, it is evident from innumerable passages of this prophet, that Israel is called by him the servant of the Lord that is, Israel under certain conceptions, namely, as elect of Jehovah, as created and formed by Him, as endowed with His Spirit, or as having His prophetic word or revelation in its mouth, and as serving the Lord's universal purpose of salvation with the world; it is Israel under these conceptions that is the Lord's servant. It is really these divine characteristics of Israel, as they may be called, particularly the word of Jehovah being in it. When we compare chapters 42 and 49, there are two points to which allusion needs to be made. First, in both there is brought to light a distinction drawn by the prophet between the servant and Israel. The servant is not all Israel. On this point two statements will suffice. First, the function of this servant is to restore the tribes of Israel; to be a covenant of the people, that is, to be the medium of bringing the people again into covenant with God, or rather, as the covenant had never been broken, as is so often in these chapters affirmed, the medium through which the whole people should realize the blessings of the covenant. That element in Israel, or those elements in Israel which realize the ideal of Israel, are still a unity, an ideal to the prophet, which he called the servant. One of the main peculiarities of this ideal unity is the endowment of it with the prophetic gift, with the Spirit of God as the Spirit of revelation. Thus it becomes the light of the Gentiles. But the prophet holds fast to the ideal unity, Israel."

While the servant on the one hand is not an individual, but reference is made to Israel as a whole or a portion of Israel which comes to a realization of the ideal set for the nation, yet on the other hand the thought develops into a conception of an Ideal Servant and here it becomes centered upon a single personality.

THE SUFFERING SERVANT

The vision of the prophet reaches its most sublime heights when it attains to the conception of

the Suffering Servant. Here we have truth brought to light that does not appear elsewhere in prophetic literature. There are some passages in the Psalms which suggest the thoughts presented, but nowhere else in the Old Testament does the vision rise to such clearness and fulness of outline as in the passages of Isaiah.

The first passage which distinctly brings before us the person of the Servant of Jehovah is found in chapter 42:1-4. Speaking of the special call whereby the servant is chosen and anointed with the divine spirit, he continues in describing His work, speaking especially of the manner of the work. Unobtrusively and tenderly will He carry His work to completion.

"He shall not cry, nor lift up,
Nor cause his voice to be heard in the street.
A bruised reed shall he not break,
And the smoking flax shall he not quench.
He shall bring forth judgment unto truth.
He shall not fail nor be discouraged,
Till he have set judgment in the earth:
And the isles shall wait for his law" (42:2-4).

The passage which is generally cited as the second among those which depict the Suffering Servant is chapter 49:1-6. There has been some variation of opinion regarding this passage; some would refer it to the nation and others to the Messiah. There would seem to be a fusion of thought and it may be that both are before the mind of the prophet. The most distinct reference to the Messiah is found in verse 2:

"And he hath made my mouth like a sharp sword:
In the shadow of his hand hath he hid me,
And made me a polished shaft:
In his quiver hath he hid me."

Ascending in more distinct reference to suffering we come to the account given in chapter 50:4-11 where we have described the perfecting of the Lord's servant through suffering.

"I gave my back to the smiters,
And my cheeks to them that plucked off the hair:
I hid not my face from shame and spitting.
For the Lord God will help me;
Therefore shall I not be confounded:
Therefore have I set my face like a flint.
And I know that I shall not be ashamed."

But the climactic passage of all is found in the fifty-third of Isaiah which has a preface the verses of the preceding chapter beginning with 13. Here we behold the suffering Redeemer, wounded for our transgressions and our sins.

"All we like sheep have gone astray;
We have turned every one to his own way;
And the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted,
Yet he openeth not his mouth.
He was taken from prison and from judgment:
And who shall declare his generation?

With tender meditation have the minds of men lingered over these words, and have seen in them the hope of their salvation. Here we have the approach to New Testament thought, here, we have the heart of our Christian faith and the ground of confidence in our eternal reward.

Thus we find many profound thoughts in the Servant passages, the most profound in Christian truth and revelation leading us into the heart of redemption through a suffering Savior. Here revelation in the Old Testament economy reaches its highest peak in unfolding doctrine and truth. Here falls the shadow of the cross.

SPIRITUAL TRUTHS

As we review in our minds these Servant passages, we find there are profound spiritual truths contained. In the first place there is a divine plan for men and nations. God has created all and chosen them for some essential purpose in life. Many have missed the plan of God and many have marred it, yet the plan remains the same; the ideal stands over against the real. Then there is the call to service for every one who has claimed allegiance unto the Lord their Maker. We are not called simply to rejoice in the fact of our own salvation, but we are called to serve others. Finally there is the truth of a vicarious atonement whereby Jesus Christ bears our sins in His own body and He presents for us a guilt-offering. Should we wish to preach messages along any of these lines, we may find texts filled with suggestions in these Servant passages.

This deliverance of the soul from all useless and selfish and unquiet cares, brings to it an unspeakable peace and freedom; this is true simplicity. This state of entire resignation and perpetual acquiescence produces true liberty; and this liberty brings perfect simplicity.—FENELON.

That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Eph. 5:27.

If we stand in the openings of the present moment, with all the length and breadth of our faculties unselfishly adjusted to what it reveals, we are in the best condition to receive what God is always ready to communicate.—T. C. UPHAM.

HOMILETICAL

DECEMBER

L. T. CORLETT

This is a month of activity to the pastor who really wishes to have his church serve the community. The first Sunday of the month has been designated by the Bible Societies of the World as Bible Sunday. This affords the pastor a good opportunity to impress upon his people the value of the Bible, to the individual, to the church and to the world. In this day of indifference toward the Bible among people who profess to believe it from cover to cover, the preacher should not let this golden opportunity, of emphasizing the value of Bible reading, go by. Then there are always a variety of activities that center about the church at Christmas time. The world has commercialized the day until many people fail to think of the spiritual significance of the day. As a holiness church, the pastors should endeavor to call the people back to spiritual values around this great holiday. Then the last day of the year comes on Sunday and this provides an opening for the wise pastor to work something of the standards of God and the Bible into the thinking of the people for the new year. Also the Sunday night service can be used to be the starting of the watch night service and the people can spend the closing moments of the old year and the opening moments of the new year in prayer.

December 3 — Morning Sermon

THE INDISPENSABLE BOOK (Psalm 19)

I. INTRODUCTION

1. An unusual Book.

- a. Written by different persons, in different lands, at different ages, with no communication, yet produced a harmonious Book.

2. A Book for all people.

II. THE INDISPENSABLE BOOK

1. The Book of Revelation.

- a. Other books may seem to be sources of revelation but in reality they derive their revelation directly or indirectly from the Bible.

- b. Shows God as an active dominating factor of history.

- c. Reveals the sources of all things important to man.

2. Foundation of all faith (Rom. 10:17).

- a. For any problem there is a passage to inspire faith to bring victory.

- b. Faith for comfort and consolation.

3. The Fountain of Hope.

- a. The Bible encourages man to believe that God is working well for him.

- b. The light of a better day.

4. Source of Moral Standards.

- a. To the state.

- (1) Our system of government derived from Mosaic law.

- (2) A great need to return to the spirit of the Bible today.

- b. To the home.

- (1) Through its pages we find the source and purpose of the home.

- (2) Through reading the Book, the home is preserved and through its neglect the home is wrecked.

- (3) Sets up proper relationships in the home.

- c. To the individual.

- (1) Only Book that exalts the rights and privileges of the individual.

- (2) Makes each person an important personage, to direct his own life here and to settle eternal destiny.

- (3) Gives picture of the individual in obedience to God and other in disobedience.

- (4) Gives man knowledge of the only power to make him a victor.

5. The Bible is the Life of the Church.

- a. The reason of her existence.

- b. The source of her authority.

- c. The life of her services.

- d. The guide of her activity.

- e. The burden of her message.

III. THE BIBLE AND THIS PRESENT AGE

1. The need of the hour.

2. The only Book that is a safe Guide out of this complexity.

3. Make it your constant companion and friend.

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December 3 — Night Sermon

CAN A PERSON KNOW HE IS A CHILD OF GOD?
(Rom. 8:14-16)

I. INTRODUCTION

1. Salvation is the contact of two personalities.

- a. The coming together of God and man in divine union.

- b. Christ makes His life to become man's power and life.

2. So many people are ignorant of the matter of personal salvation.

- a. Some willingly so.

- b. Others have not heard it preached or talked about.

II. INDIRECT WITNESSES OR MANIFESTATIONS OF THE SAVED LIFE

1. New ambitions, new desires, power to keep His commandments (2 Cor. 5:17; 1 John 2:3, 29).

2. Absence of sin from the life, both deed and desire. (1 John 3:9).

3. A fervent love for God (1 John 2:15; 3:16, 17).

4. Loving the brethren (1 John 3:14).

5. Inward confidence (1 John 3:21; Romans 8:1).

6. Confession of Christ (1 John 4:15).

III. DIRECT TESTIMONY FROM GOD

1. His Spirit beareth witness with our spirit (Rom. 8:16).

2. His Spirit dwells within (1 John 3:24).

IV. EVERY PERSON SHOULD KNOW DEFINITELY THAT HE IS SAVED?

December 10 — Morning Sermon

PLACE OF SECURITY (1 Peter 3:13)

I. INTRODUCTION

1. Text in form of question implying an affirmative answer.

2. A Christian is in the best place of security.

II. CHRISTIAN IS IN A PLACE OF SECURITY

1. His enemies are God's enemies.

- a. They can do nothing without His permission.

- b. They are under His frown and the object of His curse.

- c. He fights their enemies for them.

2. The follower of the good is the object of many powerful promises.

- a. In regard to existence (Psa. 37:1-3).

- b. For a place of safety (Psa. 91:2, 4).

- c. A foundation, their expectation, their glory (Psa. 62:5-8).

3. God is their protection and fights their battles for them (Deut. 1:30).

III. THE FOLLOWERS OF THAT WHICH IS GOOD HAVE PEACE WITH GOD, WITH THEMSELVES AND WITH MEN

IV. THE FOLLOWERS OF THAT WHICH IS GOOD ARE ALWAYS LOOKING FOR THE GOOD

1. This assures them of good company.

2. This continually enriches their supply of goodness.

V. THE FOLLOWERS OF GOOD ARE KEPT BY FAITH IN GOD

1. Convinced God will work all things for their good (Rom. 8:28).

2. They look at suffering and adversity like Paul (2 Cor. 4:17, 18).

3. Their steps are ordered by the Lord (Psa. 37:23).

4. Their faith gives them constant victory (1 John 5:4).

December 10 — Night Sermon

DOES THE LORD REQUIRE TOO MUCH OF MAN?
(Micah 6:8)

I. INTRODUCTION

1. The Lord is more merciful in His demands than the heathen deities.

2. All the requirements of God are helpful to the person who obeys them.

II. WHAT DOES GOD REQUIRE OF MAN?

1. "To do justly."

- a. Righteous in life.

- b. Honest in dealing with his fellowman.

- c. Fair in His treatment of God.

2. "To love mercy."

- a. To have God's viewpoint of individuals, kind, compassionate, loving and tender.

- b. A desire to be more merciful.

- c. A longing to help the downtrodden.

3. "To walk humbly with thy God."

- a. Obedience to His precepts.

- b. Following His leadership.

- c. Wait for His smile and favor.

III. IS MAN ABLE TO REACH THIS STANDARD?

1. Not in Himself.

2. God has provided the plan of salvation to open the way and provide the means.

- a. Gives a new heart (Ezek. 36:25-28).

- b. Gave His Son to redeem man.

- c. Will make all grace abound toward him to help him (2 Cor. 9:8).

IV. MAN IS LEFT WITHOUT EXCUSE FOR NOT MEETING GOD'S REQUIREMENTS

December 17 — Morning Sermon

ENOCH (Gen. 5:22)

I. INTRODUCTION

1. Little is said of Enoch in the Bible.

2. Lived 65 years and then it is said of him that he walked with God for 300 years.

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II. ENOCH MADE HIMSELF A FIT PERSON FOR GOD TO WALK WITH

1. God is particular concerning His companions.
2. Only the pure in heart can see Him, so it will take nothing less than that to enjoy a walk with God.
3. A person's relationship to the Holy Spirit regulates the walk.

III. ENOCH WAS WILLING TO GO THE WAY GOD WENT

1. Too many go with God a short distance and then separate.
2. Man must agree with God to walk with Him.
3. Man must keep his mind and purpose on the same things as God to keep going the same way.

IV. HE WALKED

1. Went a step at a time.
2. Did plain duties and little things patiently and well.
3. He was not spasmodic in his walk.
4. He did what all Christians can do—walked.

V. GOD WAS PLEASED WITH HIM (Heb. 6:5)

1. Continued His walk with Enoch.
2. Finally took him home with Him.

VI. ENOCH BECAME LIKE GOD

1. Man becomes like those with whom he associates.
2. If a person walks with God the evidence will be seen in the life.

December 17 — Night Sermon

Lot's Choice (Gen. 13:10, 11)

I. INTRODUCTION

1. A picture of deep interest.
 - a. Two men looking.
 - b. Looking at the same things only seeing differently.
2. Setting of text.

II. Lot's Choice

1. Forgot true courtesy and self-respect.
 - a. Forgot that all he had he owed to Abraham.
 - b. Should have let the older choose first.
 - c. Self became uppermost.
2. What did he see when he looked over the plains country?
 - a. The path of least resistance.
 - (1) Plenty of pasturage.
 - (2) Plenty of water.
 - (3) An easy time for himself and his herdsmen.
 - b. He saw a good market.
 - (1) Near the cities of the plains.
 - (2) He is not the only one who has forgotten about many things in the grasp for material goods.

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- (3) Many people have been at a loss to know why their children have turned against God and the Church. Maybe the answer can be found here.
- (4) Too many times material goods narrow the vision.

- a. Saw opportunities for pleasure.
 - (1) The cities of the plains were worldly and pleasure loving.
 - (2) It is dangerous for the Christian to find enjoyment in the same things as the worldly crowd.

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- (2) It is dangerous for the Christian to find enjoyment in the same things as the worldly crowd.

- (2) It is dangerous for the Christian to find enjoyment in the same things as the worldly crowd.

3. He was short-sighted.

- a. A person must look several ways before making a decision.

- (1) Behind him to see if such things have helped or hindered him in the past.

- (2) Around him to see if such things will bring him the right kind of associates.

- (3) Ahead of him to the destination he will arrive at if he follows this plan of procedure. Also the pitfalls and snares that accompany such a course.

- (4) Inside to see what effect it will have on his character.

III. ALL THESE THINGS NEED TO BE TAKEN INTO CONSIDERATION WHEN DECIDING FOR GOD AND A CHRISTIAN LIFE

December 24 — Morning Sermon

CHRISTMAS SERMON—THE GUIDING STAR

(Matt. 2:10)

I. INTRODUCTION

1. The need of the wise men was for a light to guide them.
 - a. They had partial information.
 - b. They had religious feelings.
 - c. They had definite desires.
 - d. They were looking for a light.
2. The star was God's answer to their desire.

II. THE GUIDING STAR

1. The answer to the expectation of the wise men.
 - a. They had been looking for something to indicate the time of the King's arrival.
 - b. They had been expecting some divine power to guide them to the King.
 - c. They recognized it when it came.
 - d. The birth of Christ is God's answer to the inward longing of the human race.
 - (1) Christ is the light that shines in a dark world.

- (2) Christ is the only safe Guide.
2. The birth of Christ was the guiding star of hope through all the Old Testament.
 - a. Prophet and sage, king and potentate, slave and freeman looked forward to Him that should come.

John the Baptist expressed that longing, "Art thou he that should come, or look we for another?"

- b. Prophetic messages are interwoven with the account of the coming Messiah.

3. The Star is the guiding light that leads the way to overcoming racial prejudices, international hatred, and opened the way for peace among men.

- a. The star appeared unto those who were hated by the Jews.

- b. The light came to those excluded by the law.

- c. The Bright and Morning Star is the need of the races and nations today.

4. The star guided to the proper place of worship and the proper One to worship.

- a. The wise men were influenced, doubtless, by the idols of their own nations. Now they found the center of worship.

- b. Jesus enlarges on this when talking to the woman at the well of Sychar.

- c. The star is the light that leads men to the One in whom all worship centers.

5. The star was the guiding light to spiritual realities.

- a. Led to a personal Christ.
- b. Led to a personal knowledge of God.
- c. Led to certain definite personal spiritual joys.

- d. Led to an appreciation of spiritual values.

- (1) Worshipped.

- (2) Gave gifts.

III. CHRISTMAS, WITH ITS CHRIST-CENTER, SHOULD LEAD THE PEOPLE TO A DEEPER AND KEENER APPRECIATION OF SPIRITUAL VALUES.

1. Men should know whom and what to worship.

2. Persons should make their God a vital reality in their lives; not a passive deity but an active partner: God.

3. Christianity needs a reawakening in this present age, needs a Guiding Star, to point to a living, dynamic Christ.

December 24 — Night Sermon

BLESSINGS AND BENEFITS (Isaiah 53:12)

I. INTRODUCTION

1. Purpose of the Messiah coming into this world was not in vain.

- a. He paid the penalty for sin, provided redemption and salvation.
- b. Also provided many blessings and benefits from salvation.

2. He received a portion with the great.

- a. The mightiest of all conquerors.
- b. The greatest of all victors.

II. "HE WILL DIVIDE THE SPOIL WITH THE STRONG."

1. To the victor belongeth the spoil.

- a. Jesus won much to bring back from the grave.

- b. He had the spoils of victory.

2. The recipients of the spoil.

- a. The strong. "Those strong in the Lord and the power of his might."
- b. His children.

III. WHAT WILL HE DIVIDE?

1. Comfort.

- a. To Mary and the women at the tomb.

2. Dispelling Doubt.

- b. To Thomas who doubted.

3. Restoration.

- a. To Peter.

4. Revealer of the Word and of His character.

- a. To the two on the way to Emmaus.

- b. To the disciples in the upper room.

5. Equipping for service.

1. Tarrying in the upper room brought the promise of Christ in the personality of the Holy Spirit.

2. Then they were ready for the work of Christ.

3. Hope.

- a. To Peter He was the living Hope.

- b. To Paul His second coming was the Blessed Hope.

IV. HE WILL DIVIDE THE SAME THINGS AND MORE WITH HIS CHILDREN TODAY.

1. Every Christian should strive to be strong.

2. Jesus longs to pour out of His blessings and grace on His people.

December 31 — Morning Sermon

POSSIBILITIES (2 Kings 6:16, 17)

I. INTRODUCTION

1. Man of God a perplexing terror to the enemy.

2. Large army came after one man.

II. CONTRAST OF THE PROPHET AND HIS SERVANT IN TRIAL

1. The fright of the servant.

- a. A frightened person is a defeated person. Must lose fear to be victorious.

- b. Behold his consternation—"Alas, master, what shall we do?"

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- c. He failed to consider his assets, he was overwhelmed with his liabilities.
2. Calmness of the Master.
- a. Quiets the servant:
- (1) By word.
 - (2) By praying for his vision to be enlarged.
 - (3) Not the despair of sense of the servant by the confession of faith of the Master.
- b. The Master did not condemn but endeavored to impart his calmness and vision to this servant.
- c. Opening the servant's eyes silenced his fears.
- III. ALL CHURCH MEMBERS ARE LIKE THE PROPHET OR LIKE HIS SERVANT
1. The prophet meant more to Israel than an army.
 - a. His vision and power greater than the army of the enemy.
 - b. One fully sanctified soul at work for the church is worth more than an army without the blessing.
 2. The Church is standing in the midst of a perplexed and distressed world looking for some help and some light.
 - a. The world is looking to the Church for leadership.
 - b. The worldly people are fighting the principles of the Church.
 3. The Church with a clear vision of God can bring order out of the chaos the world is in.
 4. The Church is waiting for the individual members to have a faith and vision like the prophet.

December 31—Night Sermon

AS GOD SEES US (Romans 3:22, 23)

I. INTRODUCTION

1. Distinctions are common here.
 - a. Persons are distinguished according to vocation, wealth, crime, and many other standards.
 - b. God looks on humanity and says "there is no difference."
2. The things in which men are alike are far more important than those in which they differ.
 - a. The diversities are superficial, the identities are as deep as life.
 - b. Salvation and God have to do with the deep-seated principles and not with superficial differences.
 - c. The gospel deals with all men on the same level.
 - d. God classifies men as sinners or His children.

II. THERE IS NO DIFFERENCE, ALL MEN ARE BORN WITH A SINFUL NATURE

1. Men born in different places under different circumstances but all have the taint of sin in their nature.
2. Bible's description, (Psa. 51:5; Jeremiah 17:9).
3. Illustrations.
 - a. Hazael and Elisha (2 Kings 8:11-13).
 - b. Nero, emperor of Rome, was such a timid lad that he would not so much as kill an insect; but later he killed his mother and fiddled while Rome burned.

III. THERE IS NO DIFFERENCE—ALL HAVE SINNED AS AN ACT

1. This is the result of the nature of sin.
2. Only one sin necessary for a break with God.
 - a. Bible nowhere asserts there is a difference in the degree of sin necessary to break with God.
 - b. It is not a question of the degree of sin but the fact of sin and the direction one is going.

IV. NO DIFFERENCE—ALL HAVE COME SHORT OF THE GLORY OF GOD

1. The absence of positive righteousness.
2. No matter what difference there may be in degree of sin between two people, the absence of righteousness places both in the same class.
3. Illustration.
 - a. Rich young ruler—"One thing thou lackest."
 - b. Lawyer—"Close but not in."
 - c. The rich fool came short—"Thou fool, this night is thy soul required of thee."

V. NO DIFFERENCE IN THE FACT OF GOD'S LOVE TOWARD MEN

VI. NO DIFFERENCE TOWARD MEN IN THE PURPOSE AND POWER OF THE CROSS

VII. NO DIFFERENCE IN THE WAY AND PRICE PERSONS MUST MEET TO RECEIVE CHRIST (Rom. 10:12, 13).

Jehovah is my strength and my shield;
My heart hath trusted in Him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise Him.—Psa. 28:7.

"Gracious Father, cause me to be critical of my life, that I may not be deceived in myself. Help me to look into my soul and see what thou dost find there; and with humility may I acknowledge what I am to thee, and seek thy wisdom and love. Amen."

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

Christmas Sermons

WE HAVE COME TO WORSHIP

TEXT: *We have seen his star, and have come to worship* (Matt. 2:2).

INTRODUCTION: It was on that first Christmas long ago when wise men traveled across the burning deserts, and following the star of the Savior Child they came to worship Him. They at once realized His greatness, and opened unto Him their treasures, so also may we open the treasures of our heart to him. At this Christmas time may we also see His star, radiant in the moral heavens, and come to worship him.

I. *Come Through Difficulties as Wise Men Through the Desert:* The burning desert did not bar the wise men, but they traveled faithfully on to the manger that they might worship Jesus. So should difficulties not keep us from bowing before him at this natal season of His. Sins should only allure us to the great burden bearer. Let your difficulties spur you on to the Savior, for he will satisfy every need.

II. *Come with Our Gifts to be Thrown at His Feet:* Wise men brought their gifts to throw at His feet, so are we also called to bring our abilities, capacities, our self, and give them to the Redeemer that they might be sanctified and used by Him. Moody brought a stammering tongue, but the Master loosed it for His glory. Sam Hadley brought a drunkard as did also Sam Jones, but Jesus freed them.

III. *Come Worship Jesus in the Beauty of Holiness:* The Master calls, and every man must recognize His greatness and worship Him. We must worship either the things of man or those of God, and Christ. Throw yourself at His feet and call Him Lord.

CONCLUSION: This is Christmas when hearts beat high with the festive spirit, bring your all to the Christ, the King of kings and Lord of lords. His star of hope, redemption and eternal peace bid you welcome.

JESUS THE WONDERFUL

TEXT: *His name shall be called Wonderful* (Isa. 6:9).

INTRODUCTION: The wonders of the ancient world could not stand in comparison with that little ghetto in Palestine, in which the manger

of the sheepfold stood as the cradle of the Savior, and the fold served as the royal guestroom for the Lord of lords. Never was a scene comparable to this. The shining palace of Darius, the lordly entry of a Caesar into the Imperial City, dim into insignificance by the side of it. Nor can any personage of the ages compare with Christ the wonderful. He is wonderful in:

I. *The Preparation for His Coming:* Symbols of thousands of years past told of His coming. Prophets lifted up their voices and predicted this event. The singers of ancient Israel tuned their harps and told of it. Nations took their places in the divine plan to prepare for the Redeemer's birth.

II. *His Matchless Birth:* Never birth came as His. Overshadowed by the Holy Spirit, he was God conceived, the Only Begotten Son.

III. *His Spotless Life:* Never spake man as He did. Sin did not stain His career, evil did not mark His pathway. He lived as God amid sinful men and yet took not of their iniquity.

IV. *His Death for the Race:* Others have died as heroes for their nations, but He died as the Savior of the race. Others have given their lives for a cause as martyrs, but He made an atonement for the sins of the world.

V. *His Coming in the Church:* There is nothing so wonderful as this, that after His resurrection, He came again in the form of the Spirit, and today is enthroned in countless lives. Churches raise their spires as a beacon of His wonderful presence.

VI. *His Second Return:* He is coming again, and no event shall equal this in importance. The heavens will roll back as a scroll to grace His return. The elements will melt with fervent heat to make way for Him. He is coming for His bride, that heaven may be grander because of her.

VII. *His Coronation in the Heavens:* He was crowned here with a crown of thorns, and with a robe of seamless purple was he invested; yonder He will receive the crowns of the ages at His feet, and will don the robe of righteousness. He died amid the jeers of the populace, there He will be crowned amid the shouting of the blood-washed throng of the centuries.

CONCLUSION: This is the Christ then that we worship—He is Lord of our hearts, savior of our souls, Guide of our lives, and the Light of the heavenly city.

BEHOLD YOUR KING

TEXT: *Where is he that is born king?* (Matt. 2:2) *"He is Christ the King"* (Luke 23:2).

Introduction: The enemies of Christ referred to him as King. On the cross Pilate had it written that He was the King. We sing of Him as King of kings. So He is. We are the sons of the King. There are three methods by which one can become king, and Jesus alone combines them all. These are:

I. *Born King:* Christ was born as the King. Note the scene in heaven when He steps from the throne of the universe, to be born as a child. He is the King of the heavens, and yet He became the lowly servant of man. (1) He is born King in the world; (2) He can be born the King of every man's heart.

II. *Made King Through Conquest:* (1) Christ conquered sin, death, hell and the grave, and all the enemies of the soul, through His death. (2) He conquers in the hearts of men through redemption. (3) He has builded an empire through the centuries unequalled by any other. (4) He will conquer every enemy in the end. Hence he is the King of the ages, for He has conquered.

III. *Made King by the Right of Rulership:* One can be made king by the right of rulership, as Christ has done. (1) He reigns spiritually in the universe. (2) He reigns in the heart of the Christian. (3) He will return to reign personally as the King of kings. (4) Upon the rainbow circled throne of the ages He alone shall sit as the ruler of eternity.

Conclusion: Bow then, my friend, and do obeisance to Him. Let the flag of conquest which Christ bears be raised in your heart. May He be crowned as the King of your life.

THE STAR-LIGHTED PATH

TEXT: *We have seen his star* (Mat. 2:2).

Introduction: It was a desert path made radiant by starlight from the heavens above that transformed the desert, and remade the wise men. The first Christmas was the time; the Syrian desert was the place; wise men the characters; the Christ-child the center of attraction. Starlight entered into the settings and cast a halo around them all. My friend, tread the starlighted pathway. May yours be a pathway lighted by the glory of the Savior. The starlight of the Savior on the pathway:

I. *Turns Every Desert into a Singing Highway:* No man can remain the same when the

light of Jesus falls upon his pathway. Take Bunyan, drunkard, tinker, unknown, and the starlight of Christ fell upon him, and he became the dreamer of immortal dreams a transformed man. So your pathway will be turned from a desert stretch to a singing highway. You will come with singing, and in your mouth it will be "the new song."

II. *Turns one from the Earth to the Service and Worship of the Lord:* The wise men were ordered by Herod to come again unto him, possibly to receive royal presents. But the starlight upon their pathway, turned them aside from the king, representative of the earthly, to the worship of the Savior, representative of the heavenly. So divine starlight will turn your mind from the earth to the realm of glory. Your eyes will be lifted so that you may see spiritual visions.

III. *Opens the Choicest Treasures of One's Life to Jesus:* Starlight caused the wise men to open their treasures to the Christ child. So the light of Jesus shining upon your life, will lead you to turn your life, its treasures and talents over to the Master. Not one thing will be kept back from the service of the King.

IV. *Sends One Back through Life by Another Way:* The record says that the wise men went back to their native land by "another way." No man ever returns from a starlight pathway, where the glory of the Lord has appeared to him, by the same method. He is changed. His mode of living is transformed. He is lifted from the realms of sin, to those of purity. He sees God, and things eternal loom largely before him.

Conclusion: At this Christmas time let the starlight from Jesus fall upon you. You will sing with a happy heart Zion's songs. You will gladly give to the Lord all that you possess. You will turn back to the tasks of life with a new heart.

New Year

THE FORWARD LOOK

TEXT: *The set of their faces is forward* (Hab. 1:9 R. V.).

Introduction: We have just rung out an old year. Into the forgotten realms of the dead past it has taken its place. We face not Father time with his scythe, but the babe of a new dawning of opportunities. We look into a realm "that shineth forth as the morning." Privileges await us of mastering our circumstances, of renewing our vigor under the power of the Spirit. It is a

land yet unexplored. We stand as the Pilgrim fathers did when their feet touched Plymouth Rock, what was before them they did not know. The forward look alone will enable us to conquer. May we look forward this new year to:

1. *Writing the Story of Our Adversity in the Waters*—that they may forthwith be forgotten. Last year's adversities marked our brows, caused us to forget the goodness of God, and made the source of our contentment to be as a walled up channel, through which no blessings could come. Write them all—trials that beset, difficulties that hinder, the loss of money, the failure of friends, the shortcomings of others—on the waters that every passing wave may obliterate them.

2. *Chiseling our Blessings on the Rock*—to be long remembered. Man is no stronger than the remembrance of his blessings. Jonah, when he remembered his call, was strong, when he forgot it, we find him under the gourd vine. Elijah forgot his blessings and pined under the juniper. Chisel the glory of God's blessings on the rock of memory, that when the battles are hard pressed this year you may say, "Hitherto hath the Lord helped us." When these struggles become too great then recall, "Our God will fight for us."

3. *Bringing Your Mind Down to Your Circumstances*—that you may discover the blessedness of contentment. Most of us tune up our minds to long for greatness, to fit them up to be dissatisfied with lowly accomplishments, to forget the glory of contentment with what things we have. The result is we are struggling to bring up our circumstances to our minds, and failure results. This is the source of discontentment and worry. Paul said, "I have learned to be content with such things as I have." He brought his mind down to his surroundings. May this be such a year.

Conclusion: Lift your eyes and look forward to the glory of remembering and forgetting. Remember the blessings, how numerous they are. Forget the trials, how few they were. Tune your mind for a year of contentment and satisfaction by permitting the divine to take the galling yoke from every circumstance.

THE BEGINNING OF MONTHS

TEXT: *This month shall be unto you the beginning.* (Ex. 12:2).

Introduction: We are at the month of beginnings. New pages we are turning; new records

we resolve to write; new beginnings of habits we resolutely avow to start; with the old of the yesterdays we are finished; give us the new man, with new resolves, new ambitions, new longings to be better. As we look forth upon this new beginning, may we resolve to:

1. *Seek New Sources of Satisfaction*—the divine, God's approbation, holy communion, abiding under the divine shadow. Man is no better than the source of that which satisfies him. Watch the world—racing for pleasure—going to the movies for a thrill—dancing throughout the watch night that they might feel better. Their hearts have been set on things earthly rather than heavenly. God alone is able to satisfy the craving of the soul. Man must recognize that he becomes tainted with that which fulfills his cravings. If this is base, then he becomes lewd; if holy, then holiness of character marks him.

Famed Jenny Lind saw this when at the height of her career she deserted the opera for a simple Swedish home. Sitting one evening as the sun was sinking over her native hills, she was reading the Bible in the language of her fathers, when a noted critic came to her and asked why it was that she deserted her career for retirement. Pointing to the hills arrayed in their beauty and to the Bible she said, "My career was blinding my eyes to these things."

2. *Keep Our Eyes Unblinded by the Physical and Earthly*—that we may see the heavenly, the spiritual. Most of us are torn between time and eternity. We stand with one foot on the earth, and the other we try to stretch to the golden strand of eternity. Lord, may we, this beginning of new months, determine to close our eyes to the allurements of the earthly, that the heavenly may attract us. If we seek to build here too permanent an abiding place, we are liable to forget that mansion in the skies.

3. *So Live that Heaven Will Be a Little Nearer and God a Little Dearer.* We are prone to become so entangled with the affairs of the earth that we do not have time for the spiritual exercises. Prayer is liable to become a burden rather than a blessing and joy. We draw water all right from the wells of salvation. But the sound that comes is a creaking, groaning, rather than shouts of joy. Religion becomes a duty rather than a privilege. This new beginning of years may it be one that marks a change when we will not live so far away from the glories of those

things which Paul speaks of as being "in the heavenlies."

Conclusion: With bended knees and bowed heads as the new year begins may we resolve to live in such a manner that we will part with our failures and sins, our shortcomings, and begin again "to come to Zion with songs and everlasting joy."

LAST SUNDAY OF THE OLD YEAR

Goodby, Old Year

TEXTS: *Better is the end of a thing than the beginning* (Ecc. 7:8); *He that endureth to the end shall be saved* (Matt. 24:13); *I am the Alpha and the Omega, the beginning and the end* (Rev. 22:13).

Introduction: Usually the beginning is alluring, and the end passes in dull array. Note how we look forward to the beginning of the New Year. When tonight goes out, it is the New Year. Our resolves, many of them die a-borning. But we praise these forgotten resolutions nevertheless. Note some worthy ends: The end of the story of creation—man in a garden. Better than the beginning of chaos. The end of the flood was marked with rejoicing. The end of wilderness wanderings was marked with the glory of crossing into Canaan. Note the end of the time when Jesus comes again to reign personally. How wonderful the prospect. Measure the glory then of these ends:

1. *The End of God's Love—Complete Redemption.* God hath loved us to the end. This included giving Jesus for an atonement for sins; forgiving us our transgressions; purifying us by the process of sanctification; glorifying us with a new body; granting that we may sit with His Son on the thrones of the ages; the final home in heaven. When divine love is ended, this is the story. What a marvelous prospect.

2. *End of the Commandment*—(1) love out of a pure heart, that we may love God, serve man; (2) a good conscience, which will satisfy any soul; and (3) faith which is untainted, or unfeigned. Paul brings this out in 2 Tim. 1:5.

3. *The End of the Path of the Just*—a shining light, which increases in brilliance more and more unto the perfect day (Prov. 4:18). There is no need then for the saint to tread a dimly lit path, where he is in doubt as to God's will; where the glory will be withheld. The path of the saint can become so radiant with light that his steps are God-inspired. The nearer heaven he comes,

the greater will be the light "from the City of Light. When death's chilling waters begin their slowly moving task of engulfing one in the end, the light bursts in glory around about. When one steps on the other side of the river, he cries out, "The light of the city."

Conclusion: Goodby, old year. May this be the end of a year lived nobly with God as the source of guidance. Forget the failures that lie behind. The milk that was spilt, do not cry over it. May today be an inspiration for you that you may endure to the end, that salvation complete may be given you.

CLOSING ILLUSTRATIONS

SELECTED BY EDWARD PAUL

A writer in the *New York Observer* relates that in a place where he resided, in 1840, there was a New Year ball. Young people were invited for miles adjoining the immediate community. Notwithstanding the intense cold many couples came from great distances. One couple set out to attend the ball with merry hearts to ride some twenty miles in a sleigh. Clad too thinly for such a cold night, the girl had not gone far before she began to complain of being cold, very cold; but their anxiety to reach the ball induced them to hurry on without stopping. Not long afterward she told her partner that she now felt comfortable and was all right. When they reached the house the young man alighted and offered his hand to assist the girl in getting out. He spoke to her but he held in his hand a lifeless hand. She was frozen dead, a corpse, on her way to a ball. One may likewise become so hardened to sin until he can sin away his day of grace, and like the girl feel quite comfortable though practically speaking a spiritual corpse on his way to hell.

A man named William H., a habitual drunkard stood beside a moderate drinker in a saloon. He had become a disgrace to the saloon, and the saloonkeeper, pointing to the moderate drinker as an example of temperance, kicked him out after cursing him lustily and telling him to never come in the saloon again. This jarred his senses, he came to himself, saw what drink had done for him and vowed that if God would help him he would never touch another drop. Two years had passed away; he had moved to Washington and become a respectable citizen and was doing a prosperous business. One morning he took up

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the daily paper and his eye fell upon that department devoted to *Coroner's Inquests*, and, to his utter astonishment, he read that George Somers, the aforementioned moderate drinker, had died on the previous day in the almshouse from alcoholism.

Mr. Robert Bruce, the morning before he died, being at breakfast, having as usual eaten an egg, said to his daughter, "I think I am yet hungry, bring me another egg." But having mused a while, he said, "Hold, daughter, hold, my Master calls me." With these words his sight failed him, on which he called for the Bible, and said, "Turn to the eighth chapter of Romans and place my finger on the words, 'I am persuaded that neither life nor death shall be able to separate me from the love of God.'" When this was done, he said, "Now is my finger on them?" Being told that it was, he added, "Now God be with you my dear children. I have breakfasted with you, and shall sup with my Lord Jesus Christ this night," and then expired.

Mr. D. was a manufacturer in England. After being engaged until a late hour on Saturday night with a confidential employee in book-keeping, he said, "Well we cannot settle our accounts tonight, but must do it early in the morning." On Saturday therefore they were occupied until three o'clock when dinner was announced. Mr. D. said, "Let us eat, drink and be merry for tomorrow we may die. Not" added he, "that I have any thought of dying for years to come." The next morning a friend called and said, "Have you heard of the death of Mr. —?" "No," said he, "is he dead? It is very different for me; for my part, I am too busy in business to find time to die." Immediately afterward he arose from the table and went to the kitchen, and while stooping to put on his boots, he fell on the floor, dead.

Hume was the only son of a Christian woman. He drifted from her care and instruction and began to apply himself to skeptical philosophy. At first she became alarmed at his views, but finally her pride in the brilliance of her son drew her to discard her faith and accept in its place his doubtings. While in London, he received a letter stating that she was fast declining and soon to die. She said that he had taken her only source of comfort when looking death in the face.

She did not doubt that her son through his philosophy could find her some comfort at such an hour and implored him to hasten to her side and to allay her fears of death. Hume, almost overcome by anguish, traveled day and night until he arrived home, to find her dead. According to her last words she died without hope and without God.

SEED THOUGHTS

W. W. BAKER

STRUGGLES OF A TEMPTED SOUL

"If thou be the Son of God" (Matt. 4:3)

I. TEMPTATION IS NEEDFUL

1. To test:
 - a. Sincerity.
 - b. Faith.
 - c. Love.
2. For Growth.
 - a. Temptation endured, develops and strengthens the soul.
3. To make us more useful.
 - a. We become able to comfort, warn and instruct others.

II. THE PLACE OF TEMPTATION

1. In the wilderness.
 - a. We are tempted while in this (world) wilderness.
 - b. Temptation will cease when this life ceases.

III. THE TWOFOLD PURPOSE OF SATAN'S TEMPTATION

1. To cause doubt in mind and heart.
 - a. "If thou be the Son of God."
 - b. Too many times that little word "if" defeats a soul.
 - c. Satan says, "You aren't a Christian." "If."
2. To get the soul to sell out.
 - a. "If you will bow down and worship me I will give you all the kingdoms of this world."

Illustrations:

- a. Daniel was offered the honor of being the third ruler if he interpret his dream.
- b. Christ would be an "under ruler" still less than Satan.
- c. Satan said, using modern language; "O Christ, what is your price? You are seeking a kingdom. I will give you one if you serve me."
- d. Satan is saying to us: "Oh Soul, what is your price?"
 - (1) "I gave Demas the world."

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- (2) "I gave Judas thirty pieces of silver to sell his Lord."
 - (3) "I gave Esau a morsel of meat."
 - (4) "I have given many a soul the good opinions of men, honor, fame, riches."
- "What is your price?"

IV. THE NATURE AND END OF SATAN'S PLAN

1. That we might exchange material things for spiritual.
 - a. Exchanging material bread for the spiritual Bread of Life.
2. That Satan might be glorified rather than God.
 - a. "Worship me."
3. The end is self-destruction.
 - a. "Cast thyself down."
 - b. Oh, if souls could only see just where they are casting themselves down to!
 - (1) Ruin your body in sin.
 - (2) Ruin your character by sin.
 - (3) Ruin your soul by sin.
 - (4) Cast yourself into hell because of our choice of sin.

V. WHEN WAS CHRIST TEMPTED?

1. He was tempted after God witnessed to the fact that He was the Son of God.
 - a. O soul, it is after you leave the altar and God witnessed to the fact that you are His son that Satan tempts you with the "if."
 - b. Believe God and accept not Satan's doubt and you shall be blest.

VI. WHAT WAS TESTED?

1. His sonship.
 - a. "If Thou be the Son of God."
 - b. Was not this same doubt the one that overthrew Adam?

VII. WHAT WAS THE RESULT?

1. His faith wavered not in the eternal promise and Word of God.
 - a. "This is my beloved Son in whom I am well pleased."
2. Satan left Him.
 - a. Hold fast to your profession of faith and Satan will also leave you when he sees you are determined.
3. Angels ministered unto Him.
 - a. If you would have angels minister unto you, then hold fast your faith while Satan tempts you.
4. Angels ministered unto Him that He might:
 - a. Be strengthened.
 - To face a few more devils and temptations.
 - b. To encourage.
 - To give courage to face three worlds and tell them that "Jesus saves."

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- c. To give greater assurance that He was the Son of God.
 - They tell us that "the greater your faith the stronger the evidence." Christ would surely have more faith. Would He not also have stronger evidence or assurance?

Struggles of a Tempted Soul The Pure in Heart

"Blessed are the pure in heart for they shall see God" (Matt. 5:8).

I. THE NATURAL STATE OF MAN'S HEART IS IMPURE

1. "Deceitful and desperately wicked."
2. "He that trusteth in his own heart is a fool."

II. HOW IS THE HEART PURIFIED?

1. "By faith."
2. Consecration of our all.
3. By the baptism of the Holy Ghost and fire.

III. WHAT IS A PURE HEART?

1. A heart rid of all that made it impure—carnality, inbred sin.
 - a. If the heart is so purified from the thing that made it impure that an all-holy God can call it pure, then how much impurity is left? The answer can only be "None." Then where is there room for the "Suppression Theory" here?
 - b. If the thing that caused the heart to be impure is purged out of the heart until God calls it "pure," then surely there is no carnality to "suppress."
2. A pure heart is a heart "filled" with God's "perfect love" and grace.
 - Here is victory over sin on the outside!

IV. THIS IS A BLESSED STATE

"Blessed are the pure in heart."

1. Happy.
 - The happiest people in the world are God's people.
2. They are happy because all that hindered their happiness is purged out (carnality) and all that assures their happiness is implanted within.

V. THE PURE IN HEART SHALL SEE GOD

1. They shall see Him in this present life.
 - a. See Him in their sorrows, trials, hardships, pain, disappointments, persecutions, adversity.
 - b. See Him in worship—prayer.
2. They shall see God in death.
 - Illustrate dying saints and their testimony.
3. They shall see Him when He comes the second time.

The pure in heart belong to the "Bridehood."

4. They shall see Him and abide with Him through all eternity.
 - a. Only the holy shall ever be able to look on His face.
 - b. For the unholy to look on His face would cause misery and torment. Isaiah "saw the king high and lifted up" and cried, "Woe is me!" He was unholy. The angel touched his lips with a live coal and then he ceased crying "Woe is me!"

Fires that Should Never Go Out

"The fire shall ever be burning upon the altar, it shall never go out" (Lev. 6:13).

I. NOTICE WHEN THE FIRE FELL

1. When proper sacrifice was presented.
 - "Without blemish."
2. When there was a right attitude of heart toward God.
3. When the right kind of prayer was offered.

II. THE FIRE WAS NEVER TO GO OUT, BUT EVER KEPT BURNING

When God baptizes our hearts with the fiery baptism with the Holy Ghost; He expects that we shall "ever keep it burning."

1. What are the fires that we must keep burning?
 - a. Fires of divine grace.
 - (1) That kind of grace that keeps sweet under trial.
 - (2) That kind of grace that keeps you from saying hard, unkind, cutting things.
 - b. Fires of divine love.
 - (1) That which melts the heart of His people and makes them "One."
 - (2) That kind of love that causes us to even love our enemies.
 - (3) That kind of love that "never faileth."
 - (4) That kind of love that will do for us all that the thirteenth chapter of 1 Corinthians declares it will do.
 - "Keep it ever burning."
 - c. Fires of holy joy.
 - (1) "The joy of the Lord is your strength."
 - (2) Give us a people whose hearts are filled with the "joy of the Lord" and victory is assured.
 - (3) The "joyless" crowd are generally defeated before they ever get near the battlefield.
 - (4) No trouble to advertise if we have an abundance of joy.

- (5) One third of the Christian experience is composed of "joy."
 - "Righteousness, peace and joy in the Holy Ghost."

The poet said:

"I will choose the holy joys that always last." They last on in the world to come.

- d. Fires of peace.
 - That which keeps the soul calm and tranquil when all about is turmoil.
 - "It shall ever be burning."
- e. Fires of long-suffering.
 - That which helps us to suffer long with other people's failures and faults and even sins and still pray and love them.
- f. Fires of Gentleness.
 - Gentle in word, thought and deed.
 - A person can act unkind and never say a word.
- g. Fires of kindness.
 - That common-sense courtesy that is due to all men.
- h. Fires of meekness.
 - That grace that keeps you from getting so "big" that God cannot use you.
- i. Fires of temperance.
 - That which helps us to practice self-control.
- j. Fires of faithfulness.
 - This is that fire that keeps up steam when everybody else has quit and said, "No use to try."
 - Faithfulness to church services rain or shine.

CONCLUSION

God has commanded, "The fire shall ever be burning upon the altar. It shall never go out." Keep them burning on the altars of your hearts by much prayer and obedience.

Hindrances to Spirituality

- I. A WORLD SPIRIT
- II. A PRAYERLESS SOUL
- III. A SOUL HEEDLESS TO THE CHECKS OF THE SPIRIT.
- IV. A LIFE THAT OBSERVES NO RULES NOR HAS ANY SYSTEM.
 1. No set time for prayer.
 2. No regularity in church attendance.
 3. A "hit and miss" life.
- V. AN UNGUARDED TONGUE.
 - You don't have to go to the Cannibal Isles to find a people that devour human kind. People do that in America with their tongues.
- VI. AN UNSANCTIFIED SPIRIT.
 - Curt, critical, sour, cutting, unkind, stubborn.

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- VII. AN UNGUARDED CONSCIENCE.
 VIII. A LIFE UNFAITHFUL TO THE MASTER'S CAUSE.
 IX. A HEART THAT IS NEVER SAD OVER THE LOST OF EARTH TO THAT EXTENT THAT THEY ARE TROUBLED.

Christ and His Church

(Songs of Solomon 2:1-17)

- I. HIS BANNER OVER ME WAS LOVE
 1. A banner bespeaks a battle fought, a victory won.
 2. The battle was a hard fought one.
 With the enemy—with carnality within.
 3. Note the completeness of this victory.
 "Thou hast ravished my heart."
 "His banner over me was love."
Illustration: Picture a country ravished by an army.
 Here we see how God has destroyed everything Satan had within us and "conquered" the soul with the weapon of love.
- II. SINCE FULLY WON
 1. To her "he is the fairest among thousands."
 All other lovers fail to attract.
 2. To Him, "she is the fairest among women."
 Nothing so beautiful to Christ as His own "blood-bought" Church.
- III. HER TESTIMONY OF HIM
 "My beloved is mine and I am his."
 1. His by choice.
 God chose us. He set His love upon us.
 "He loved us and gave himself for us."
 2. His Through Self-Surrender.
 a. "I am his."
 b. This denotes surrender, possession.
 c. This union does not dissolve in death or eternity.
- IV. THINGS THAT HE DELIGHTS IN
 1. "Let me see thy countenance-comely."
 a. How she shines with His glory!
 b. The countenance of His saints is restful, contented, satisfied and blest.
 2. "Let me hear her voice."
 a. It may be weak and trembling, but sweet.
 b. Sweet in prayer and testimony and praise.
 c. Harshness caused by sin is all gone.
 A ring now of tenderness, softness and purity.
- V. HER SECURITY
 1. "In the cleft of the rock."
 2. The cruel fowler cannot reach us while "hid away" in the cleft of the Rock of Ages.

VI. HER DEEP EARNEST DESIRE

"Turn, my beloved, and be thou like the young hart upon the mountains of Bether."

1. Turn.
 a. The thought of His return.
 b. She shall be delighted with His coming.
 c. Her desire is "Come, Lord Jesus, come quickly."

ILLUSTRATIVE MATERIAL

COMPILED BY J. GLENN GOULD

Under the Blood

Sir A. Conan Doyle in his "History of the Boer War," tells how on one occasion a comparatively small detachment of the British army was surprised by a force of the enemy twice its strength. The British were driven back upon their camp, and the Boers occupied a commanding position. The British wounded in the earlier part of the action found themselves in a terrible position, lying out in the open under a withering fire. One of this number, a corporal in the Ceylon Mounted Infantry, tells the story himself: "We must get a red cross flag up or we shall be blown off the face of the earth." He says, "We had a pillow but no red paint. Then we saw what would do instead. So we made the upright with my blood, and the horizontal with Paul's." This grim flag, the blood-red cross upon the white background, was respected by the Boers. Those lying beneath it were safe. Even so, beneath the blood-stained cross of Christ we find our safe refuge.—REV. J. A. CLARK, in the *Homiletic Review*.

Let No Man Despise Thy Youth

"Twenty to twenty-five! These are the years!" So exclaims Dr. David Christie, of Winnipeg. And the editor of the *British Weekly* quotes from Dr. Christie the following:

"Don't wait for the fat forties. Put on your armor now. John Welsey was a student at Oxford when he formed the Holy Club. Martin Luther was twenty-seven when he climbed the Santa Scala at Rome. John Calvin in his early twenties was already proclaiming his distinctive doctrines. George Whitefield at twenty-one was moving England. Jeremy Taylor at eighteen was holding men spell-bound in Saint Paul's, London. D. L. Moody in his twenties was doing marvelous work as an evangelist. Charles H. Spurgeon at twenty was preaching in the great London tabernacle. Francis E. Clark in his twenties founded the Young People's Society of Christian

Endeavor. George Williams was twenty-three when he founded the Young Men's Christian Association. David Livingstone at twenty-three was spending himself for Christ in darkest Africa."—DR. W. T. HART in *Homiletic Review*.

LORD, LIFT ME UP

The carillon in the tower of the Park Avenue Baptist Church, New York City, was the very finest in all America. Strange to say, however, the people who lived in the vicinity could see no beauty in these wonderful bells; on the contrary, they made great complaints because the noise of the bells while being played was so horrible. Instead of beautiful music, it was a confusing din which greatly annoyed the residents.

Complaints led to investigation and the cause of the trouble was soon discovered—the tower was not high enough. This led to the removal of the bells to a new home on Riverside Drive. Here, away above the Hudson River, at a suitable height to allow the bells to sound their golden notes in all the beauty for which they were designed, the same bells send out music that entrances all who are privileged to hear it.

The music that our spiritual life should send forth is marred in an even greater degree by being placed on a low level. Like the wonderful carillon, it must be lifted higher if it would express the beauty for which the Creator designed it.—*Christian Endeavor World*.

NEGLECTED TREASURE

A remarkable story is told about an exceedingly costly jewel that for many years was considered of no more value than a mere pebble.

Gustaf Gillman, a Chicago lapidary, was at work in his shop, according to the narrative, when John Mihok, of Omaha, entered. Mihok, who was a laborer, drew out of his pocket a rough, red stone and handed it to Gillman. "I want you to cut and polish this," said Mihok. "Where did you get it?" gasped Gillman, as his eyes almost popped out of his head. "My father picked it up in Hungary fifty years ago," was the reply of Mihok. "He thought it was a pretty pebble. When I landed in this country I found it in my valise. It has been lying around the house ever since. The children played with it. My last baby cut his teeth on it."

"One night I dreamed it was a diamond and worth a lot of money, but it's not a diamond. It's red." "No, it's a pigeon's-blood ruby," said Gillman. "What might it be worth?" was the question of Mihok. "I'd say anywhere from one

hundred thousand to two hundred and fifty thousand dollars," answered Gillman; and Mihok leaned against the door.

The big, rough stone, we are told, cut to a flawless ruby of twenty-three and nine-tenths carats. It is believed to be the largest ruby in this country, and possibly the largest in the world.

How sad it is that in many homes the Book that is worth more than many jewels is neglected and considered of little value.—*Moody Bible Institute Monthly*.

First the Seed

There is a popular delusion abroad today that all really important movements must be launched with a great blaring of trumpets, a magnificent supply of material equipment, and especially with a generous provision of capital. Everything must start big in order to get attention and make success.

Are we not starting at the wrong end—at least as concerns spiritual movements?

The first thing is not the tree but the seed. The first requirements is not a great organization but the spiritual idea. The Church of Christ does not advance by concentration on statistical increases. It advances by the industrious planting and cultivation of seed.

No; I am not one who neglects the demands of achievement; but I am one who had grown very weary of the delusion of big beginnings. The worldly way of securing popular attention through spectacular beginnings is not the correct way for spiritual works. There is many a small church, unnoticed by the world, which is alive with spiritual growth. There is many a Christian, unknown to fame, who carries in himself the promise of great growth and fruitage. Small beginnings are the right beginnings. But let us be sure that we begin with the living seed, and not a lifeless grain of sand.—HENRY VAN DYKE.

If We Confess

There is a story of a governor who went through a prison to select one for pardon. Being a man of discernment, as well as of merciful spirit, he has his presence announced and listened to the appeal of every criminal within the prison walls. With one exception, they all declared themselves to be innocent of crime and the victims of persecution or of perjury. One there was who came and confessed himself to be justly punished. With shame and humiliation and contrition he told of his wayward and lawless life, and expressed himself as unworthy of anything

save that which he was receiving as the just result and reward of his sin. To him the governor granted immediate pardon, while all others were sent back to their cells. That was spiritual discernment of the highest order. Confession and repudiation of sin are the *sine qua non* for divine forgiveness. Throw yourself, lost soul, upon the mercy of God! You dare not appear at the throne of His justice! You could not stand before the throne of His glory! You would perish before the throne of His power! But you may come with confidence and gladness to the throne of His mercy if you come as a medicant, as a moral bankrupt, as a sinner defeated through sin and deserving punishment because of sin. You may come as near to the presence of the Holy God as the mercy seat itself allows and receive pardoning mercy and help. Delay not your coming! Come with the spirit of the man who said, "I deserve to go to hell; but if I go, I will go holding on to God's mercy."—DR. J. C. MASSEE.

Ye Are the Salt of the Earth

Salt keeps things from going rotten. And they had great need of salt in the region of Galilee. The Galilean lake is 680 feet below the level of the Mediterranean Sea. It is sunk like a deep, half-filled cup, with a piece of the cup broken out where the waters escape in the River Jordan. The heat of the cup is intense; the mean temperature is 77 degrees, and a half the year it exceeds 90 degrees, and on nearly fifty days it goes beyond 100 degrees. It is extremely difficult to keep things fresh and sweet. Sweet things soon turn sour, and fresh things speedily become rancid. These housewives who were listening to the Master had daily difficulties in their larder, and these fishermen in His fellowship needed to have all their wits about them if their fish was to be salable when it reached the markets of Samaria and Jerusalem. "What should we do without salt?" whispered one housewife to another. "We should be helpless without salt," said one fisherman to another. Salt was their splendid ally, it was the strong, pungent antagonist of the rotteness. It was the aggressive resister of swift and cunning disease.

And salt gave the Master His metaphor. "My disciples are to be like salt; they are to be the salt of the earth." They are to be custodians of moral health. They are to be the natural enemies of moral disease. Whenever anything in the life of the community is in danger of becoming rancid, the Master's salt must be there to stop the

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foul invasion. The very presence of the Master's salt must be the pledge of stout resistance. The salt of Jesus Christ must ever engage itself in conquest with rotteness, and it must confront surprise with a better surprise. The lists must ever be set for these contestants—the spirit of salt *versus* the spirit of rotteness, and the salt must always conquer.—DR. J. H. JOWETT.

Revive Us Again

I recently heard Dr. J. Ross Stevenson, President of Princeton Theological Seminary, relate this incident. As he was once crossing the London Bridge, beheld a sordid scene. The tide was low and the black, muddy bottom of the Thames was exposed on either side. Numerous barges were resting on the muddy bottom and river traffic was almost at a standstill, save for some small boatmen contesting angrily for the right of way in the narrow stream which still flowed in the middle of the river bed. Several hours later as he returned, he beheld a different scene. The tide had come in, and every vessel and barge was afloat. There was no contesting for the right of way, for there was room enough for all. So is it when the mighty revival power of God sweeps into a heart or a church. Friction and crowding and stagnation give way before the glorious abundance of God's presence.

SPIRITUAL BLINDNESS

W. O. FISHER

TEXT: *Where there is no vision, the people perish* (Prov. 29:18).

1. Blind to opportunities and thus spend their days in defeat. Opportunity of building up the church so that it may reach others. Opportunity of witnessing for Christ and winning others.
2. Blind to the value of souls. "What shall it profit a man if he shall gain the whole world and lose his own soul?"
3. Blind to responsibility. "Am I my brother's keeper?" "Go ye into all the world and preach the gospel."
4. Blindness caused by
 - a. Lack of prayer and reading of the Word.
 - b. Selfishness.
 - c. Laziness—absence from the means of grace. Our horizon is too close to our toes. Men are dying and dropping into hell while the *only divinely appointed institution to save men* is asleep with folded hands. "Awake! Thou that sleepest!"

PRACTICAL

SEEKING A MINISTER

PAUL S. HILL

THE system of recalling a pastor in the Church of the Nazarene is bound to work a disappointment sometimes to both pastor and church. The rule that requires a two-thirds favorable vote of the church in order that a pastor may be recalled is, on the whole, a good one; but that vote is likely to be a disappointment to the pastor and to a large part of his church. For a pastor to go down through his year's work, happy that he has the confidence of his people, and then learn that there are over one-third of them that want a change in pastors, is not always enjoyable.

We suppose the rule was made on the general principle that it is better for the pastor and for the church to have a change when over one-third of the church is dissatisfied. If the pastor thinks it is unduly severe on him let him remember that he has the power to effect a change when all the church wants to continue the pastor they have. He can resign any time, and the church will have to put up with his *one man* decision. If he will look at it this way it may help him to hold steady when he discovers that over one-third of his church membership is dissatisfied.

However we are sure that a pastor need not always feel that it is personal dislike to him as a man and friend that decides the vote for a change. There are some people in every church who think the policy of frequent change of pastor is the best policy for the church, and though they have the friendliest feelings for the pastor, they will, on the strength of what they believe best for the church, vote for a change. We do not say that the policy of frequent change is best, we only say that some church members think it is best, and will vote accordingly.

And then some churches are progressive. They realize that their enlarged opportunity, and increased activity demand a different type of man for pastor. Especially is this true, if there is a large per cent of young people who need a more active ministry than their old pastor can give. It will not be because they love their old pastor less, but love the future of their church more. In

other words the work of the church has got to a state where there is danger of stagnation and retrogression unless they change for a different type of man for pastor.

We think too that our newer churches are in a period of transition. They have, for the most part, had a small beginning, but with the increasing size of the work they realize that the minister who did good work for them when they were small is not sufficient for the demands of the larger work. We do not know just why it is that some men can do excellent work in a small church who cannot carry on well in a large one or why some can do well in a large church and fail in a small one. But we know it is so, and we suspect that this transition from little to bigger has been registered in the vote of the church more than once in reference to the recall of the pastor.

Or it may be that the general unfitness of the man for the place is the reason for the vote against the continuance of his ministry to the church. The church is not only thinking of herself, she is also thinking of the community she is trying to serve. To have an educated minister in a college town apparently is better than to have an uneducated one. The general unfitness of an uneducated minister in a college town is evident. The vote of the church in favor of a better educated minister should not be a surprise to the old pastor, nor should he take it as a personal vote against himself. He should see it as a necessary forward step for the church, and though it concerns himself, he should be big enough to sympathize with the action of the church.

The facts are that the uneducated minister is having a hard time in any church these days. The people are educated. College and high school students are sitting in the pews. They are critical of the preacher's language, vocabulary, gestures, manner of expression, etc. There is more and more a demand for an educated ministry, and this is the cause in some cases of the vote of the church in favor of a change of pastors.

A minister's head is only just so big, and con-

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tains only just so much. When this supply is exhausted the church will detect it, and probably order a change. We have been frequently asked by young ministers, "Do you think I should change churches?" We have never given a decisive answer to such a question. We have, however, advised this: young ministers should change more frequently than old ones, because their barrel of sermons is not so full, and every time they change they are likely to change for the good of themselves and their ministry. They are more likely to get a better church than a worse one.

There is surely some cause why the church wants a change of pastors. And the Lord knows we ministers furnish them causes enough. A church will dismiss as its pastor a constant rant. We have never known one who rants at every service to continue long in any one pastorate. A church will dismiss the minister who has a hobby, not essential to the gospel, which is used as the basis of his entire ministry. A minister may have a hobby, most men, ministers and laymen, do have them, but to make the hobby the foundation of the entire life service will undo any pastor. Anglo-Israel, Romanism, the Scarlet Woman, any form of speculative theology, will mean a short pastorate, if the hobby is basic in the ministry. A church will dismiss the minister who screams when he preaches. Let us not fool ourselves about it. We may have a great sermon, but if we scream it at the congregation they will get another preacher who has just as good a sermon and who will not scream at them. A church will dismiss a minister who talks too low and too slowly. One great preacher, perhaps it was Beecher, told his janitor, "If you ever see a man asleep in my church come right up to the pulpit and wake up the preacher."

When a minister fails to get a recall there are some things he should do, and some things he should not do.

He should not agitate the question, create a fuss, and make a split in the church, and run off with a faction to be king over it.

He should not blame the church and play the role of martyr. This will only make matters worse for him.

He should not talk down the church to every prospective candidate.

He should not insist on filling his pulpit every Sunday if the church desires to hear a prospective successor.

He should make an examination of himself and his ministry as to the cause of the vote against him. He will be tempted to analyze the feelings and moods of those who voted against him, but this will not help. He should examine himself. Have I tried my best? Have I ranted? Have I screamed? Have I failed to study hard? Have I used bad grammar? Have I told things that were confided to me? Have I been harsh? Have I had a hobby? Have I been faithful to my pulpit, or have I left it unsupplied a number of times? Have I called on all the people, or only on a few? Have I smiled, or been sour? Have I tried to win the children? Have I worked with the Sunday school and young people? Have I been a boss? Have I tried to serve, or have I been a dictator? Have I been skillful in raising my finances? Have I run the church into debt? Have I respected the officers of the church, or have I taken the whole matter into my own hands, and with disregard to the treasurer taken in and paid out money in an irregular way? Have I observed the Manual in the government of the church? Have I been a fusser? Have I failed as a Christian anywhere? That is a pretty long list. It could be longer. But there is not a thing mentioned but that has been the cause of some minister's undoing, and not a thing but that can be corrected by the minister himself, and by no one else. Brethren, it is up to us.

It seems to us that any pastor who at the close of the year has over one-third of his church membership against him should take the matter seriously. Take it seriously to himself. Take it seriously, and just as seriously attempt to correct his ministry so that it will be more acceptable.

The vote means something. It means that there is a condition existing that spells a poor year ahead if that minister were to stay in that church as pastor. The odds against him are too great for effective service. Even though he correct his every fault that has led to this vote he had better serve another church and start all over again with his slate clean.

Above all things the minister should not be discouraged to the extent that he give up the ministry, if God has truly called him. It is not discouragement that counts. It is improvement. This upheaval in the minister's career is an opportunity for an inventory, an occasion for a sounder method of progress, a time for laying hold of bigger things.

THE Bible is an unfailing source of inspired preaching material. In our efforts to pray the unction down, and get a little personal inspiration, we are likely to forget that the Bible contains a preaching source that is already fully inspired. We seek for illustrations and sayings of men that we hope will catch fire when they are included in our sermons, but always we use them with the feeling that there is no guaranty that they will have any inspiration in them. But with the Bible it is different. We know that the Word of God is inspired, and that its message simply told will do good to the hearts of men, and will stir them to holier living.

The more the preacher and his congregation know of the Bible the surer will be the results of Bible preaching. Those who are familiar with the teaching of the Bible depend on its inspiration. The more they know about it the more it helps. This is not so with any other source of preaching sermon material. All other matter that enters into the sermon will eventually wear out, but the truths of the Bible increase in helpfulness with their using.

An illustration of this came to us a few years ago. A minister who sat in a Bible class we were trying to teach, said to us after the session was over, "We get more than you say. We get your notes, we get what you say, we get what you suggest and don't say, and we get things we think of ourselves about other portions of the Bible." His position was correct in that the increase of Bible knowledge afforded an inspired help that could be enlisted to aid the faltering sermon or Bible lesson. The fuller the knowledge of the Bible the surer its inspiring results. This being the case we should seek to stay close to the Bible in our preaching. The expository sermon or the textual style will always do good. And one of the duties of the minister is to get his hearers familiar with the Bible.

IN spite of all that a minister can do the success or failure of a prayermeeting is just about determined by the mood of the people present. It is quite extensively a people's meeting, and they are largely the ones who contribute to it. However, the prayermeeting crowd is usually a worshipping one, and their mood is to worship, sometimes after one order, sometimes after another. As a leader of the prayermeeting the minister will frequently fail, and with his failure the meeting will fail, unless he discovers

and takes advantage of the mood of the people present. To discover in time how the people want to worship during the prayermeeting period has saved many a good meeting that otherwise would have been a poor one.

Of course the ideal prayermeeting is one given to prayer. We have seen many where the entire service was so filled with petition that there was not much space for anything else. It would have been a mistake to have tried to do anything but pray. The people were in a praying mood and kept evidencing their mood by continued prayer. One very unusual prayermeeting we recall when from eight in the evening until two in the morning there was a volume of spirited petition and praise, with no let-up nor side-track. We feel the blessing of that meeting still with us.

But there are prayermeetings which are really good that have very little public prayer in them. The whole period will be taken for song and testimony. And this kind of a meeting will be composed of the same people who the previous week spent most of the time in prayer. Their spirituality was just as deep, and their hearts just as clean. Their mood was different. They wished to worship differently from what they did at the previous meeting.

We do not suppose that any person attending gives much thought as to just what he would like to do in prayermeeting or whether he would like it all prayer or testimony or something else. He is unconscious of his own mood, but if the prayermeeting turns into his channel he will have a good meeting and be blest.

There is one person who must think about the prayermeeting before the meeting begins, and that is the minister. If possible he must anticipate the kind of meeting that is in the air. Sometimes he can do this and sometimes he cannot. And sometimes he thinks he knows what is going to happen and makes a mistake. If he were always sure of what is coming he could plan accordingly, and his prayermeeting work would be easier for him. But because humanly speaking anticipations are likely to go askew he must prepare for about everything.

One thing he should prepare is himself, his own head and heart. He must be ready to say something worth while if it seems to be a preacher's meeting. We don't want to be understood as saying that he should say all he is prepared to say. We say he should be prepared. A carpenter may not use a saw on a job, but he should have

one in his tool box. The minister may not use his talk, but he should have one ready.

How can a pastor discover the mood of the people in the prayermeeting? Usually the meeting will register itself. If the spirit of prayer is on from the beginning the preacher will have sense enough to recognize it. If praying doesn't go he will have to find what else to do. We have frequently tried to detect the mood of the crowd by asking them to select a hymn. If a few hymns of the deep and solid, old-fashioned kind are requested then we have concluded that probably their thoughts are deep and their spirits are resting on the great fundamentals of their faith. If on the other hand a few of the more rapidly moving songs are requested we have taken it to mean that there was a physical energy present that wanted to express itself and we let it express itself. This does not mean that the meeting became frothy and senseless, but rather that it was energetic in praise and song. The mood of the meeting was not one of deep heart seeking, nor was it one of careless indifference to religious propriety, but beautiful, happy, rollicking freedom in the Lord. Such meetings are a great blessing.

To try to run a prayermeeting in the same rut week after week will turn the rut into a grave. To have just so many prayers, and then a song, and then a few more prayers, another song, talk by the minister, collection, a few testimonies, benediction, will just about take the life out of any prayermeeting crowd. Start in once in a while with prayer instead of song or ask for a few testimonies. Start with requests for prayer. Let the minister get down and pray himself to open the service. No use to think the Lord can bless only one set of rules.

And about that talk the minister has prepared. First it should be prepared until it is like a sliding rule with ability to be encompassed in a very short space or lengthened out if necessary or better still kept in the pocket. But don't go to prayermeeting without it. You may need it or you may not. Don't try to use it just because you have it. Use it if it is needed.

Old sermon outlines make good prayermeeting talks. They need to be pretty old to be good—the older the better. When they were used as sermons the padding gave them length. But just the high points and one illustration will make that old sermon outline beneficial in prayermeeting.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

*"Never a New Year's morning,
Never the old year ends,
But somebody thinks of somebody,
Old days, old times, old friends."*

FAITH!

Faith! That indefinable something that brings strength to the weakest; that causes the down-trodden to lift up their heads; that gives encouragement to the despondent. You know when you have it. You are restless and uneasy when you lose it.

Oddly enough, prayer is not once mentioned in the eleventh chapter of Hebrews. But faith is the result of prayer and obedience. "This is the victory that overcometh the world, even our faith" (1 John 5:4).

"A CODE OF ETHICS FOR BEER"

A leading daily recently brought out an editorial on "A Code of Ethics for Beer." I wonder what kind a code of ethics beer sellers could arrange? I have always thought that "ethics" had something to do with right things, the beautiful, kind, sincere. These things are not to be found among booze sellers. The editorial went on to say that beer sellers "give some thought to law enforcement . . . for if beer is made a public nuisance, the inevitable reaction will set in."

"President Washington had to call out the militia in 1794 to quell an organized rebellion of the liquor traffic. To see straight and think straight on the liquor question one needs to remember that the liquor traffic has always been lawless."

THE PICTURE ON THE WALL

A man to be hanged drew a gallows on the wall of his cell and gave the steps to his downfall.

1. Disobedience to parents.
2. Sabbath day desecration.
3. Gambling.
4. Drinking.
5. Murder.
6. Fatal platform.
7. A fool.

AN AFRICAN CHURCH

"In Africa there is a church of which every member was a heathen ten years ago. There are two hundred members, and every one gives God a tenth of all he gets. The money used there is copper wire, and comes in bunches of ten pieces. The Christians take one piece out of every bunch they get. When they go fishing, they set aside one fish out of every ten that are caught. One in ten of their own number takes up the work of going to their heathen neighbors and trying to bring them to Christ."

EXPRESSION CURE

*"The bluffer may bluff
And the cynics may cyn;
The scoffers may scoff,
But the cheerful will win."*

(Job 28:7, 8)

The "fowl" gossip who runs here and thither; the "vulture" of wickedness hath not seen, does not know this pathway of God's elect. The lion whelps of the sinning church member, and the loud-mouthed, false professors, are not on it. "And a highway shall be there; and a way, and it shall be called, The way of holiness; the unclean shall not pass over it . . . but the redeemed shall walk there" (Isaiah 35:8, 9).

GOD FIRST

*Put God first in everything
You do or think or say;
That it may added blessings bring,
In joy and peace on life's pathway.*

HOW SOME THINGS WERE DISCOVERED

The fall of the apple seen by Sir Isaac Newton or the lifting of the kettle lid watched by Watt was scarcely more prolific of results than a walk taken in the woods by one Herman Keller, who saw a hornet's nest, was led to examine it, and experimentally ascertained that it was paper made from wood fibers, and thus paper was discovered. —Anon.

Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the Rock Christ Jesus be less considerate of our fellowmen than wasps are of their fellow-insects? —SPURGEON.

The word "girl" occurs in the King James Version of the Bible only twice, once in the singular and once in the plural, Joel 3:3 says: "And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink." Zech. 8:5 says: "And the streets of the city shall be full of boys and girls playing in the streets thereof."

The way to do a great deal for Christ is to keep on doing a little.

It is more difficult, and calls for higher energies of soul, to live a martyr than to die one. —FOREST MANN.

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1. Disobedience to parents.
2. Sabbath day desecration.
3. Gambling.
4. Drinking.
5. Murder.
6. Fatal platform.
7. A fool.

AN AFRICAN CHURCH

"In Africa there is a church of which every member was a heathen ten years ago. There are two hundred members, and every one gives God a tenth of all he gets. The money used there is copper wire, and comes in bunches of ten pieces. The Christians take one piece out of every bunch they get. When they go fishing, they set aside one fish out of every ten that are caught. One in ten of their own number takes up the work of going to their heathen neighbors and trying to bring them to Christ."

DEPRESSION CURE

*The bluffer may bluff;
And the cynics may cyn;
The scollers may scoll,
But the cheerful will win."*

(Job 28:7, 8)

The "owl" gossip who runs here and thither; the "vulture" of wickedness hath not seen, does not know this pathway of God's elect. The lion whelps of the sinning church member, and the loud-mouthed, false professors, are not on it. "And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it . . . but the redeemed shall walk there." (Isaiah 35:8, 9).

GOD FIRST

*Put God first in everything
You do or think or say,
That it may added blessings bring,
In joy and peace on life's pathway.*

HOW SOME THINGS WERE DISCOVERED

The fall of the apple seen by Sir Isaac Newton or the lifting of the kettle lid watched by Watt was scarcely more prolific of results than a walk taken in the woods by one Herman Keller, who saw a hopnet's nest, was led to examine it, and experimentally ascertained that it was paper made from wood fibers, and thus paper was discovered. —Anon.

Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the Rock Christ Jesus be less considerate of our fellowmen than wasps are of their fellow-insects? —SPURGEON.

The word "girl" occurs in the King James Version of the Bible only twice, once in the singular and once in the plural, Joel 3:3 says: "And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink." Zech. 8:5 says: "And the streets of the city shall be full of boys and girls playing in the streets thereof."

The way to do a great deal for Christ is to keep on doing a little.

It is more difficult, and calls for higher energies of soul, to live a martyr than to die one. —FOREST MANN.