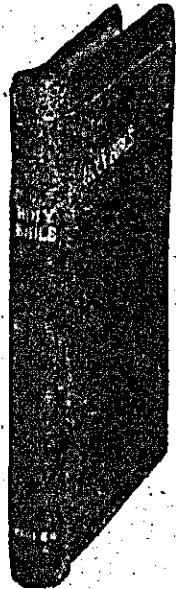


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PSALM 89

3 For my soul is full of troubles:
and my life draweth nigh unto
the grave.

4 I am counted with them that
go down into the pit: I am as a
man that hath no strength:

The psalmist praiseth God

PSALM 89

Mās'-chil of B'-than the Bz'-ra-hite.

I WILL sing of the mercies of
the LORD for ever: with my
mouth will I make known thy

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—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

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When the Preacher Is News

BY THE EDITOR

MY fellow townsman was a candidate for a state office. Always before he had confined himself to county politics and our little paper had given him any space and any service that he asked. So he was surprised when the big city paper asked for pay for his second notice concerning his aspirations for the state office. We approached the local representative of the city paper, and he explained that his paper gave the initial announcement free, but that the only way to get more free publicity was for the candidate to create "news." If he could just draw a big crowd to hear him speak, or if he could do something very remarkable in his present position, the big city paper would be glad to give space to "news." But repeated announcements, the representative explained, is not news and is not interesting and does not bring popularity to the paper. In a friendly manner he added that he doubted that repeated announcements did very much good for the candidate himself. The candidate must either be news or he must make news or else the newspaper can do but little for him.

Some years ago a prominent minister decided to enter the evangelistic field. He brought his announcement with recommendations from four well known church leaders, including General Superintendents, and wanted the whole matter spread on an exclusive page of the church paper for one issue. I happened to be the editor, and I advised the preacher to make his announcement and then allow the recommendations to come along in the news columns of succeeding issues. But he was persistent and I yielded. But this man's evangelistic career was like a flash in the pan—soon over. Too much steam was spent on the whistle. Or perhaps I should not get off into metaphors: too much space was given to the "news."

But of course there is another side to the question. Just now a preacher writes that he has been overlooked by "the boosters." That is, he claimed that District Superintendents and others have advertised the successes of others, but have taken no cognizance of his victories. His complaint is pathetic because it is evidently sincere. The preacher says he is in a rut, and that no

one is interested in him. He has come to the place where he deserves a better opportunity and no one will help him find that opportunity. He is discouraged, and is tempted to think that fellow preachers and church officials do not want him to make good: I was moved and distressed. I approached one of the officials against whom the preacher complained, and he gave me just one full sentence: "Brother Doe has had three pastorates and has done fairly well, but he has not succeeded in creating a demand for his services. No one is against him. In fact he is a good man and everybody wants him to succeed, but people just love the man and do not care for his services. He seems unable to do anything that churches care to have done for them. Those who know him will not call him, and I am afraid to recommend him to those who do not know him lest they shall be disappointed in him and then they will blame me."

When it is announced that one is entering the preacher's life, that is news. Then if the preacher is sufficiently interesting to be news or if he does something outstanding enough for that to be news, he will keep more or less before the public. But if he settles down to a humdrum pace where he almost makes good, but not quite, he will become as colorless to others as his work seems to have become to him, and no one can save him. If he builds his first little work, he will have a bigger work where he is or else he will be called to a field which is larger than his present field was when he entered it. I have known a preacher who steadfastly refused to take a church which pays a larger salary than the one he is leaving. His theory is that he cannot allow an increase of pay to be even one of the motives for moving. But if the

preacher's first work dwindles, he may expect to take a smaller place when he moves. And one of the hardest tasks in the world is for a preacher to take a demotion. Even an old preacher usually finds it difficult to "taper off" on his appointments—he still wants at least as good a proposition as he has ever had. If he is compelled to confess that he cannot do the work as he once did, he is likely then to argue that "the church owes it to me." And one of the worst possible states of mind is the one in which the preacher feels that the church owes him more than it is willing to give him.

Church officials and denominational leaders have always to choose the good of the church, rather than the convenience or comfort of the man. If the official must say, "That would be a good place for this man, but the church would suffer under his care," then we expect to hear that the man was not sent. Looking to the work of the ministry, men are wont to ask, "What assurance is there that there will be a place for me?" I think there is just about the same assurance that one finds in other callings. What assurance is there that the man entering the physician's life will be able to make a living and keep a place in his community? What assurance is there that the lawyer will always have clients? What assurance is there that the merchant will keep out of bankruptcy? What assurance is there that the teacher will always have a position? Why, there is no assurance to any of these aside from hard work and a degree of success. And who would want a position that would be assured without merit on the part of the worker? But there is need of a sort of fundamental faith as a condition for any worth while living. And this faith includes the tenet that "it is more blessed to give than to re-

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ceive," which tenet has many essential interpretations and applications. But at the bottom of all is the full belief that there will always be a place for the faithful servant, and that, the lesser rewards, while not abundant, will always be sufficient.

There is a sense in which we never get off the probationer's list. I do not know where the idea originated that if a man ever preached at all he must either devote his whole life to it or become a backslider. But wherever it originated, it is false. There is no discharge in the war of life, but a man need not give up his faith or forfeit his joy just because he cannot fill the exact place in the army that he desires or that he once tried to fill.

"What would you do if the time should come when there seemed to be no place for you in the active ministry?" The questioner was a sincere man and a good man, but his brethren said of him, "He just cannot make it as a preacher." As so I answered him frankly, "I would seek a place

of secular employment where I had a chance to make a living for my family, and I would work faithfully at my job, would serve God with all my heart, fill a place as a local preacher without dependence upon salary as a preacher, and would keep my faith and meet God at the end of the way with a clear conscience." And that is my answer to that question today. I feel that the God who called me to preach will also call people to hear me, and when He indicates by His providences that I am not to be a full time preacher, I will still give Him all the time and strength I have, and I will never complain that either God or His people have overlooked me; for I know that both He and they are more anxious that I make good even to the end than anyone could be for the worldly success of his choicest friend and loved one. But I think I will have a place in the news if it can be that I am myself news or that what I do is newsworthy.

EXPOSITORY

Expository Messages on Christian Purity

OLIVE M. WINCHESTER

And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you;

(Ezek. 36: 25-27).

and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them

A PROPHET'S VISION

IN every form of literature in the Old Testament we find the hope of a purified people expressed. It is symbolized in the tabernacle worship, it is sung in the Psalms and appears and reappears in the messages of the prophets. No matter

how great the wreckage of sin around about, yet rising over and above it all was the hope extending out into the future.

Ezekiel sat by the waters of Babylon with the captives; Jerusalem lay waste, and all hope for the nation seemed to be gone, yet he looked out over the distress

and hopelessness around about him and proclaimed that the time would come when the people who were now so stained with sin would be clean and would worship the Lord their God with singleness of purpose.

A PEOPLE PURIFIED THROUGH CLEANSING

Water was used ceremonially in the Old Testament days in several ways, and thus it became the symbol of inward purifying or cleansing. Before Aaron and his sons were to be consecrated, before the door of the tent of meeting they were to be washed with water, and when the Levites were to be set apart for the service of the Lord they were to be sprinkled with the water of expiation.

Water was used on frequent occasions for the removal of ceremonial defilement. When any vessel had become unclean through the fact that an unclean animal when dead had fallen upon it, or any other article upon which such an animal might fall, it must be put in water to be purified. Moreover when an individual became defiled, everything that he touched was likewise defiled, and when another came in contact with these defiled articles, he was to wash himself with water.

There were other instances of ceremonial cleansing, but the most important for the consideration of our text is the water of expiation which we have already mentioned. This had a peculiar ceremony of its own. A red heifer was to be burned without the camp with special rites. The priest was to take of the blood of the animal and sprinkle toward the tent of meeting and also while the burning process was going on he was to cast cedar wood, hyssop and scarlet onto the pyre. Both the priest and the man who burned the heifer must purify themselves through washing. A man who was ceremonially clean was to gather the ashes and put them in a clean place without the camp, "and it shall be kept for the congregation of the children of Israel for a water of impurity: it is a sin offering."

Those who were to benefit by this water of expiation were those that for some cere-

monial reason were excluded from the community of Israelites; the special instances mentioned in connection with the rite are contacts with death. When a person died in a tent then one who was clean was to take of the ashes of the heifer and running water, dipping hyssop therein, and sprinkle the tent and all its contents and also the persons who had been defiled by contact. This water for purification was also used when the men had been out on a campaign of war. While water alone could purify on many occasions, yet for the more aggravated cases it would seem that there was required something of greater potency through the addition of these ashes of the red heifer, and thus this ordinance became a sin-offering of a peculiar kind.

It would seem that as the prophet views the cleansing of the people he sees that it comes to pass through a special, unique sin-offering and the application of that rite to themselves. The early church took the red heifer ordinance as a type of the atoning work of Christ, and this seems to have the support of divine revelation for in Hebrews we have the comparison drawn (Heb. 9: 13, 14).

We note the entirety of this cleansing—it is from *all* their filthiness and from *all* their idols. Every form of defilement that had characterized the Children of Israel: Their outward conduct had been reprehensible including all moral deviations and their spirits had risen in rebellion against God, but from all these they were to be cleansed. Then from their idols, each and everyone, they were to be cleansed. Thus the scope included all that had reference to sin in any form. The people of God as the prophet looks out on the future are to be every whit whole. No more shall other gods claim their hearts' affection, but they shall worship the Lord their God and Him only shall they serve.

A PEOPLE WITH A RENEWED NATURE

The cleansing of all defilement constitutes a wonderful experience with the sense

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of guilt and moral pollution gone, but if we revert to the beginning of the history of man we find that the state of innocence was very susceptible to temptation. So it might easily be, as described in the Gospels, that the enemy of souls noting the house swept and garnished would seek to rehabit it with reinforcements. Not that any state of grace is a certain resistance to the enemy without care and watchfulness, but there are certain states that are more susceptible than others. A state of negation alone does not prove to have the power of resistance as it does when supplemented with a positive work. Thus it is in the provision of grace there is the more abundant life as well as the cleansing from sin.

The promise is of a new heart. The word heart in the Old Testament has various meanings. Like all terms of psychical content it may denote the whole range of psychical life. Then likewise as the other terms it has a special signification and strange as it may seem to us, this term denotes the intellectual phase of man's being. We read of men of heart which means men of understanding. But while these uses of the word are quite general, there is another also which plays quite a part and that is the reference to the moral life. Heart is used to denote the seat of moral life or the moral being of man. We are inclined to feel that this is the significance of the word here. There is to be a complete change in the moral life of man; it is to be transformed and spiritualized.

It is here that we strike a very fundamental fact in religion. With many religion is the acceptance of certain creeds and beliefs, a confession of faith so to speak. If there is a change of nature, it is due to the fact that the heart of man reaching out carries beyond the stretch of man's theological thought and touches the divine. It would seem that in some cases this takes place. Man has an experience but does not know how to define it. God is ever faithful and when any heart reaches out toward Him, he meets that heart. On the other

hand it is true that while there may be a small minority who find God without the explicit teaching and understanding of the transforming work but simply through heart longing, the great majority find God only through a definite understanding of the necessity and possibility of a spiritual transformation.

The prophet here is viewing the work as a whole, the completed state and condition rather than the processes required to bring about this completed state. Thus we do not have an intimation that this renewal of the nature comes in part in the regenerating work of the Holy Spirit and in full in the experience of entire sanctification. His vision is centered on the fact that ultimately there shall be a clean people with a renewed nature. There are other passages of Scripture which teach these facts. This truth is more clearly enunciated in the actual operating dispensation of the Holy Spirit rather than in prophetic vision, but the prophetic message has no uncertain word as to the goal to which the creation in redemption moveth, it is toward a people whose nature has been entirely renewed. Redemption is teleological; it has a great end and aim in view. It includes the individual, but is also racial, that is, there is to be a community of holy people, a holy race. In Adam the race fell, in Christ the race is made alive, potentially for all, actually for those who appropriate this redemption.

A PEOPLE MOTIVATED BY THE HOLY SPIRIT

The vision of the prophet moves on. He not only sees the people cleansed, and renewed in the center of their moral being, fully renewed with all of the hardness and resistance of heart removed, but impelled by a force within, the gracious Holy Spirit. This new nature has a potency, a dynamic, an outgo toward righteousness.

Motivation plays a great part in the life of man. If a strong enough motive can be aroused, then man will respond with the fullness of his being even to the sacrifice of

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his life. Fear and love have been considered the strongest of motives, and in the Christian experience love becomes the chief actuating force. The Holy Spirit organizes man's nature around the one supreme motivating element, love for Christ. This becomes the causative force in the life of man.

It is to be noted that this operation of the Holy Spirit in the heart of man is not without man's co-operation. Sometimes this mistake is made. There seems to be the thought, perhaps not altogether recognized, but yet present that when one has entered into the fullness of the Christian experience then that experience will carry man on by its own inherent power. This is not the case. The causative force within the soul needs to be nurtured and needs to be fostered. If it were not so, man would not build his spiritual life but would be simply a spiritual mechanism. There is no virtue in a mechanism, but there is virtue in moral and spiritual choice. Thus we become workers together with God. We should rejoice in this privilege we have.

The Spirit then as we leave our hearts open for His operation and as we co-operate creates in our soul a causative force whereby we are led on in paths of obedience. "And I will put my Spirit within you, and cause you to walk in my statutes and ye shall keep mine ordinances, and do them."

In this connection it is interesting to notice the resultant effect of this causative force within the soul; it leads to obedience to the statutes and ordinances in the divine Word. This is the test. Perhaps such a test does not seem to have the thrill and romance in it as some other phases of Christian experience, but it is a true test while others may be fallacious. The ulterior end is that we may walk in all the commandments of the Lord blameless, that is blameless as regards our own conscience as witnessed to by divine attestation. All self-justification has been removed and the favor of God rests upon us.

This ulterior end of obedience is a dominating note in Scripture if we search; it rings out very clearly in the early books. Deuteronomy sounds forth with many promises for obedience and many warnings against disobedience. We hear Isaiah saying, "If you be willing and obedient, ye shall eat the good of the land." Thus on through the history of Israel. Just mere plain obedience; this is what God demands. A test so simple that all can understand and know. We do not need to ascend to some height of mystic knowledge or emotion to reach it; it lies right before us within the range of our possibility. We easily know whether we are obedient or not, for we know whether we follow all the light we have.

Thus we see the prophet look out upon the future. Before him he sees a people torn and broken by the wreckage of sin and iniquity; but as he looks into the unknown ahead he sees a people cleansed from their sin, purged from their iniquity, ceasing to worship idols and worshipping God. He sees them also renewed in heart and life, a new spirit within them. Their transformation is not outward alone but inward, and this new heart is motivated by the Holy Spirit, over the efficient agent in man's redemption. All this leads to the ideal set before the people of God that they should be an obedient people and should keep all the ordinances and walk in all the statutes given. Thus do we have a redeemed race comprising redeemed individuals, a holy people.

*Know that Holiness keeps her throne
Not in cloisters or temples alone;
The temple where she loves to dwell
Is a pure spirit's sacred cell.*

The truly great and good, in affliction, bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upward when they are most burdened.—SIR PHILIP SIDNEY.

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HOMILETICAL

Prayermeeting Suggestions for November

LEWIS T. CORLETT.

Proper Attitude to Revelation (Rev. 1:3)

- I. A PROMISE OF HAPPINESS FOR THE RIGHT ATTITUDE
- II. THE RIGHT ATTITUDE
 1. Read the Book.
 2. Listen to exhortations from the book.
 3. Keep the admonitions and commands.

The Central One in the Book (Rev. 1:5-8)

- I. THE ONE WHO REDEEMS
"Unto him that loved us and washed us from our sins in his own blood."
- II. THE ONE WHO EXALTS
"Hath made us kings and priests unto God."
- III. THE ONE WHO DESERVES GLORY AND POWER
"To him be glory and dominion for ever and ever."
- IV. THE ONE WHO IS COMING AGAIN (v. 7)
- V. THE ONE WHO NEVER CHANGES (v. 8)

Proper Attitude to Hear God's Voice

- "I was in the Spirit on the Lord's day" (Rev. 1:10).
- I. RIGHT IN THE MIDST OF TRIALS AND TRIBULATIONS (v. 9)
 - II. PRACTICING WORSHIP
"In the Spirit."
 - III. A PROPER CONDITION TO HEAR WHAT IS SAID
 - IV. A PERSON WHO HEARS GOD'S VOICE IS ALWAYS MORE THAN A CONQUEROR

Christ's Testimony of Himself (Rev. 1:18)

- I. TESTIFIES TO HIS INCARNATION
"I am he that liveth."
- II. TESTIFIES TO HIS EFFICACIOUS DEATH
"And was dead."
- III. TESTIFIES TO HIS GLORIOUS RESURRECTION AND IMMORTALITY
"I am alive forevermore."
- IV. TO HIS VICTORY FOR SELF AND REDEEMED HUMANITY
"And have the keys of hell and death."

God's Enrichment

(1 Cor. 1:6-8).

- I. MEETS MAN'S NEED (v. 7).
- II. MAKES MAN USEFUL (v. 6).
- III. PRESENTS MAN BLAMELESS (v. 8).

Paul's Ideal for the Church (1 Cor. 1:10)

- I. SPEAK THE SAME THING
- II. BE IN UNITY
- III. SAME OBJECTIVES

Making the Cross Powerless (1 Cor. 1:17-18)

- I. USING MERE HUMAN WISDOM
- II. CATERING TO SECONDARY THINGS
- III. DEPENDING UPON PREACHING ALONE

God's Interest (Rom. 8:28)

- I. LIFE IS OFTEN MYSTERIOUS
 1. Humanity sees only the past and present in a limited viewpoint.
 2. All decisions of mankind are made:
 - a. In the light of this limited viewpoint.
 - b. In the vision of present environment.
- II. GOD'S INTEREST
 1. Plans to satisfy all the normal inherent desires of man.
 2. Plans to change man's nature so he can be happy in this world.
 3. Plans to develop each Christian.
 4. Plans to make even the disagreeable beneficial.
 5. Always planning ahead of time.
- III. GOD PLANS THAT EACH CHRISTIAN SHOULD TAKE THE SAME ATTITUDE TO OTHERS
 1. Plan for the welfare of others.
 2. Interested in the salvation of others.
 3. Interested in the program of the Church to help others.

Remember Lot's Wife (Luke 17:32)

- I. ONLY PERSON IN BIBLE PEOPLE ARE TOLD TO REMEMBER
- II. HER PRIVILEGES
 1. Had God-fearing relatives.

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2. Home honored with visitation of angels.
 3. Others were punished as a warning to her.
- III. HER SIN
1. She allowed the conditions around her to color her thinking.
 2. She looked to the things of the world for her enjoyment.
 3. She hesitated in doing right.
 4. She disobeyed the distinct command.
 5. She missed her opportunity.
- IV. HER PUNISHMENT WAS SWIFT AND CERTAIN

How to Get the Most Out of Religion

- I. WALK WITH GOD LIKE ENOCH (Gen. 5: 24).
- II. OBEY GOD LIKE NOAH (Gen. 6: 9).
- III. BELIEVE GOD LIKE ABRAHAM (Gen. 12: 1-4).
- IV. ABANDON ONESELF TO GOD LIKE DANIEL (Dan. 1: 8).
- V. KEEP GOD IN SIGHT LIKE PAUL (Heb. 12: 1; 2; 2 Tim. 1: 12).

Man's Obligation (Psa. 116: 12)

- I. RECOGNITION OF OBLIGATION
"What shall I render?"
 1. A debtor to God.
 2. Responsibility for using God's works and blessing.
 3. A desire to be grateful.
- II. MEETING THE OBLIGATION
 1. "I will take the cup of salvation."
 - a. That which Christ offers.
 - b. That which meets man's need.
 2. "I will call upon the name of the Lord."
 - a. Turn to the giver of benefits.
 - b. Plead for His immediate assistance in the important issues.
 3. "I will pay my vows unto the Lord."
 - a. Obligations.
 - b. Take a definite stand before the people.
 4. "I will walk before the Lord."
 - a. Permanent relationship.
 - b. In the land of the living.
 5. I will be grateful (vs. 17, 19):
 - a. Appreciate God's goodness.
 - b. Worship Him in His courts.
- III. IF MAN MEETS HIS OBLIGATION, GOD WILL FULFIL HIS.

Man's Security

My foot standeth in an even place (Psa. 26: 12).

- I. BASED ON AN EXAMINATION BY GOD (v. 2).
- II. THE REASON FOR THE SECURITY
 1. Proper Walk.
 - a. Walked in integrity (vs. 1, 11).
 - b. Walked in truth (v. 3).
 2. Proper Attitude.
 - a. "Thy lovingkindness is before mine eyes" (v. 3).
 - (1) Looking at others through this.

- (2) Looking at material goods as a result of this.
 - b. Proper Association.
 - (1) Hate the congregation of evil doers (v. 5).
 - (2) Will not sit with the wicked (v. 5).
 - (3) Keep the hands free from guilt (v. 6).
 - c. Praise to God (v. 7).
 3. Loved to Worship God (v. 8).
- IV. THIS BRINGS SECURITY
1. An even place to stand.
 2. A place to claim the mercies of God (v. 11).

Reasons for the Coming of the Holy Spirit (John 16: 7)

1. To strengthen and satisfy in persecution (John 16: 1-7).
2. To reveal a proper vision of work. Not speculation but witnessing (Acts 1: 7, 8).
3. An Inward Teacher and Guide (John 16: 13; 14: 26).
4. A Comforter. One to take the place of Christ in a better manner (John 16: 7).
5. To prepare disciples for service (Luke 24: 49; Acts 1: 4, 8).
6. To give revivals (John 16: 7-11).

Examine Yourself (1 Cor. 11: 28)

- I. CHRISTIAN LIVING DEMANDS CAREFUL WATCHING
- II. THE EXAMINATION
 1. Not according to surrounding standards.
 2. Not according to the opinions of relatives.
 3. Not according to selfish interests.
 4. Examine yourself, whether ye be in the faith (2 Cor. 13: 5).
 5. Examine yourself to see if you are at your best for God.
- III. A MEANS OF GRACE

Preached Sermons on Prayer

BASIL MILLER

The Shield of the Soul

Thou hast also given me the shield of thy salvation (Psa. 18: 35).

INTRODUCTION—Life is a battle, a warfare, a scourge, a conflict. Prayer is man's finest instrument in winning the victory. Bunyan said, "Prayer is a shield to the soul, a sacrifice to God and a scourge to Satan."

I. PRAYER A SHIELD—Luther said, "Prayer is a strong wall and fortress . . . it is a goodly Christian weapon." For protection try prayer in warding off the darts of temptation. Put the shield of prayer around the life and evil cannot assail you.

II. PRAYER A SACRIFICE TO GOD—As sacrifices

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were daily offered, so should our prayers ascend continually. Prayers and sacrifices please God and reward the one who offers them. Shakespeare wrote:

"Make of my prayers one sweet sacrifice,
And lift my soul to heaven."

III. PRAYER A SCOURGE TO SATAN—Satan can resist one's efforts, but never one's prayers. The devil can outguess one in argument, but never in prayer. Cowper put the thought well in poetry:

"Satan trembles when he sees
The weakest saint upon his knees."

CONCLUSION—"Though I am weak, yet, God, when I pray, cannot resist His conquering aid," said Emerson. We wrap the soul round about with the glory of divinity, the power of God, when we learn the secret of winning our battles on our knees.

The Form of Prayer—The Rule of Life

After this manner therefore pray (Matt. 6: 9).
Leave there thy gift before the altar, and go (Matt. 5: 24).

INTRODUCTION—"The form of your prayers should be the rule of your life; every petition to God is a precept to man."—JEREMY TAYLOR. Our prayers are no straighter than the daily walk. One lives as he prays, and he will pray no better than he lives each day.

I. PRAYER DELIVERS—From passion, evil will, lust and prodigality; hardened spirit and unruly tempers. As we pray our hindrances are sloughed off from the soul. *Praying for deliverance brings freedom.*

II. PRAYER TEACHES US THE MANNERS OF A HIGHER SPHERE—Canon Liddon well expressed the thought thus, "In worship . . . we may learn the manners of a higher sphere, and fit ourselves for the companionship with saints and angels." We lift the soul to lofty heights where blessed communion is a reality, only as we learn how to pray.

III. PRAYER TEACHES TO THIRST FOR ETERNAL GOODNESS—Prayer is a thirst for the eternal. We become godlike only as we pray. Pray high and you will live aloft.

CONCLUSION—Matthew Henry said, "Keep some account of your prayers that you may not unsay them in your practice." It is easy to forget the form of the prayer when we start out to practice it.

Sending the Soul Aloft on Wings of Prayer

I will ascend above the heights of the clouds (Isa. 14: 14).

INTRODUCTION—Prayer lifts the soul above the clouds, above the sordidness of life, sends it soaring in the Beulah heights.

I. PRAYER LIFTS THE SOUL ALOFT—The sailor's outlook is high; he goes aloft to look above the

fogs, to pierce through them, that he may see how to steer his vessel. So prayer sends the soul high in the reaches of God's grace, so that we might see how and where to go.

II. PRAYER CAUSES US TO ARISE STRONG, AFTER KNEELING WEAK—However weak we may be, when we pray all the undirected energies of the soul are gathered together for action. Our doubts and fears, which chill courage and defeat us, become dynamos of power and divine energy when we pray. Prayer erects a power line directly to the throne where we contact the reserves of God and appropriate them.

III. IN DUNGEONS PRAYER BUILDS OUR MOST SUBLIME SHRINES—Our souls are destined to be dungeon-bound. God teaches us our dearest lessons in the darkest places. The greatest saints have come out of the most soul-constricting atmosphere. But in such places, conditions or realms, when we pray a shrine which is glory-illuminated, an altar which is shekinah-crowned are erected. Prayer makes an ante room to the celestial out of every dark place.

CONCLUSION—Lift the soul, when despondent, defeated, on wings of prayer.

A Draught from the Heavenly Fountain

Therefore with joy shall ye draw water out of the wells of salvation (Isa. 12: 3). *Drink as out of great depths* (Psa. 78: 15).

INTRODUCTION—Prayer is the true means by which we draw water out of the wells of salvation. May we learn to drink deeply at this fount of heavenly blessings. A joyless life is one marked with no attempts at drawing spiritual water from the wells of God through prayer.

I. PRAYER SWEETENS THE TASTE FOR THE DAY—Praying at the dawn of day leaves a sweetness in the soul which influences all the actions for that day. Prayer early mellows the character, softens one's spiritual harshness, takes the bitter out of the experience.

II. PRAYER CALMS THE SOUL FOR SPIRITUAL CONFLICTS—A frustrated soul cannot win in spiritual conflicts. A self-contained personality, surcharged with godliness, meets his spiritual battles with directed spiritual energies. Prayer brings the calming influence of victory into the soul.

III. TARRYING LONG AT PRAYER ATMOSPHERES THE LIFE WITH A HEAVENLY FRAGRANCE—The priests in the early temple worship, when they lingered long in the atmosphere of the incense altar, came out of the temple with garments suffused with the glory of the altar. So if we will tarry at the altar of prayer, made aromatic with heavenly joys and attitudes, surcharged with the fragrance of the godly, we will carry about us a heavenly perfume.

CONCLUSION—Then may we drink at this fount of heavenly blessings, tarry long under its shady

(9)

bowers, that our souls may be saturated with the incense of the prayer-altar.

Pray Devoutly and Hammer Stoutly

We made our prayer . . . and set a watch (Neb. 4: 9).

INTRODUCTION—One expressed this thought wisely when he said, "Prayer prospers a man's business and does not hinder his journey." God's hardest workers have also been His most diligent prayers. We must mingle our hammering with our praying.

J. PRAY FOR VIRTUES AND CULTIVATE THEM—"When we pray for any virtue, we should cultivate the virtue as well as pray for it."—JEREMY TAYLOR.

II. PRAY EARNESTLY AND ACT ENERGETICALLY—"We should pray with as much earnestness as those who expect everything from God; we should act with as much energy as those who expect everything from themselves."—COLTON.

III. MINGLE PRAYER AND TOIL—"Happy are those who mingle prayer and toil, until God responds to one and rewards the other."—PRIME.

CONCLUSION—Carry prayer into all your daily tasks. Fenelon laid down this rule for practical, prayerful living, "Accustom yourself gradually to carry prayer into all your daily occupations. Speak, move, work, in peace, as if you were in prayer, as indeed you ought to be. Do everything without excitement, by the spirit of grace."

"God Hath Spoken"

An Outline Study of the Book of Hebrews

PAUL S. HILL

INTRODUCTION

I. THE AUTHOR OF THE EPISTLE TO THE HEBREWS
There is no harmony of belief among learned men as to who wrote this book. Suggested authors are Paul, Luke, or some of the early fathers of the Church. Sentiment and much of the evidence presented favor St. Paul as the author.

Regardless of what the author's name was there are some things we know about him. *First*, we know that he was very familiar with (a) Old Testament Law, (b) Old Testament prophets, (c) Old Testament types, (d) Old Testament forms of worship, and their meaning, (e) Old Testament characters and biography. If he had not been familiar with these he could not have written the Epistle to the Hebrews.

Second, we know that the author was as familiar with the things of New Testament grace, as he was with the Old Testament law. The author knew Jesus Christ, the Son of God; he knew New Testament Christians and Christianity. He knew the New Testament gifts and graces, and the plan

of human redemption through Jesus Christ. If he had not been familiar with the teachings and workings of New Testament Christianity, he could not have written the Epistle to the Hebrews.

Third, the author of the Epistle to the Hebrews, not only knew the Old Testament laws, prophets, types, worship, etc., and the New Testament with its Christ, and its Christians, its plan of human redemption, and the boundless grace of God, but he was able to harmonize in detail the teachings of the Old and New Testaments through the person, and work of Jesus Christ, showing that in Jesus the Old Testament had its fulfillment, that Hebrew types, worship, laws, and an accurate line of prophetic utterances found their fulfillment in Jesus Christ, the Son of God. This harmonization of the Old and New Testaments in the Epistle to the Hebrews is one of the most striking things in the book, for regardless of how much knowledge concerning the Old and New Testaments might be in possession of the author if there cannot be shown any relation, any harmonious relation, between the Old and New Testaments, then the Epistle to the Hebrews is impossible. And even if in the Book of Hebrews an attempt is made to harmonize the Old and New Testaments around the person and work of Jesus Christ, yet the effort will be a failure if the facts of the Old Testament are not clearly stated and matched by the facts of the New Testament also clearly stated, and stated in such a way that they will stand the test of a learned, and oftentimes an opposing, and even angry, criticism. That is, if there is a misstatement of the facts, either of Old Testament matter, or of New Testament truths, the critical eye of a learned and antagonistic school of religionists will tear the effort at harmonization to shreds, before it is hardly started in the world. The fact that the Epistle to the Hebrews has lasted, and not only lasted but increased its own place as a classic of Old and New Testament information, proves that the matter stated in the epistle is true to the facts. Any discrepancy, any wresting of the Scriptures by the author of this book, would have made the book impossible. On a wrong basis it could not have lasted.

It would appear from the above that the author of the Epistle to the Hebrews was a Jew converted by the grace of God to Christianity. As a Jew he had familiarized himself with the teachings of the Old Testament, and as a Christian he had come to know the grace of God through Jesus Christ the Lord. It may not be amiss to say that

the first part of the author's life he was an Old Testament Jew, but the last part of his life he was a New Testament Christian, and a good one too, when judged by his intelligent grasp of the teachings of Christianity, and the spirit with which he pursued its massive truths. This of course would fit the life of St. Paul, but it must also fit the life of every intelligent Jew who was converted to Christianity during the days when the Old Testament dispensation was closing and the New Testament dispensation was being ushered in with "signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

II. THE OBJECT OF THE EPISTLE TO THE HEBREWS

The object of the Epistle to the Hebrews is to present Christ to the Jewish converts to Christianity; to present Him as the fulfillment of Old Testament teachings, to present Him as the One to whom all Jewish feasts, worship, types and prophecies pointed; to present Him in such a manner that the beauty of the Old Testament would be shown in the full glory of Christ; to present Him as the "Author and finisher of their faith"; to present Him as the Savior of the world, and the One on whom they could venture with confidence their eternal all, and in this presentation of Christ so turn their minds, and fix their faith in Christ that they would go on "to perfection" and the establishment of the "kingdom which cannot be moved" and never again revert to the forms and types of Old Testament worship, which are empty and vain unless Christ the Son of God is read into them, and which now are useless because "God hath spoken by his Son."

III. THE STYLE AND METHOD OF THE BOOK

The style of the epistle is argumentative. It is an argument for Jesus Christ the Son of God, the Savior of the world. As has been stated it is a harmonization of the truths of the Old and New Testaments, but we should perhaps state here that not only is Christianity shown to have its roots in the teachings of the Old Testament, but that the Christ of the New Testament is urged upon the Jewish mind with an intensity, and dynamic logic, that can hardly be paralleled in any other portion of the Scriptures. To those who accept the Old Testament as a revelation of true religion there is driven home, by an irresistible logic and array of Old Testament Scriptures, the fact that God hath spoken to the world by His Son Jesus Christ. Not only has the voice of God reached men by way of Sinai, and law, but again God hath spo-

ken, and this time it is through Jesus Christ, and grace, and those who accepted the program of law must now, in order to be consistent with that program, accept the fuller and better program of grace through Jesus Christ.

IV. THE TIME OF THE WRITING OF THE EPISTLE

The date of this epistle is accepted as around A.D. 64, but we are not so much concerned about the date as about certain events, which preceded the writing of the epistle, and which because of their importance as religious and historical facts, and because of the way these events are treated by the author of Hebrews, give to this epistle a strength of logic and religious reasoning that is somewhat fuller than that afforded by any other method, or to any other portion of the New Testament epistles. Just as sometimes in a case in civil law the time element which surrounds an event or a circumstance is a factor in deciding other things, so the time element, or the relation of the Epistle to the Hebrews to other things and events, bears great weight in the argument of the book. Let us keep this in mind as the following events and facts are established as having preceded the Epistle to the Hebrews, and having a bearing on it.

1. The Epistle to the Hebrews was written after the Old Testament writings were complete. This time relation of the Old Testament to the epistle will be shown when a little thought is given to the contents of the Old Testament. Any epistle which can be written after the Old Testament is closed, and which deals with the things written and contained within the Old Testament, and which must bear up under the weight of Old Testament statements and teachings, and which not only bears up but forges ahead, on the strength of the teachings of the Old Testament, to an enlargement of the Old Testament root to the full flower of Christianity, such an epistle is strengthened by its very time relation to the Old Testament. If the epistle, written as it was after the Old Testament writings were closed, had been of such a character that it stood to deny the Old Testament, or to introduce a teaching contrary to it, or perverted the teaching of the Old Testament, or introduced a new religion without regard to Old Testament teaching, then the epistle could not have lasted, because the very weight of years combined with the reverence held by the Jews for the teachings of the Old Testament would have brushed the epistle aside and the whole effort of the epistle would be absolutely wasted on the

Jewish mind, to whom it was addressed, and not only that, but it would have been an actual hindrance to Christianity. But the epistle has stood. It has stood in its time relation to the Old Testament. This will be more clearly seen, as we proceed to our next point.

2. The Epistle to the Hebrews was written after the promise of "the seed of the woman" was fully established, and fully believed.

The promise of the seed of the woman was one of the first promised to humanity. It was a promise of Redemption. It is not our purpose here to trace out this promise only to point out the general trend of the history of it in order to show its location with the Hebrew people. Possibly the promise was located with the forefathers of Abraham before his call. We do not know. But it is certain that from the days of Abraham to the close of the Old Testament the promise was with the Hebrew people, and with the tribe of Judah. Any student of the Bible can trace the lineage of the seed through David and the kings of Judah. If the writer of the epistle, in his argument that Jesus was the Christ, had contradicted the established promise as it was understood and believed, if he had placed it with the tribe of Levi, the priesthood tribe, or if he had separated the Messianic promise from the Hebrew religion, or in any other way had slipped up on a point regarding the promised Seed, he could not have appealed to the Jewish mind. The epistle at every place harmonizes with the promise held dear by the Jews.

And not only does the epistle harmonize with the well established and fully believed promise of the seed of the woman; but it emphasizes this point to the establishment of the fact in an undisputable manner that Jesus is the promised Seed, the Redeemer and Savior of the World.

3. The Epistle to the Hebrews was written after all the previous history of the Jews:

And here was a history replete with miracles and the visible manifestation of the presence of God in the midst of the Hebrew people. Whatever else characterized the history of the Hebrews revealed religion was always the background, and there was always the consciousness that they were the custodians of the laws of God and revealed religion. The call of Abraham, the promise of God to him, the birth of Isaac, and the transmission of the promise of Abraham to him, and in turn to Jacob also, the call and ministry of Moses, the formation of the twelve tribes of Israel into a

mighty nation; the giving and the reception of the Law at Sinai; the wilderness passage; the settlement of Canaan by the Hebrews; the period of the Judges; the time of the Kings; the Babylonian captivity, and the return, all was a history that centered around the hope of Israel, the seed of the woman, the world's Redeemer, Jesus Christ the Savior of the world. This epistle does not contradict Jewish history. It agrees with it. It quotes it. It brings it into the argument to show the definite objective toward which the Jewish nation was building, which was none less than that they should be the means, under God, of fulfilling a divine commission in bringing a Savior into the world. If the Epistle to the Hebrews conceded another objective for Jewish history the writer could not have appealed to the Jewish mind. It would almost appear that whatever testimony the Old Testament history of the Jews afforded was condensed, and at the same time extended and enlarged, and placed in the Epistle to the Hebrews to prove that Jesus was indeed the Christ, the seed of the woman.

4. The Epistle to the Hebrews was written after the messages of the prophets had been given. And this is important, for the prophets foresaw the Christ, and the Jewish mind understood them that way. We cannot afford space to the prophecies to show in detail their messages that referred to Christ, but we cannot let this important matter pass without calling attention to the fact that the messages of the prophets were definite and clear when they spoke of the coming Messiah. Their prophecies covered, in a very definite way, the place of His birth, the attempt on His life by Herod, the flight to Egypt, the virgin birth, the methods of His ministry, His death, His resurrection, and His kingdom established through conquest in the realms of death, hell, law, grace and eternity. Now if the epistle does not square itself here it is a failure. And not only is there no attempt to belittle the messages of the prophets so that they can fit a lesser personage than the Messiah, but there is the majestic presentation of Christ so complete that He fills all the detailed claims of the prophets and does it with the majesty fitting to the grandeur of the prophetic message. If the prophetic message of the Hebrew prophets is glad and grand in its sweep of things concerning the eternal reign of righteousness through the Messiah, even more so is the testimony of the Epistle to the Hebrews which presents Christ and His followers as obtaining a king-

dom which cannot be shaken, a kingdom of grace, based on the blood of the everlasting covenant.

5. The Epistle to the Hebrews was written after a long period of established worship.

This worship was divinely taught. The instruction covered many things in detail that went into the ritual of Hebrew religion. Of all the religious systems of the world there never was a more elaborate, or complete system of worship than that built up by the Hebrew people under the instruction of their God. It would be well here to consider their services of types, symbols, washings, and all the temple services, but we must pass this point and call attention to this one thing, namely, all their religion was based on the blood of atonement. Whatever there was of ceremony or religious experience, the blood was the basis of it all. The Epistle to the Hebrews recognizes this, and points to the death of Christ as a fulfillment of all the types of Old Testament religion. If the death of Christ on the cross had failed to meet the requirements of the Hebrew worship, if it had failed to meet the requirement of "time" fixed by the law for the Passover Feast, if it had failed in the personality of the victim, with no regard to the Lamb without blemish, or if anywhere there had been a lack of conformity to the established teaching of Hebrew religion, then the epistle would have lost its weight with the Hebrew thinkers, and not only so but the very fundamental of the Christian religion would have failed in its very foundation, for the Christian religion is based on redemption through the blood of Christ.

6. The Epistle to the Hebrews was written after the law was given, and well established.

The epistle does not build salvation on the ob-

servance of law, but by faith and grace. However the grace and the faith taught in this letter do not run contrary to the law, but supersede it, and prove its position from the faith of Abraham during the period of his life before he was circumcised, and also from the statement of Moses the law-giver, who spoke of another prophet like unto himself. There is no argument here that law is contrary to grace. Due respect is given to the law, but the inefficiency of it is shown, while at the same time the law is laid hold of and brought into the argument to show how through grace and faith, the law is fulfilled in a way to make its most rigid demands glorious through the sacrifice of its victim on the cross.

In considering the two great principles of law and grace, it must always be remembered that they spring alike from the same God and Father of all, and that both are alike an expression of the character of God. The great difference between them is not that of opposites, but rather of administrations, or better still, the difference of the relation to God of those who come under their sway. Law is for the lawless, the rebellious. Grace is for the humble and obedient. In the Epistle to the Hebrews this position is taken, and the argument for salvation by grace through faith is strengthened by the whole background of the well established laws of the Hebrew people. The difficulty of attempting to establish the doctrine of salvation by grace through faith is clearly seen. The beauty with which free grace is placed against the rugged background of law, presenting one in harmony, as well as contrast, with the other, is one of the wonders of this epistle.

(To be continued next month)

PRACTICAL

Plain Words to Preachers

JOHN W. GOODWIN

This High Calling

THE preacher must be a man of inspiration. He has no real power unless moved by higher motives. The preaching office is full of romance and beauty.

Preaching is as old as man. God gave us the fundamentals of preaching when He spoke to Adam in the garden. From the sacrificial ministry as instituted in the beginning, down through the times of Noah and the patriarchal fathers, to the coming

of our Lord, we have the thought of preaching as God's chosen plan. Preaching is not a modern institution. It is as old as the needs of man. We never shall get beyond the need of preaching until man reaches a place beyond sin, suffering and death. Just as long as man needs a teacher, a lawyer, a physician, so long will he need a preacher for the welfare of his soul. We could better think of doing away with the physician than with the preacher.

Noah was a preacher of righteousness. No doubt Melchisedec was a great preacher in his day. Abraham was a leader among the people of his generation. Moses was a prophet and a preacher. The establishment of the Jews in the promised land marked an epoch in connection with preachers among God's people. As early as the times of Samuel we discover religious schools among God's people, for Samuel established the schools of the prophets, and these schools reached a great prominence during the days of Elijah and Elisha. In fact in the prophets we have one continuous history of prophecy and preaching until the heavens were closed for four hundred years. When God burst forth with a message of fire through the priesthood of John the Baptist, this was the real beginning of Christian preaching. John the Baptist learned Christian preaching from the Spirit, being filled with the Holy Ghost from birth. Preaching cannot be Christian except from the lips of a man filled with the Holy Spirit. The law and the prophets were until John. Thus the gospel began with John and Christian preaching began with his ministry. After John it reached its perfection in the greatest preacher who ever lived, Jesus Christ. Christ himself gave to us the great example of Christian preaching.

Preaching is not a common utterance of words. Christian preaching has in it the thrills of enlivened history, with all the endearments of entrancing romance. From the days of the apostles down through the Christian fathers and the revolutions of

early times, through the dark ages, when preachers lived in the wilderness and in caves of the earth, through the times of Martin Luther and the Wesleys, until now it is preaching that has diverted the currents of history and molded the thought of nations.

If we can but get the secret of these great preachers we shall obtain that power which is needed to revive the Church of today and bring her back to her former glory. The Christian preacher is more than a lecturer. He is more than an entertainer or a performer—more than a reformer. A Christian preacher is a transformer and carries with him the power and potency of a life transformed. A preacher is not an ordinary man. He has all the elements of ordinary men, but in addition he has the stamp of divine power and divine grace. He is a real transformer. He not only teaches repentance, but he has that power within him which brings men to repentance. He not only teaches about the cross, he is a living cross which brings men to the cross of Christ.

Christ said, in speaking of Himself, "As my Father hath sent me so have I sent you." And the God-sent man has with him the divine credentials which were evidenced in the ministry of Christ himself. A preacher, then, must be Christ-sent as Christ was God-sent.

What is it to preach? You will find preaching defined in the ministry of Jesus, "Jesus from this time forth began to preach." Someone has said, "Preaching is talking or telling forth." It is more than that. Scholars tell us that it comes from the Greek word which means to *bellow forth* like an ox. But it is more than that. Someone has said, "It is teaching or instructing." Another, "It is bearing the truth of God to the people." "Jesus from this time forth began to preach," to proclaim, to talk, to teach, to tell forth—but preaching is even something more. We may get the definition of Christian preaching as we understand the character of Jesus

himself. John describes it. He says, "In the beginning was the Word." "The Word became flesh and dwelt among us." Christ was truth incarnated and realized. He was living, walking truth. He became the sun center radiating the golden beams of truth which were the light of man. Now He proclaims and tells it forth to the people.

Preaching is the bubbling forth of a life which is within. No man begins to preach until he begins to bubble forth that which God has placed within him. Then he becomes the living, glowing truth which Christ has brought to light. We may take note of Christ before the multitude. He is going to preach. First He looks with compassion upon the people. What is compassion? It means that there is a pressure—a pressure two ways, a pressure from above and a pressure from beneath. And what did that accomplish? The realization of human needs; human danger, the loss of man; the value of a soul, was pressing from beneath against the human life of Jesus; and the divine life and the divine love were pressing down from above. As He looked at the multitude about Him, the pressure from beneath and from above crowded out of Him his very life, and He began to preach and proclaim to the people. That is preaching!

Preaching is pouring forth the divine truth from a burning spirit and a glowing soul. A preacher is a living, boiling volcano out of whose inmost being is sent forth the red-hot flow of divine truth for the people. But a man cannot do this until he is pressed from beneath and pressed from above and has something to pour out on the people.

The Old Testament defines preaching, "I will put my word in thy mouth." "You shall hear the words at my mouth and speak unto the people." A preacher, then, is a man who speaks for God, in the place of God, unto the people. How much that means! He stands before the people to speak words of God.

There are some scriptural words which

define preaching. The preacher is called a *herald*. A herald is a man who has been moved somewhat by circumstances or conditions, then heralds the news, shouts forth the truth. But he is not only a herald, he is an *ambassador*—heaven's representative. Just as we send to European countries our men to represent the United States, so God sends forth His representatives who become heaven's ambassadors. They represent God. Oh, the importance of careful living and careful representation!

The preacher is a *watchman*. "I have set thee as a watchman before Israel." What is a watchman? He is to watch, protect and look after the people. A preacher is a *laborer*, a *worker*, a *toiler*. "We are workers together with God." A preacher can never be a lazy man and a lazy man can never be a preacher. If he ever gets God's vision it will take the laziness out of his bones! The preacher is a *servant*. Paul called himself a "servant of Jesus Christ." A preacher becomes a servant, a slave to all. Again, he is a *builder*, a *contractor*, one who lays well the foundation and rears on the foundation a structure. A builder is one who has a plan, who looks into the future and who sees results. No builder is a helter-skelter workman. He is a contractor who works from a plan with a given objective in view. The preacher is also a *shepherd*. One who goes before and leads the people by example as well as by precept. A shepherd is not a boss, not a mere director, but one who precedes, and by his going before leads others into pastures rich and green.

A preacher has before him constantly his objective, which is to bring men to repentance and to transform their lives, to bring them into the divine pattern and the divine image. The Lord has given to the preacher the instrument of transformation. It is the revelation of divine truth in the Word of God. Here, then, is the instrument. In this Book of God is divine thought and plan. The preacher sets its claims before

the people and asks them to look into it. The Word of God is the transforming power through the agency of the Holy Spirit.

The Bible is not a dead letter. The Book has in it the life-giving energies, the very secret of transformation. I cannot explain the mystery, but the apostle said, "We all with open face, beholding the glory of the Lord are changed into the same image from glory to glory, as by the Spirit of the Lord." Here is the manifest glory of the Lord. Look into its secret pages and you will find that it has reflecting powers and energies that will transform the natural heart. No man beholds it long until he feels the transforming power on his soul.

The object of preaching, then, is to make clear the great truth of God, so men and women beholding it may be transformed into the image of the Lord from glory to

glory. Jesus Christ is the one great central figure. It is the Christ, the Lamb slain from the foundation of the world, and it is the Christ slain under the Mosaic covenant, it is Christ coming as the sin bearer that brought forth the Book of Isaiah. It is Christ of Calvary's cross, in the lives of the apostles and in the history of the Church. So to Calvary and from Calvary the preacher comes and goes. For all true preaching is of Christ and to Christ.

Around about this preaching clusters all the romance of history. We need a new race of preachers in the pulpit, in the schools and colleges, and on the foreign field; men and women who are filled with truth, who are living the truth, whose hearts are burning and radiant with truth, living flames sending forth the radiant glow of divine truth.

"Lights and Shadows of a Preacher's Life"

GENERAL SUPERINTENDENT EMERITUS H. F. REYNOLDS

PART ONE—THE TO-BE PREACHER'S CONVERSION

USUALLY the preacher seeks to justify his attitude on any and every subject by finding that what he may think has a substantial proof-text in the Bible. Such being the rule, the writer has found quite a good number of statements in the Bible that would seem to support his subject in this instance. The Oxford University Press, London, England, has a beautiful Bible of recent issue, that in its Concordance, refers to *light* forty times, and to *shadows* twenty-two times. Also the Cambridge University Press, Great Britain, has a splendid Bible, of recent issue, that in its concordance refers to *light* forty times, and also to *shadows* twenty-four times (both of the said Bibles may be found among the large stock of Bibles sold by our Nazarene Publishing House), and in Dr. Robert Young's Analytical Concordance the author refers to *light* 294 times and to *shadows* seventy times. We may

comfort ourselves in that our God has put into His Book more than three times as much about light as about shadows. A great British preacher has stated, "Without light, there could be no shadow," and an American evangelist has said that a "Shadow never hurts anyone."

"God is light." God is the creator of light as it is recorded in Genesis. Therefore, "Light is sown for the righteous." Light is not only "Good," but, "if we walk in the light as he is in the light, we have fellowship one with another." And if we continue to walk in the light we will be led into the life of purity and heaven. The Prophet Isaiah speaks of the shadow (Isa. 32: 2) for safety and defense, as a place of safety and restfulness, being the "Shadow of a great rock." The psalmist in the 91st Psalm, tells of a place of security, and he would abide under the shadow of the Almighty. Job, who God said was perfect, speaks of the life of man (Job 14: 2) and says, "He cometh forth as a flower and is

cut down; he fleeth also as a shadow." These are a few of the many references given us in God's Word concerning "Light and Shadows," and may we not so apply our thoughts with relation to God's Word, that we shall be able to say with the psalmist (Psalm 23), when we come to life's journey's end, "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Someone has said that "When Satan wishes to discourage a person, he approaches near to him and spreads his large, black wings and casts a shadow over him." Evidently he succeeded and got Hagar discouraged and she drew a distance from her boy and was about ready to see her son die, when God appeared and gave her a well of water instead of an empty bottle. Satan well-nigh caught Elijah with a spell of the blues and discouragement, and he too was about ready to quit and lie down and die, for he said, "I only am left," when the God of light appeared and said, "Elijah, I have seven thousand in Israel, all the knees of which have not bowed unto Baal and every mouth which hath not kissed him." And the Lord said, "Go, return," and Elijah returned and anointed Elisha, and God gave Elijah a chariot ride right into heaven.

Satan scared all the disciples so badly that they fled when Judas and his crowd came to arrest Jesus. But when the Holy Ghost came upon them they rejoiced "that they were counted worthy to suffer shame for his name" (Acts 5: 41). And many times Satan thought he had the early church about ready to give up their faith in Christ. Indeed, St. Paul states of them that they "proved themselves" in patience, afflictions, necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left, by honor and dishon-

or, by evil report and good report, as deceivers and yet true, as unknown and yet well known; as dying and behold we live, as chastened, and not killed; sorrowful yet always rejoicing; as poor, yet making many rich; having nothing, and yet possessing all things. But Satan failed to get them to be discouraged or to give up. St. Paul says, "I am ready to be offered, and the time of my departure is at hand." He declares it to have been a good fight, for he states, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love His appearing."

When Isaiah caught sight of the Lord sitting upon a throne, and his train filled the temple, and heard the seraphims and one cried to another and said, "Holy, holy, holy," and felt the foundations of the temple moving and the inquiry, "Who will go for us?" then he said, "Here am I; send me" (Isaiah 6: 1-8).

And when God's light shone on Saul and he was immediately unhorsed and fell to the earth and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" he said, "Who art thou, Lord?" and the Lord said, "I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks." And he trembling and astonished said, "Lord, what wilt thou have me to do?" And Saul was three days without sight, neither did eat nor drink. So great, so powerful and so wonderful was and is God's light. It is also worthy of note that the effect of the supernatural light of God produced similar effects on both Isaiah and Saul; both inquiring of the Lord, what His divine plan was for them, and their willingness to obey God's command.

When St. John the Divine was banished to the lonely, barren, rocky island of Patmos for his testimony to the saving and keeping power of Jesus Christ, he did not

backslide, and evidently Satan had failed to cast a shadow dark enough to discourage him; for he has recorded in the first chapter of the inspired wonderful Book of Revelation, chapter one and verse ten, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it to the seven churches. . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." Here again we must pause to note that the light of God is so powerful, so great, and so glorious; St. John the Revelator, after trying to describe the light, says, "When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Here we pause to note, that Jesus the Son of God, while He gave gifts to men, there are some "keys," or powers, He reserved to himself, and He alone can use them and they include power over Satan and his legions of dark angels. He also has kept the key of death so that our times are in His hand. He alone decides when our time on this earth shall end.

I was born in Lyons, Cook County, Illinois (which town is now a part of the great city of Chicago). Father died when I was about six years old, leaving Mother with three older children and me. She read of a farmer and wife who had in a brief period of time lost ten children with the dreaded disease, diphtheria, and who desired to adopt a small boy. My mother found the man and his wife to be of a kindly disposition, and she made the necessary arrangements for my adoption. As soon as arrangements were completed for the other children, who were of an age to wholly, or in part, support themselves, Mother hastened back to her father in Vermont, where

another son was born. (He later became the Rev. E. E. Reynolds.) To my sorrow, the man who was to have adopted me died before he carried out his good intentions. I was kept in the widow's home, having food, raiment and shelter, but left, like "Topsy of Uncle Tom's Cabin," just to grow up, and it is with much shame-facedness, I have to state that I had not gone far into my teens until I was confirmed in about all of the sins into which the depravity of man leads. I became specially addicted to the use of tobacco and beer, and also to stronger alcoholic beverages and to the usual associate evils of the card table, dance hall and gambling places.

As I was approaching the Christmas holidays of my twentieth year, through the good and gracious influence of my older brother and his wife who were Christians, I was led to visit my mother who had again married and still lived in Vermont. This trip of a thousand miles to the East brought me not only into new scenery, but under new moral influences. After four months of enjoyable visit with my mother and her husband and family, I engaged myself to work for a farmer and lumberman in an adjoining town. Beginning my contract to work in the month of May, in which was my twenty-first birthday, on a Sunday that month the man for whom I worked was sick, and it became my lot to drive the team that his wife might go to church and Sunday school, as both she and her husband were Christians. Passing several young persons on our return from church, I asked the good woman frankly if the young persons we were passing belonged to her church (for I did not go to church but went visiting during church hour, therefore I did not know who had attended the church services)? The good woman frankly said, "No, we haven't had a revival for a long time." And with that answer, looked straight at me and asked me if I was a Christian?

That night, standing by my open bed I said to myself, "If I go to bed I will go to

sleep and if I don't wake up in this world, I will awake in hell." The fear of dying and being sure of my eternal destiny in hell unless I became a different person, I began to reform. I gave up my every known sin, but argued with myself that playing cards and dancing (just innocent card games and innocent dancing) could do me no harm. God paid no attention to me until one Sunday afternoon in a schoolhouse when with trembling and with perspiration flowing, I said to God, "I give up the cards and the dancing." I asked the Methodist preacher to pray for me that I might become a Christian. To my surprise and confusion the preacher walked out of the schoolhouse and most of the people followed him. However, I meant business, and while on my way to the mountain farm that evening, Satan met me and said plainly, "Reynolds, you might as well give up and go back into your old life of sin, for you saw the action of the Methodist preacher; he walked off and left you and so did the church folks. They know you are not worth praying for." But I knew I had been honest and was honest, and straightening up, I took off my hat, and looked right up into the open heavens and said, "O God, if Thou wilt have mercy on me and save me, I will never again do wrong or commit a known sin." Just then and there my sense of guilt and my load of sins rolled off, and I felt so light and so happy that I began to sing a circus song (for I did not know any others) amidst my joy. I heard a voice clearly saying to me, "You are a Christian now, and Christians do not sing such songs." I said in response (for I was still looking up into the open sky), "All right, Lord." And I have not sung any such songs since.

Judging from all that I have read in the works of theology and from all of the sermons I have heard and from all of the various experiences of many in this and in foreign countries, for more than sixty years, I believe I was really converted that day. In all of the more than sixty years, I

do not recall that I ever have doubted that I was converted. Yes, I was converted, old things passed away. Praise the Lord!

As to shadows, yes, there have been many. But I will mention only two of them now. The first, a few weeks after my conversion, I went with the good man and his devout wife to a prayermeeting in one of their farmer neighbor's homes. In that home were several wicked young men. When the meeting was opened, and the leader said, "Let every Christian pray," the Spirit said to me, "Pray." But from fear of those unsaved young men, I failed to pray. Then after much time had been wasted waiting for the unoffered prayer, a hymn was sung, and then the leader said, "Now we want everyone who is a Christian to testify." Again much time was lost in waiting for the ungiven testimony. The meeting closed, and going home, there were shadows, indeed, it was almost dark, and the shadows hovered about me for nearly two long weeks, and disappeared only when I promised God I would henceforth testify for Him.

The second shadow came when I went to one of the church socials or parties, which about all of the members attended. Soon after the crowd gathered and a short prayer had been offered, the games of the evening began. I will not undertake to mention the different ones but suffice to state that among those games were some that raised a question mark in my thinking and there were some positively of an immoral character. That shadow so impressed me that I would warn every preacher to be extremely careful about lending his influence or advice in any such matters. Doubtless many have been astonished by the fact that even during a total eclipse of the sun, it never becomes really dark. The astronomers state that this is because the light of the sun is so much greater than the moon itself, that the corona all around the moon is composed of flames of fire shooting out from the sun for more than 100,000 miles in every direction.

The moon cannot hide the light of the sun. May we not take this comforting thought that the light of God is so much greater than any obstruction that men or devils can produce, that at their worst, they are able to produce only a shadow. In heaven there are no shadows. Let us repeat that beautiful chorus of the poet Cornelius:

"No shadows yonder,
All will be bright,
Joy without sorrow,
Day without night.
Sighs turn to singing,
Faith turns to sight;
No shadows yonder,
Christ is the light."

*The Boundless Grace of Holiness**

BASIL MILLER

HOLINESS IN THE VOLUME OF THE BOOK

THE explicit testimony of the Bible is that God demands holiness of His children. Holiness—what a wonderful thought, a magnificent privilege. "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery and burns in the spirit of the whole scheme, from its Alpha to its Omega.

"Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over and voicing all through revelation; singing and shouting in all its history and biography, and poetry and prophecy and precept, and promise and prayer; the grand central truth of the system."

God breathes it through His Word and requires it from His followers.

* Sermons on holiness in print.

The Old Testament commands, "Be thou perfect."

"God created man in his own image" (Gen. 1: 27).

"I am the almighty God; walk before me and be thou perfect" (Gen. 17: 1).

"Put away the strange gods . . . and be clean" (Gen. 35: 2).

"Ye shall be unto me . . . an holy nation" (Ex. 19: 6). "And ye shall be holy men" (Ex. 22: 31). "And they made the plate of the holy crown of pure gold, and wrote upon it a writing . . . HOLINESS UNTO THE LORD" (Ex. 39: 20). "Ye shall sanctify yourselves and ye shall be holy; for I am holy" (Ex. 11: 44).

"Ye shall be holy unto me: for I the Lord am holy, and have severed ye from other people" (Lev. 20: 26). "For thou art an holy people unto the Lord thy God . . . a peculiar people unto himself" (Deut. 14: 2). "Thou shalt be perfect with the Lord thy God" (Deut. 18: 13). "The Lord shall establish thee an holy people . . . if thou shalt keep the commandments of the Lord thy God and walk in his ways" (Deut. 28: 9).

"And there was a man in the land of Uz, whose name was Job; and that man was perfect and upright and one that feared God" (Job 1: 1). "And thou shalt know that thy tabernacle shall be in peace . . . and shalt not sin" (Job 5: 24).

"Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments" (1 Kings 8: 61). "Elijah prayed, Let a double portion of thy spirit be upon me" (2 Kings 2: 9). "Know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if you seek him, he will be found of thee" (1 Chron. 28: 9). "And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes" (1 Chron. 29: 19).

"Stand in awe and sin not" (Psa. 4: 4). "God . . . maketh my way perfect" (Psa. 18: 32). "Who shall stand in his holy place: He that hath clean hands and a pure heart" (Psa. 24: 3, 4). "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is found no guile" (Psa. 32: 2). "Purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow. . . . Blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within" (Psa. 51: 7-11). "Truly God is good . . . to such as are of a clean heart" (Psa. 73: 1). "I will behave myself in a perfect way . . . with a perfect heart" (Psa. 101: 2). "Blessed are the undefiled who walk in the law of the Lord. Blessed are they that keep his testimonies, that seek him with the whole heart. They also do no iniquity" (Psa. 119: 1-3).

"Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin is purged" (Isa. 6: 7). "He that walketh righteously, and speaketh uprightly . . . he shall dwell on high. . . his bread shall be given him, and his water shall be sure. Thine eyes shall see the king in his beauty" (Isa. 33: 15-17). "The wilderness and the solitary place shall be glad . . . the desert shall rejoice and blossom as the rose. . . . The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. . . . For in the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool, . . . 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 it shall be for those: the wayfaring man, though a fool, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35).

"To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. . . . I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels" (Isa. 61: 3, 10).

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. . . . Many shall be purified and made white" (Dan. 12: 3, 10).

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD" (Zech. 14: 20).

"He is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3: 2, 3). "But unto you that fear his name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall" (Mal. 4: 2).

II

The New Testament testifies, "Follow peace with all men and holiness without which no man shall see the Lord."

John the Baptist said, "I indeed baptize you with water; but one mightier than I cometh . . . he shall baptize you with the Holy Ghost and with fire" (Luke 3: 16).

Jesus taught the experience of holiness. "Blessed are the pure in heart" (Matt. 5: 8). "Be ye therefore perfect, even as your father in heaven is perfect" (Matt. 5: 48). "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12: 30). "If ye love me, keep my commandments. And I will pray the Father and he shall give you another

Comforter" (Jno. 14: 15). "But the comforter, which is the Holy Spirit . . . He shall teach you all things" (John 15: 26).

"They are not of this world. . . Sanctify them through thy truth. . . For their sakes I sanctify myself; that they might be sanctified through the truth" (Jno. 17). "I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49). "Ye shall be baptized with the Holy Spirit not many days hence" (Acts 1: 5). "But ye shall receive power after that the Holy Spirit is come upon you" (Acts 1: 8).

The Book of Acts admonishes us to be holy. "Suddenly there came a sound from heaven . . . and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost" (Acts 2: 1-5). "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

"The apostles . . . sent unto them Peter and John: who . . . prayed for them, that they might receive the Holy Ghost. Then they laid their hands on them, and they received the Holy Ghost" (Acts 8: 14-17). Peter preached to Cornelius, saying, "How God anointed Jesus of Nazareth with the Holy Ghost and with power . . . while Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts 10: 38-44). "Have ye received the Holy Ghost since ye believed? . . . And when Paul had laid his hands upon them, the Holy Ghost came" (Acts 19: 2-6). "That they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me" (Acts 26: 18).

Paul in Romans urges us to be holy. "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin, but alive unto God. . . Let not sin therefore reign.

. . . Being made free from sin, ye became the servants of righteousness. . . Ye have your fruit unto holiness, and the end everlasting life" (Rom. 6). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit hath made me free from the law of sin and death" (Rom. 8: 1, 2). "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind" (Rom. 12: 1, 2).

Writing to the Corinthians Paul exhorts us to possess "divine love." "Unto the church of God . . . that are sanctified in Christ Jesus" (1 Cor. 1: 2). "But of him are ye in Christ Jesus, who . . . is made unto us . . . sanctification and redemption" (1 Cor. 1: 30). "We speak wisdom among them that are perfect" (1 Cor. 2: 6). "The temple of God is holy, which temple ye are" (1 Cor. 3: 17). "Ye are sanctified . . . in the name of the Lord Jesus and by the Spirit of our God" (1 Cor. 6: 11). "Divine love suffereth long . . . envieth not; vaunteth not itself . . . never faileth" (1 Cor. 13: 4-8).

"Having therefore these promises . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1). "Be perfect" (2 Cor. 13: 11). "God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work" (2 Cor. 9: 8).

Writing to the Galatian and Ephesian Christians Paul extols holiness. "I am crucified with Christ . . . Christ liveth in me" (Gal. 2: 20). "And they that are Christ's have crucified the flesh with the affections and the lusts" (Gal. 5: 24). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1: 4). "He hath chosen us . . . that we should be holy and without blame be-

fore him in love" (Eph. 1: 4). "Know the love of Christ which passeth knowledge, and that ye might be filled with all the fullness of God" (Eph. 3: 19).

"Put on the new man, which after God is created in righteousness and true holiness" (Eph. 4: 24). "Christ also loved the church and gave himself for it that he might sanctify and cleanse it . . . 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: 24).

In all of Paul's letters we are admonished to be holy.

"That ye may be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2: 15). "To the end that he may establish your hearts unblameable in holiness" (1 Thess. 3: 13). "For this is the will of God even your sanctification" (1 Thess. 4: 3). "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4: 7). "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5: 16-23).

"God hath from the beginning chosen you to salvation through sanctification of the Spirit" (2 Thess. 2: 13). "Keep thyself pure" (1 Tim. 5: 22). "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2: 21). "All scripture is given by inspiration of God . . . that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3: 16, 17).

"For both he that sanctifieth and they that are sanctified are one" (Heb. 2: 11). "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6: 1). "How much more shall the blood of Christ . . . purge your

conscience from dead works to serve the living God?" (Heb. 9: 14). "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10: 14). "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12: 14). "Now the God of peace . . . make you perfect to do his will" (Heb. 13: 20, 21).

James exhorts us to be perfect.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1: 4). "Pure religion and undefiled before God and the Father is this . . . to keep himself unspotted from the world" (Jas. 1: 27). "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Jas. 4: 8).

Peter urges us to go on to perfection: "But the God of all grace . . . make you perfect, stablish, strengthen, settle you" (1 Pet. 5: 10). "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye may show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2: 3-9). "Elect . . . through sanctification of the Spirit" (1 Pet. 1: 2). "But as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. 1: 15). "Sanctify the Lord God in your hearts" (1 Pet. 3: 15).

John writes of holiness: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1: 7). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1: 9). "Whosoever is born of God doth not commit sin" (1 Jno. 3: 9). "Whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and the wicked one toucheth him not" (1 Jno. 5: 18).

Jude writes, "To them that are sanctified by God the Father" (Jude 1).

The final testimony of the Book of Revelation is "And in their mouth was found

no guile: for they are without fault before the throne of God" (Rev. 14: 5).

III

Holiness is the voice of the Bible. The mighty testimony of God's Word is holiness. It is a holy Bible, founded on purity, softly beaming divine rays of holiness throughout a sinful world. It is a holy revelation of a holy God, definitely declaring the possibility of a holy life for a purified people, who are completely saved by the blood of the Savior and sanctified wholly through the fiery presence of the Holy Spirit.

It affirms with siren voices of divine authority in no uncertain tones the possibility of uttermost holiness of thought, ultimate holiness of overt deeds, eternal holiness of soul-principle, and everlasting holiness of daily practices. It offers a holy reward to a consecrated holy people, a heaven where abides the holy redeemed, blood-ransomed of the ages, whose loves were holy and whose glorious songs through the undying aeons of eternity shall be the angelic strain of "holiness forever more."

Through the inspired Word, from the first glow of light on the breaking dawn of creation to the final note of the departing rays of time's setting sun, the golden thread, winding in and out of history and precept, binding together unctonized prophecies and holy admonitions, sanctified commandments and consecrated examples, is holiness—purity, soul-refinement, heart paradises of sanctification, spiritual Beulahs, mountain heights of holy afflatus and divine exhilaration, heavenly enchantments and celestial enthrallments. Weaving through this sacred story, amid prophets and patriarchs and God-ordained apostles—threads of gold along with strands of silver, through burning fire and bloody sword, through victory in blessed Beulah and captivity under the bondage of the yoke of God's enemies—is the holy character of God, the beam of His shekinah glory, the glimmering light of His smile, the quintessence of His

majestic being, the consummation of His infinite attributes—which in its final essence is holiness.

Sinai thundered and blazed with heavenly fire and Calvary ran red with the blood of the Redeemer that we might be holy. Eden, a physical paradise, and Canaan, a paradisiacal home for the theocracy of God, existed as a type, a foregleam, a foreshadowment, a glimmer of promise, of the better Paradise of God for the soul. Herein bloom the perennial flowers of holy activities and of the divine presence. Every mountain, sentinel of heaven, of the Bible, raising its lofty peaks to the glory world, is a foretype of the mountain top life of holiness, where all the heavenly light is ablaze in the celestial firmament of the soul with the stars of promise. The air breathed by the soul is cleansed, and the eternal wells of living water bring life and joy to the soul. They are mountain tops pointing to the exalted life above the sordidness of sin, to the shady hills of holy delight.

The burning deserts of the Bible—this thundering voice from beyond the bleak walls of time—where sprightly bubble forth springs, oases, refreshing waters for the bodies of weary travelers, is a sigh-prediction of that abundant life of holiness—where are oases of divine blessings amid the death-dealing miasmas of evil. The flowing rivers and trickling streams, rippling rills and mountain rivulets, are prophecies, omens, prefigurements of that flowing fountain filled with Immanuel's blood—the stream from Calvary, cleansing the sinner from his vileness, and purifying the believer with its torrent of grace.

The tabernacle, the temple, with their holy of holies, are heralds, foretokens of that time when the Holy Spirit enters freely to make the child of God as spotless as the divine nature itself. Victories and triumphs of Canaan are foreshadows of the victories and delights and elations of the sanctified.

The priceless gem, the jewel, of the

Bible is holiness. God softly spoke to the patriarchs demanding holiness. They walked in this way seeking the more abundant, better life, and longing for complete deliverance from innate, hereditary sin. The godly embellishment and holy beautification and lustrous bedazzlement of the life of the saints in the long-ago, was to be found in this heaven-conceived holiness.

The precious stone, the rosette, the changing colored ruby of the Bible—mine of truth is holiness—glowing, beaming, adorning, begliting, the saints—like blazing diamonds set in the star sprinkled heavens. Holiness as a flashing jewel breaks from every page, each inspired life and infallible precept of this Book of God. Holiness is its bedecking garnishment, the ornate surrounding and adornment of every truth, each eternal precept, majestic line, thrilling example and electric statement.

Justification is holiness begun; glorification is holiness freed from the human imperfections. The bloody, Christ-bearing cross existed to make holiness a possibility. The resurrection, breaking the bonds of the grave, the death-chains, presaged complete redemption, celestial transformation, the heavenly metamorphosis of the soul.

This pulsating, emotion-stirring word—holiness—loved by the renewed saints, sung in glory anthems by the angels, and played in choral harmonies on the harps of all nature and the orchestra of racing planets, is the only sufficient voice of the Bible.

Genesis is the beginning of holiness. Exodus thunders in coming out of Egyptian darkness and bondage into the marvelous light of grace and glory. Leviticus bespeaks of adorned lives flaming in the beauty of holiness. Joshua heralds the wonder of holiness conquests. The Psalms are the hymnal of holiness. Isaiah stirs with the eloquence of holiness. Jesus and the records of His life are holiness dwelling in human form. The decalogue and Romans are the laws of holiness. The Sermon on the Mount is the keynote of

holiness. John's writings resound as the love books of holiness. James is holiness in action. Revelation sweeps the centuries as the ultimatum, the eternity of holiness.

Bible history is the inspired history of holiness. Its poetry so exalted and ennobling, are the heart throbs of saints walking with God in the glory of holiness. Its lofty eloquence, firing the emotions, lifting the empires from their hinges, and raising the level of men to the heights of the divine, is holiness. The morals of the Bible are rock-ribbed with holiness. The precepts admonishing to holy strictness, the promises, exceedingly great and precious, spring from this fountain source.

Holiness—take it from the Bible and it remains but the literature of the Hebrews. Remove it and the Bible is but the code of bleak intellectualism, equaled by sister antiquarian nations.

Holiness of the Book—may our souls exultingly walk in its luxuriant beauty, the light of its dynamic power, the grandeur of its might, the bursting glory of its spirit. Read this soul-elevating Book to have the heart saturated and inoculated and imbued with this doctrine and experience. It is the rose-bower portal to Paradise, the golden door of the temple leading to God, the vestibule to the celestial.

Holiness! Let its truth be declared. Live it. Light the world with its glory. May it beam with the liquid shekinah brightness and lustrousness of God. Holiness—the sweetest and most wondrous word—it is the essence of God, the soul of the saint, the spirit of the Bible.

An Essential But Greatly Neglected Truth

W. M. TIDWELL

WE REFER to the matter of retaining the blessing after receiving it. Our hearts are greatly grieved at the very large number who seem to be clear in their experience but in a short time are be-

wildered and discouraged and have just about given up. We know many will do this in spite of *all that can be done*, but we wonder if there is anything that can be done or any line of teaching that might help to diminish the number.

We hear many sermons preached and articles written (certainly not too many) on the greatness of the instantaneous blessing and the glories of the experience but *very few on how it is to be retained*. It is one thing to cross the Jordan and another to take the great, walled cities and conquer the giants that abound in Canaan. Too often we seem to feel that God has parted the waters of the Red Sea and brought us miraculously through and that He has divided the waters of the Jordan and victoriously brought us into the promised land and that *we have arrived*. This is all true but we must not forget that it is one thing to *enter* the land and another to take *possession* of it.

Peter when writing to those who had "obtained like precious faith with him" (in other words who had the blessing) said, "Forasmuch as Christ hath suffered for us in the flesh, *arm yourselves* likewise with the same mind." That is, arm yourselves with the thought of battle and suffering. This is our lot. "Must I be carried to the skies on flowery beds of ease, while others fought to win the prize and sail through bloody seas? Sure *I must fight* if I would reign, increase my courage, Lord. *I'll bear the toil, endure the pain supported by thy Word.*"

In our most commendable zeal to lead the people into the blessed experience of holiness without which no man shall see the Lord, *is there a danger* of leaving the impression with them that if they get the blessing, and get it good, that ever thereafter the birds will sing sweetly, the sun shine brightly, our hearts will at all times overflow with an uncontainable joy and that we will dwell in the delectable mountains of Beulah. This is all beautiful, and may enable us to make out a good case,

but there is one discouraging feature about it and that is it is *not true*. The Bible does not so teach and neither does human experience agree with it.

If one should be thus instructed, and then encounter some of the wiles of the devil till he is in *heaviness through manifold temptation*; and then, "Wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," or "wicked spirits in heavenly places," will he not have grounds for wondering if he, after all, was not mistaken and really did not get it? He understood the preacher to state that if he really plowed through and got it right that his battles would be over. When the facts are, possibly, (like Jesus when the Holy Spirit came upon Him as He was about to enter more fully into His public ministry, He was led of the Spirit into the wilderness where the devil and the infernal hosts of hell were arrayed for forty days against Him) he may immediately have fiery trials the like of which he has never experienced. True he will have grace, hitherto unknown, and *beneath* the toils and care of life the *hidden stream will flow on*, nevertheless there are enemies in the land and to *dispossess them means battle*. Paul said, "Fight the good fight of faith." And "the weapons of our warfare are not carnal but mighty through God, to the pulling down of the strongholds."

We believe multitudes have become discouraged and given up amidst the tests and trials of the sanctified life, who would have pressed on and remained true, if taught when they received the blessing that on down the way there were burdens, problems, temptations and sore trials that would probably befall them, but if they would resist the devil and give him no place, that victory would be theirs. That they would retain the blessing only by keeping their eyes on the Lord, regardless of feeling. "If all were easy if all were bright,

where would the cross be where would the fight?" "But in the hardest God gives to you chances for proving what He can do." "Keep on believing, this is the way, faith in the night as well as the day." The devil and some good people may insist that you did not get it or that, the way you feel is proof that if you did you have lost it. Of course if you did not or if you have taken something off the altar that is another matter. But if all was eternally placed on the altar and the Comforter came and you have been true, *then in spite of earth and hell, though* He slay you, go on with God.

"When through fiery trials thy pathway shall lie,

My grace all sufficient shall be thy supply,
The flame shall not hurt thee: I only design

Thy dross to consume and thy gold to refine."

Ministerial Ethics

H. J. EASON

The Brother Minister

IT IS generally conceded that every minister is a Christian and certainly every Christian is a gentleman. A man may be a gentleman without being a Christian, but he cannot be a Christian without being a gentleman. There is something strangely marvelous about the grace of God that enables every child of God to conduct himself everywhere and under all circumstances as a gentleman. He may not know "which fork to use first," he may not know how to enter or leave a living room, or he may not be an adept at making graceful bows; but he possesses that "something" that shows forth in his face and bearing, "A graceful tenderness and air of Christian courtliness that the halls of Versailles might well have envied." If worldly wise sinners can cultivate themselves and achieve a high plane of courtesy and honor, surely the men of God can do no less. What then shall be the standard of measurement re-

garding the relationship of fellow ministers? Instinctively we say, "The actions of a Christian gentleman."

But leaving the field of generalities we should like to speak of a few specific instances when such action is in demand. First, let us speak of a minister's obligation to his predecessor. We measure success by visible results and yet many a pastor has labored unstintingly, sacrificing to the limit that the work may be planted, and passes on with no apparent reward of success. His successor or some passing evangelist drops in with a revival meeting and reaps a rich harvest. Evidently it was a case of Paul's sowing and Apollos' watering, but let us not forget that God gave the increase. It is unethical for the new pastor or the evangelist who is seeking a location to try to establish himself in the favor and confidence of his new charge by speaking disparagingly of, or in any way underestimating the worth of his predecessor. It should be the policy of the incoming pastor to follow, as far as practical, the plans already inaugurated by his predecessor. "It will do no good, but actual harm, to inaugurate at once sweeping changes in order to let the people know that a new head is at the helm." Changes will be necessary, but the tactful pastor can so introduce these that he will neither reflect on the former pastor nor leave the impression that he is reforming the evils of the former regime.

It seems the part of modesty as well as of tact to refrain from too much personal history or relating of former victories in a new work. "Let not him that girdeth on his harness boast himself as he that putteth it off." Let the people find out their new pastor for themselves and they will appreciate the more their own discovery. Every pastor has his friends and admirers, and although that pastor may be such an utter failure that his removal is the only possible thing, yet these faithful admirers, be they ever so few in number, will never have another pastor that can

take the place of the retiring one; and this small minority if not tactfully handled can give no end of trouble to the successor of their pastor friend.

The new pastor will be called upon to listen to a great deal of gossip about the former pastor, but let him be very sure that the part he takes in such conversations will have a restraining rather than an encouraging influence. He too has his weaknesses and the same group may sooner or later be discussing them with his successor.

But there is another side to this question. What should be the attitude of a retiring pastor toward his successor? Whether his retirement is forced or voluntary it is certainly the part of a Christian gentleman to place no barriers in the way of his successor. It is the duty of every minister to give to his successor a "good send-off" with the people. The following from Bishop Galloway: "The character of the introduction and commendation which he gives will determine the welcome his successor receives and will have a potent influence upon the entire history of his pastorate. If doubts are expressed as to his ability or availability, if fears are estimated that he lacks at certain vital points, or has some objectionable peculiarities, if confidential predictions of failure are made 'just to one or two very special and discreet friends,' the brother comes with a mountain of prejudice to scale and silent but positive opposition to conquer. On the contrary, if he commends his virtues, applauds his abilities, tells of his fidelity, rejoices in his successes, and congratulates his old flock that they are to be under competent and consecrated pastoral care, he comes with hearts to welcome him, spiritual sympathy to sustain him, and assured victory to cheer him."

To be ejected from a pastorate is a most painful experience for a pastor, and yet it affords an excellent opportunity for manifestation for the Christian graces. He might be tempted to criticize those who

"voted him out" and to make discouraging prophecies about the future of his church and his successor, but let him remember that his is a Christian brotherhood and no such behavior is becoming to a follower of the lowly Nazarene. Just as every baby deserves the right to be well born, so every minister deserves the right to a good start in any new field he may enter.

If at all possible the retiring minister should communicate with his successor. He is in position to give his successor much valuable information about the general workings of the charge. But let him be careful lest he tell too much. If there be hidden rocks in the ministerial channel, dangerous to the ship of the church, then the new pastor should know them; but if there are secret caverns that have accidentally been discovered by one pastor, they need not be mentioned to another—he may never find them. The very fact that he is ignorant of certain irregularities and the people know he is ignorant, will be an advantage to him in ironing them out.

"Above all, when a man leaves a charge, let him leave it." The minister who is constantly running back and forth visiting his former charge and checking up on the progress of the work becomes a nuisance, a busybody, and a meddler. The practice of keeping up a correspondence with prominent members of the charge is undesirable if not harmful. The outgoing pastor should get all his belongings loaded at one time so that a return trip will not be necessary. Let the farewell be ever so tearful, yet it must remain a farewell. Bishop Chandler "was lecturing a class of young ministers and referring to the question which they were soon to answer: 'Will you go where you are sent and that gladly and willingly?' said, 'I should like to make this: Will you go where you are sent and stay away from where you've been? Now John Wesley did not put that last part in,' he added, 'but if he had known what I know he

would have." It is true, however, that "the minister and his family often make friends and form connections which transcend the pastoral tie and which only death may dissolve. For such friends the home of the minister is always open and to those he pours out his soul."

Finally, it must be agreed that no minister can demonstrate the highest type of a Christian gentleman who fails to show proper reverence and respect for his superiors. We are admonished in the Scriptures to "Render unto all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." A lack of proper respect reveals a defect in character and is often the outgrowth of a desire for self-aggrandizement. "In honour" we are to "prefer one another."

NOTE: Quotations and helps are acknowledged from the following: *Ministerial Ethics and Etiquette* by Nolan, and the Methodist, Congregational, Presbyterian and Unitarian Codes.

The Crime of Professional Evangelism

ROY L. HOLLENBACK

PERHAPS few things are more nauseating to spiritually minded persons than professionalism in the ministry. And I believe their feelings harmonize with those of the Lord; for if He was sickened by the lukewarmness and pretentiousness of the Laodiceans, He doubtless feels the same aversion toward a parallel condition that abounds today.

I. THE DISEASE

I think the word "professionalism" is quite well understood, in the meaning which is commonly attached to it, though I hardly think the word conveys a thorough idea of the seriousness of the malady it is used to denote. Like some terms used in the medical profession, it is a flattering word which sounds much better than other

words that are possibly more accurate. Nevertheless "professionalism" is the charitable name for a very serious disease, which is deep-seated, putrefactive and damning in its nature. Flatly, let us ask what is the disease? What is the real constitutional plague called "professionalism"? Does this name rightly express it? Or are the elements of "professionalism" only the surface eruptions, the outward symptoms? Frankly, I will say that this is true. The real disease is a *backslidden heart*. A heart perhaps once possessed of the Holy Ghost but now without His presence. While He dwelt within there was romance in God's service; there was the charm of divine love and fellowship; there was heart and soul in every deed performed for the Master. Whether it was a song, a prayer, a testimony, or a sermon, it was ministered as unto the Lord. And there was freshness and variety of experience with each new day. There was no monotony. No two days were exactly alike. Christian life was not a dry routine. But now, since the Holy Ghost has gone and the heart backslidden, things are different. Possibly the same sermons are preached, the same phraseology is used in testimony and prayer, the same songs are sung (you did not forget these things when you backslid); *but the same Spirit is not there*. There is no soul in these performances. The sermons are heartless and passionless. The songs are more like cheap "ditties" than divine messages. Perhaps some new "tricks" of the trade have been invented to supplant the old-fashioned method of prevailing prayer and soul travail. Everything is perfunctory and runs in ruts and grooves of habit. All sounds like "a clanging brass and a tinkling cymbal," and the whole is nauseating to spiritual hearts.

Do not deceive yourself: *the one cause of religious professionalism is a backslidden heart!* The symptoms of this malady are many and varied, of which we shall venture about three:

II. THE SYMPTOMS

1. **INSINCERITY**—Sincerity comes from a word meaning "sun judged"—clear, transparent. How refreshing it is to wait upon the ministry of a preacher (however limited his gifts) when you can read in him a humble, transparent heart, devoid of anything pretentious or sham. You can see clear through him. His face is an open book. You cannot help but believe in the singleness of his purpose and the purity of his motive. But how stifling is the atmosphere about one in whom you can read insincerity and artificial pretenses. That evangelist whose vehemence of expression and vociferous tones feign a great passion for souls; and yet who evidences the sham of this pretense by slipping away from the altar service as soon as it is well started, going home to laugh, joke, and car-ride until the midnight hour. Or who, in calling the altar, for the sheer sake of filling it with seekers, puts extreme tests upon others which he himself could not honestly stand up on. Or to move the crowd, professes to have a fearful foreboding that someone present is committing the unpardonable sin, and that he never felt so strangely about it before; when he knows full well it is a fundamental falsehood, and that he pulls off the same "stunt" in the closing service of every revival he holds.

2. **A SEARED CONSCIENCE**—Only persons with a seared conscience can dare to be hypocritical and insincere in the Christian ministry, or call others to experiences that they do not themselves possess. No less wicked souls would knowingly "break the bruised reed or quench the smoking flax" by applying merciless tests and unreasonable and drastic appeals at an altar call. Such tests are the frantic creaturely efforts of spiritually powerless souls who must by any means make a show of success.

We once knew a pastor whose rule and precedent was to have seekers at the altar every Sunday morning; and who used to

force his tears to accomplish this end. When seekers did not come easily, he would tell a touching story, cry, and get someone to the altar. He was heard to say to a friend in joke of the matter, "I'm afraid they will catch onto my tears after a while." So even tears can become professional too, and weeping does not always denote a tender broken heart.

3. **SELF-ESTEEM** is another symptom of professionalism. There is no other ground upon which you may account for some things you observe except to attribute them to spiritual pride. For instance, why does an evangelist who has become quite well known begin to put a money estimate upon the value of his time? He presumes that his reputation will justify making a stipulation for his services, so he says, "I will come for \$100 a Sunday." Now who told him that his services were worth that much? How did he arrive at that calculation? Did the Lord inform him? I think not. Rather he drew that estimate from the pride of his own heart. And since the Bible says, "God resisteth the proud but giveth grace to the humble," we may safely guess that shortly God will have no use for him in the ministry—and the people are very foolish if they do!

It is this same state of heart that makes a preacher discriminate in his calls between the large and the small places, and spare himself in his efforts when he chances to get into a small place. If he thought no more highly of himself than he ought, he would consider any place big enough for his best effort. Remember that Christ said, "He that is unfaithful in that which is least is unfaithful also in much." It is this same symptom that causes an evangelist to be unwilling to hold long meetings. There is no evangelist that can tell from a distance what length meeting is needed in a community, like the pastor and local church board. If they feel that a three-week meeting is needed, he should not try to get them to take two weeks, unless his time is otherwise filled.

If he is unwilling to go for more than two weeks, he is either very limited in his resources, or else he believes he will get more money for his time by holding short meetings. If the former is his reason he is too mentally and spiritually lazy to do any good; and if the latter then he is commercializing the gospel and making merchandise of men's souls.

When a man is little in his own eyes, he will count no place too small, if he believes it holds an opportunity to have a revival. He will not complain at trifling inconveniences. He will not be choicy of the sort of his entertainment. But when he gets to be somebody in his own estimation he will pick for the best paying meetings; pull for calls that will give him prestige; stint the time of each meeting as much as possible; require perfectly comfortable entertainment; shut hardship and inconvenience; and come as late and leave as early as he can do so and receive a full-sized check. Now this is why many preachers are more successful in the first years of their ministry than in their later years. Their minds have become corrupted from the simplicity that is in Christ Jesus.

III. THE CRIME

Do not quarrel with the word "crime" in this caption. A softer word will not do. The crime of it is that professional preachers are actually parasites upon the churches they serve. They are blood-suckers, sapping the churches' vitality. They are stumbling-blocks over which scores of souls fall into hell! They greatly set back the work of the churches where they go; disappoint the faith of the saints; and actually discourage the weaker Christians. While posing as "revivalists" they spread death instead of life everywhere they go. Churches call them, advertise them, put on prayermeetings to build up faith, and get in a wonderful condition for a revival—and then find that the evangelist they have called is unspiritual, and his ministry paralyzes the church, leaving disappoint-

ment on every side. In their sober moments, if such workers were not blinded by their own conceits, it would dawn upon them that there is a deadly blight in their touch instead of a quickening, reviving power. And mere honesty would force them to either quit the ministry or seek to be spiritually reclaimed into the fullness of the blessing.

How Near Is Heaven?

Most of our earthly awakenings are disappointing. We plan for health, and lo a spell of sickness; we plan for friends, but are confronted with an enemy; we plan for wealth and plenty, but the crops are short and the markets low; we plan for usefulness, but find the road to success climbs up a steep hill; we dream of feasting, but awaken to find ourselves still hungry. In fact, we have found it necessary to steel ourselves against disappointments, knowing that disappointments are sure to come.

But the same Bible that warns us against trusting in man, leaning on the arm of flesh, or becoming too well acclimated in this world tells us that for the faithful and true in Christ there is a future more blessed and glorious than any we have imagined. And no doubt we all believe this at long; but how very delightful is the thought that the glory of which we are at best able to but faintly dream may be near at hand. This was the very blessed thought of the author, whose name we do not know, who wrote that little verse called "On Any Morning," which a thoughtful friend placed in our hands and which reads as follows:

Think of stepping on shore and finding it heaven!
Of taking hold of a hand, and finding it God's hand;

Of breathing a new air and finding it celestial air;
Of feeling invigorated, and finding it immortality;
Of passing from storm and tempest to an unknown calm;

Of waking up, and find it Home!

—Rest Cottage Messenger.

"Christ's program shifts the emphasis: 'Seek ye first the kingdom of God.' Of course, all these things shall be added unto you.' But that is not the main product of Christianity. The kingdom is the great object and outcome. The Christian's well-being is its inevitable by-product. So is it with the tithe. Obedience, here as elsewhere, produces blessings both spiritual and temporal."—ROBERT QUILLEN.

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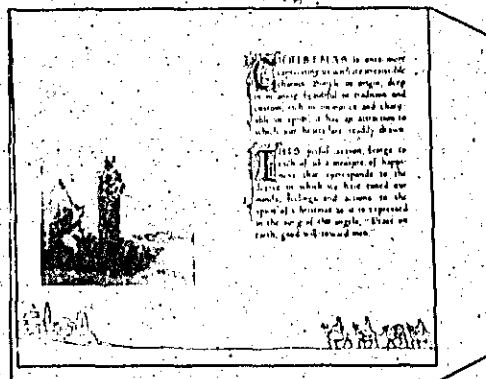
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**—The—
Preacher's Magazine**

J. B. Chapman, D. D.
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Do We Believe in Preaching?

By THE EDITOR

AN Episcopal rector in New York suggested a two-year moratorium on preaching. He would continue all other services of the pastoral office, and all other items of the public worship service in the same order as at present, only he would just leave off the sermon. From the religious press in general came a storm of protest, and I judge the rector's idea was pretty well snowed under.

But I have been thinking about the suggestion apart from the sentiment which it violates, which I think is the main cause for the instant protests which the suggestion aroused. From earliest times there has been preaching at church, and so we do not want it said that we do not have preaching. Our ecclesiastical pride would be hurt if it should get noised abroad that we do not have preaching in our church. However the change would not be very noticeable in many churches, for already the time allotted for the sermon has been reduced from the three hours which "our Pilgrim fathers" are said to have required, to a bare twenty minutes. And still you never hear it complained that the preacher preaches for too short a time.

But the amount of time is not the only indication of our tendency to crowd out preaching. Even in churches which make high claims to spirituality there is a tendency to "go to seed" on singing and other activities aside from the sermon. Some months ago General Superintendent Williams of the Church of the Nazarene published an article in the *Herald of Holiness* under the title "After Which." In this article he described an instance in which the preacher had come a long distance to be the special speaker in a special service. But the service began with "a rousing song service," and there were many "preliminaries." Then a place had to be made for a special "number by the choir," a quartet of amateur singers, and a duet. Then, after the people had been literally "run ragged" as though in an endurance contest, the preacher in charge announced that there would be a "special song" by a

young lady, "after which" the visiting preacher would preach. And it was "after which" in more ways than one. Everything had been done to make the service complete before the preacher stood up. The people were worn out by religious entertainment. There had been created a general feeling that the preaching was just "tacked on." In a case of that kind I am not sure but that the rector's suggestion would be in place. It might even be better to just omit the preaching. The leaders of such a service do not believe in it any way.

But there is a better way. E. O. Chalfant noticed that the bishops at the General Conference of the M. E. Church, South, spent a good many minutes together before the opening of the devotional services selecting the hymns and the scripture portions. The hymns and the scripture portions led right up to the devotional address and the service was a unit. That is the way to hold a religious service.

In a Protestant church the service is supposed to center around the sermon. If the people want to gather at some convenient time and have a "song feast," that is perfectly all right. But when they meet for one of the regular services of the church, the subject, and, most of all, the purpose, of the sermon should be the nucleus of the whole period. If there is a special leader of song, then there should be a conference between him and the minister in charge, and the singing should be adapted to the sermon. The offering and the announcements and everything that goes to make up the service should come in place and be subject "to the spirit of the prophet." Then when the preacher stands up it should be as though the climax had come. The people should be in such a frame of heart and

mind that they would seem to say, "the hour has come." If we do not give the preaching some such prominence, no matter what we may say, it is doubtful whether we believe in preaching or not.

The National Preaching Mission

THE Federal Council of Churches, in collaboration with certain other organizations, recently carried out what was called a "National Preaching Mission." They secured a number of outstanding preachers and held a series of short conventions, majoring on preaching, in the various cities of the country. My opportunity to observe was quite limited and my analysis is purely my own.

There are a few things, however, which seem to be quite apparent. In the first place the heads of the organizations which undertook this "Mission" are, for the most part, modernistic, if not simply Modernists. Therefore their part in this matter is a tacit confession of the inadequacy of their program. At the same time the "gentle" manner in which they have proceeded testifies that there has been no definite change of heart, but just a sort of supplementing of their "social gospel" with concessions to the conventional. This preaching mission is a type of modern and modernistic revival. It is about what the newspaper notables mean when they say what we need in this country is more old-time religion—they mean a modern shadow of what our fathers had.

In the second place, I am witness that there is still something subtle about this proposition. I heard one of the principal speakers in this "Preaching Mission" give

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one of the principal addresses in one city. He spoke on "The Voice from the Cloud," taking the subject from the Transfiguration on the Mount. He said the voice from the cloud, that is the fact that it was from a cloud, came because of the divided allegiance of the disciples, and the cloud was lifted when they learned to hear "Jesus only." From this he went off to speak of international clouds, and his remedy was that all Christians should decide definitely not to take part in any war. Then there are economic clouds, and his remedy was to diminish or even dismiss capital and just learn to live up all we can produce—a complicated economic problem that has about as much to do with Christianity as drinking buttermilk. Then there are ecclesiastical clouds. His remedy was to do away with denominations in Protestantism and just all be one denomination or no denomination, or whatever it would be. His last point was individual clouds, and his remedy was to sign a card and vow to follow Christ. Five-sixths of the time and three-fourths of the material had reference to the first three of the four propositions. The language was so akin to the chatter of Modernists that one could conclude only that the preacher was either checkered with Modernism himself or else, like old dog Tray, he has been running with bad company.

I am not suggesting opposition to such movements as this "National Preaching Mission." Perhaps we should welcome any semblance of a return to more vital things on the part of anyone at all. But I am suggesting that there is nothing to get excited about and nothing to inspire any special hope. It is just another passing incident in the nonvital religious movements of the time. We must go right on preaching full salvation, warning men of hell and judgment, calling to repentance and to consecration, quoting promises of new birth and entire sanctification, making the old-fashioned mourner's bench the most impor-

tant item of church furniture in the Lord's house, encouraging the people to pray and expect spiritual and physical miracles, and singing without fear, "I do believe without a doubt that Christians have a right to shout." The old way is the good way—so far it seems to be the only way.

The Poet Dante

ASIDE from the Bible, the original source, our idea of hell is derived from Dante, Milton and Pollock more than from any other writings. These men gave in poetic description what the Bible gives in sober prose. And while their theme is tragic, their art is peerless. It often requires persistence to follow them through their sustained periods, but every preacher will find in them a veritable gold mine which he can ill afford to miss.

Beginning with this issue we are giving E. Wayne Stahl's rendering of Dante's "Inferno." There are two reasons why we do this. The first is that good renderings of the "Inferno" are not current among present day preachers, and I believe there is need of such. And the second is that Brother Stahl has given an unusually fine rendering which merits a reading even by those who are more or less familiar with this great work. Brother Stahl has bestowed tremendous labor upon this task and I asked him to let me run the Cantos in THE PREACHER'S MAGAZINE before he commits it to permanent book form. I suggest that it will be worth while to keep a file of the copies of the magazine which have this series in them. At the end you will thus have the complete work.

Crossing the Pacific last December we found ourselves on the same ship with Kagawa, and through him we made the acquaintance with a Japanese professor in the University of Tokio. I asked the professor what his field was and he replied "Dante. I study Dante." Then I learned

that he was to spend a few months in America and in Italy just studying Dante—and this after he had been a student and a teacher in this apparently narrow field in a great university. This suggests how rich the field is if one but knows how to dig in it.

Well, at any rate, I hope you will read

Brother Stahl's "Man Who Explored Hell," and after a few issues have appeared I shall be glad if you will drop me a line and tell me whether you have found this sort of thing profitable. I have read the copy quite carefully and I think with great profit to myself—and later it may be, "to them that hear me."

EXPOSITORY

Expository Messages on Christian Purity

OLIVE M. WINCHESTER

The Purging of Unclean Lips

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged (Isa. 6: 6, 7).

IN the Scripture there are many exhortations and commands to obtain and to walk in the experience of holiness, but it is not so frequent that we see the soul passing through the various stages that lead up to the experience. Here in this passage we see a great prophet, yea the greatest prophet in the Judean kingdom, as he comes to the realization of his need and as he experiences the purging of his sin. We feel privileged to look in upon the movings of this soul and see, as near as it is possible to see, the divine workings whereby the glorious result is obtained.

A VISION

The prophet who had grown up in the court life of Jerusalem and under the pious King Uzziah receives in the year of the

king's death a vision. The scene is in the temple, that is, the setting of the vision as it appears to him. It may be that Isaiah had gone thither to worship. Being borne down with grief at the loss of a great and noble ruler, he had sought the sanctuary of God there to pour out his heart in prayer. While tarrying here he receives a vision. As one has said, "The earthly king has passed away, and now Isaiah sees the true King in His glory."

We have several theophanies or manifestations of God in the Old Testament, some of which are quite outstanding, especially the appearance of Jehovah to Moses after the sin and transgression of the Israelites, but none surpasses this appearance unto Isaiah. He sees the Lord sitting upon a throne and His vesture filled the space around about. Above him stand the seraphim. We do not have the seraphim mentioned elsewhere in Scripture, but we do have reference to the cherubim; both belong to the angelic realm of beings and would seem to have the same thought associations attached. We note that they are ever present when there is a special mani-

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festation of the glory of God. As says Skinner, "They are the attendants of Jehovah and His court and are the ministers of the invisible sanctuary; they reflect the glory of God; and by their presence and actions suggest new and fuller conceptions of His ineffable majesty."

But more notable than the presence of these heavenly beings is the theme of their song:

"Holy, holy, holy, is the Lord of hosts:

The whole earth is full of his glory."

The significance of the ascription of the attribute of holiness unto Jehovah, the God of Israel, has different lines of meaning. First there is the thought of exaltation, the wide gulf between the human and the divine. This is one of the primary meanings of the word holiness. Then there is the idea of majesty and sublimity which evokes from man reverence and worship. But more than these is the idea of moral purity. From the first this thought seems to have associated itself with the word. We have in Leviticus the command repeated, "Be ye holy, for I am holy." Preceding these commands there is practically only one passage which refers to this attribute of Deity. That carries the idea of exaltation, but here in Leviticus, there must need be some thought of moral purity for man could not be like unto God in His attributes of sovereignty and others of similar nature; he can be like unto Deity only in His moral and religious nature. Moreover the sense of uncleanness that crept over Isaiah in the presence of the divine holiness would seem to indicate this thought. Therefore we would conclude that here the vision that Isaiah had, while it revealed the glory of Jehovah and His universal rule and dominion, yet above all it set forth His ineffable moral purity and holiness.

THE SENSE OF NEED

With the manifestation of the divine holiness the prophet comes into new experiences. From every standpoint were he to

claim acceptance from the aspect of personal worth, he might claim merit, were such a thing possible. As we have said he no doubt belonged to the royal family, so his station in life would give him prestige, then also he was a worshiper of Jehovah. There were always two parties at court, one who worshiped idols and the other who worshiped the Lord. These had come down from early days especially from the days of Solomon when idolatrous worship had been made so outstanding an element in the court life. Thus from noble birth and religious belief he might claim recognition, but these all vanish in the presence of the holiness of God. He exclaims, "I am undone."

This sense of being undone is a prerequisite to the obtaining of any religious experience. There must ever be the recognition that our righteousness is as filthy rags and without avail in the presence of God. There is nothing in any one of us whereby we can claim the heritage of divine grace; it is all of mercy, and man must come to the recognition of this fact, that he has nothing to bring, but all to receive. He even needs preventive grace to bring his will to the point of decision to choose the things of God instead of the things of the world. This is true very especially in the first work of grace, and also is true in the seeking of the experience of holiness.

This sense of need is requisite also as motivation for seeking. As long as one walks in the glow and fervor of his first love without any stirrings of sin within the heart, he does not come to a realization of the need of cleansing, but when once there is the awakening to the fact that within there is still the inbeing of sin, then there comes to the honest, truth-loving heart the desire for further grace.

Concomitant with the realization of his own unworthiness Isaiah also feels his own uncleanness. He exclaims, "I am a man of unclean lips." The lips are used here symbolically to indicate the inner nature and

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condition of heart. It may be that as the song of praise sounded forth from the seraphim, that Isaiah would fain have joined in the hymn, but suddenly he felt this impurity within and thereby was restrained. When this sense of moral defilement springs into the field of consciousness in the heart of man, his expressions of worship are for the time checked; his attention is turned to his own condition and the need of purity. Before he can join the pæan of praise, he must be purged from sin. Thus in the light of the glorious holiness of Jehovah Isaiah receives a new valuation of himself and his personal experience. If he had ever been tempted to pride because of his religious standing, he now loses it all and finds himself helpless and unclean.

But the prophet's vision was not limited to himself, what he realized in himself he also realized in the people as a whole. Not only might it be possible that Isaiah had personal pride, but he might have had national pride. When compared with the northern kingdom with its worship of Jehovah ever degenerated through the fact that it was offered at strange sanctuaries and not at Jerusalem, and that it was deeply imbedded with idolatry, Judah stood forth as a righteous kingdom especially in the reign of Uzziah who had served the Lord faithfully and had led the nation on in the ways of Jehovah. But when he has this vision of his own uncleanness, he realizes that the people also were unclean. It is true that they kept the rites and the ceremonies, but their heart was far from Jehovah. Their religion was formal and not born in the heart; it was ritualistic and not ethical.

It is one of the characteristics of true religion that one does not only feel a concern for his own personal salvation, but he also feels the burden for his fellowman. No man who has felt the real touch of divine grace can rest in the security of his hope of salvation and not desire to extend it to

others and carry a burden that they may be made partakers of this hope.

This revaluation of himself and his people had come to the prophet, for he had seen "the King, the Lord of hosts." A vision of God causes man to recognize his own unworthiness and natural defilement and also the sin that besets mankind as a whole. A vision of God in all of His majesty and holiness is fundamental. If more people could have a vision of God, if they would place themselves where such a vision could come to them, more would cry out because of sin and seek for its cleansing.

PURGING

In his helplessness man is not left alone. Straightway as this sense of need comes to the prophet, the angelic seraphim comes unto him. There is never delay on the part of the divine agencies. Delay arises from the unpreparedness of man to receive the needed blessing. Whenever the heart is in full readiness, then is there the corresponding response from divine grace.

We see the angel bringing in his hand a live coal. We have two symbols of cleansing used in Scripture, one is water and the other is fire. "Fire and water," says W. Robertson Smith, "the pure and lifelike elements, man's chief aids in combating physical corruption, are the main agents in ceremonies of ritual sanctification (Num. 31: 23). But fire is a more searching principle than water. Fiery brightness is of old the highest symbol of Jehovah's holiness, and purification by fire the most perfect image of the total destruction of impurity. To Isaiah, of course, the fire of Jehovah's holiness is a mere symbol. That which cannot endure the fire, which is burned up and consumed before it, is moral impurity. 'Who among us shall dwell with devouring fire, who among us shall dwell with everlasting burnings?' That which can endure the fire is that which is fit to enter into communion with Jehovah's holiness, and nothing which cannot stand this test can

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abide in His sanctuary of Israel. Thus the fire which touches Isaiah's lips and consecrates him to prophetic communion with God has its counterpart in the fiery judgment through which impure Israel must pass till only the holy seed, the vital and indestructible elements of right national life, remain."

We note that the fire is taken from the altar. Any purging of sin must come through the divine atonement. Outside of the atonement of Jesus Christ there is no cleansing and no hope for the malady of sin. From the altar must come the cleansing power and at the altar will this grace be received.

The angel comes with the living coal and touches the lips of the prophet, symbolical of the inward touch which purges the heart. We can see in vision the outward act, but we cannot see the inward; we know it in its effects and results, not in its actual transaction. With this cleansing the iniquity of his heart is taken away, that twist within, the makeup that turns everything toward self instead of toward God is now done away with and the fiery purging of grace cleanses the perverted love in the heart and centers the affection upon God alone.

Thus we see the inward experiences of Isaiah as he approaches this great climax in his life. We see him in the place of worship beholding a vision of God and coming to a sense of need, not only for himself, but for the people. Then we see the angel seraph coming with a living coal from the altar to purge and cleanse the inner defilement and with the assurance that his sin is cleansed. From this we see the great need of mankind is a vision of the divine glory, and then will convicting power seize him. Whenever God is magnified and His glory fills the temple then does the sense of sin make itself felt among those who still have it within their hearts, and then does there spring up the longing for cleansing that they become pure and holy even as God is

holy, in accordance with the vision vouchsafed unto them. Moreover whenever this need comes over the soul and the heart answers in longing response then do the divine agencies apply the atoning coals of fire from the altar and a personal experience of cleansing is received.

A Bulletin Idea for Pastors

The Layman Company is now putting out its tithing pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank for local news and announcements. This bulletin offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin. The company suggests that churches conduct a five-week or ten-week program of tithe education by using these bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins at 20 cents. When you write please mention THE PREACHER'S MAGAZINE, also give your denomination.

THE LAYMAN COMPANY
730 Rush Street
Chicago, Illinois

Companionship is education, good or bad; it develops manhood or womanhood, high or low; it lifts the soul upward or drags it downward; it ministers to virtue or vice. There is no half-way work about its influence. If it ennoble it does it grandly; if it demoralizes it does it devilishly. It saves or it destroys lustily. One school companion saved Henry Martyn and made a missionary of him; one school companion ruined John Newton and made a profligate and profane companion of him. He ran away to sea and became the worst of sailors and ruined others. At last he became a Christian, but his years of debauchery damned many. Beware of the companionship of any whose moral character is below your own, unless you associate with him to reform him. Thomas Jefferson became a skeptic by his companionship with Governor Farquier.—ANON.

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HOMILETICAL

Prayermeeting Suggestions for December

LEWIS T. CORLETT

The Power of the Invisible.

(Heb. 11: 24-26; 2 Kings 6: 16, 17)

- I. BROUGHT CALMNESS IN THE CRISIS
 1. Note the contrast of Elisha and his servant.
 2. Note the assurance of Moses.
- II. SUSTAINED FAITH
- III. GAVE A PROPER VALUE TO THINGS OF MATERIAL REALM
 1. Pleasures.
 2. Wealth.
 3. Position.
- IV. INSPIRES COURAGE
- V. BROUGHT TERROR TO THE ENEMY
- VI. ALL CHRISTIANS CAN HAVE THIS MIGHTY POWER

The Cry of a Hungry Heart

Lead me to the rock that is higher than I (Psalm 61: 2)

- I. A PRAYER
- II. A RECOGNITION
 1. His present location.
 2. The desired location. The Rock symbolizes Christ.
- III. HIS REASONS FOR DESIRING TO MOVE
 1. A better place.
 2. A safer place.
 3. A more beautiful place.
 4. A place of health and happiness.
- IV. MAN MUST GO UP TO BE HELPED

The Christian's Protection

(Eph. 6: 10-18)

- I. AGAINST THE WORST ENEMIES
 1. Not flesh and blood.
 2. Wicked spirits.
- II. CHRISTIAN'S ARMOR PROVIDES AMPLE PROTECTION
 1. Girdle of truth.
 2. Breastplate of righteousness.
 3. Sandals of preparation of the gospel of peace.
 4. Shield of faith.
 5. Helmet of salvation.
- III. ALSO GIVES STRENGTH TO BEAR THE ARMOR

Treasures

(Matt. 6: 19-22)

- I. INCLUDED IN THE CONTRASTS OF VALUES IN THE SERMON ON THE MOUNT
- II. BENEFIT OF TREASURE
 1. Building a reserve: (Lay up.)
 2. A mirror—shows the reflection of values.
 3. Also reflects motives.
 4. Reflects associations.
- III. BUILDING VALUABLES FOR THE FUTURE

The Happy People

(Psa. 144: 15)

- I. HAPPINESS IS THE UNIVERSAL PURSUIT OF MAN
- II. GOD'S PEOPLE ARE DISTINGUISHED BY THEIR
 1. Knowledge.
 2. Faith.
 3. Spirituality.
 4. Profession.
 5. Uniform obedience.
 6. Love.
- III. REASONS FOR THEIR HAPPINESS
 1. In divine favor with God.
 2. In possession of divine peace.
 3. Being entitled to all the privileges of adoption.
 4. Being interested in all the divine promises.
 5. Never lacking for good company.
 6. Hope of divine glory.

Ready to Be Revealed

(1 Peter 1: 5)

- I. THE PURPOSE OF THE GOSPEL IS TO HAVE AN INDIVIDUAL IN A STATE WHERE HE IS READY TO BE REVEALED AT ANY AND ALL TIMES
- II. THE PROVISIONS FOR PREPARATION
 1. Begotten of God (v. 3).
 2. Kept by the power of God.
 3. Through sanctification of the Spirit.
 4. To an inheritance.
- III. PRESENT CONDITIONS MAY SEEM UNSATISFACTORY
 1. Heaviness.
 2. Trials.
- IV. CHRISTIAN KEEPS THE GOAL IN VIEW

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A Sure Harvest

(Psa. 126: 6)

- I. GOD IS ALWAYS TO BE DEPENDED UPON
- II. CONDITIONS OF A SURE HARVEST
 1. The Lord hath done some things (v. 3).
 2. A Clear vision.
 - a. Of God's working.
 - b. Of God's ability to do it.
 - c. Of the need.
 3. Goeth Forth to labor.
 4. Weeping over conditions.
 5. Sowing precious seed.
- III. HARVEST IS GUARANTEED
 1. "Shall doubtless come again."
 2. God's Word always brings a harvest.

The Woe of the Wicked

(Psalm 36)

1. The mouth of the wicked—Perversion of Truth (v. 3).
2. Mischief of His Heart—Production of Error (v. 4).
3. Mercy of the Lord—Perfection of Grace (v. 5).
4. Mountains of God—Picture of Righteousness (v. 6).—SELECTED.

A Soulful Song

(Psalm 30)

1. The Song of Victory (v. 1).
2. The Song of Vitality (vs. 2, 3).
3. The Song of Verity (v. 9).
4. The Song of Vision (v. 12).—SELECTED.

Protestations and Promises

(Psalm 26)

1. "I have walked"—in integrity (v. 1).
2. "I have trusted"—in God (v. 1).
3. "I have not sat"—with the wicked (v. 4).
4. "I have hated"—the evildoers (v. 5).
5. "I have loved"—Thy house (v. 8).—SELECTED.

A Sad State

(Psalm 38)

1. Displeasure (v. 1).
2. Disease (v. 7).
3. Disquiet (v. 8).
4. Desire (v. 9).
5. Deceit (v. 12).
6. Declaration (v. 18).
7. Deliverance (v. 22).—SELECTED.

Effectual Prayer

(James 5: 16)

- I. PRAYER IS A PORTION OF THE GREAT PAINTERSHIP
- II. ELEMENTS OF EFFECTUAL PRAYER
 1. Intense desire (Mark 11: 24).

2. An Attitude of Submission.
3. Continuation—Determination.
4. Righteousness of Heart (1 John 5: 14).
5. Faith.
6. Obedience.

III. SUCH PRAYER BRINGS RESULTS

Paul's Secret of Success

(1 Cor. 2: 2)

- I. A SETTLED DETERMINATION
 1. To Guide the mind.
 2. To keep proper viewpoint of humanity.
- II. OBEDIENT TO GOD—"I was not (disobedient to the heavenly vision)."
 1. Worked to keep a clear conscience (Acts 24: 16).
 2. Keeps on God's side.
- III. DEAD WITH CHRIST (Gal. 2: 20)
- IV. PROPER OBJECTIVES (Rom. 8: 37-39).
- V. LABORERS TOGETHER WITH GOD (1 Cor. 3: 9).
- VI. PROPER VIEWPOINT OF TEMPTATION (1 Cor. 10: 13).
- VII. PROPER CONCEPTION OF DEATH (1 Cor. 15: 55-57).
- VIII. DETERMINATION TO WORK FOR OTHERS (Rom. 1: 15).

Grace Shown and Sung

(Psalm 40)

1. A Heard Cry—"He . . . heard my cry" (v. 1).
2. A Horrible Condition—"An horrible pit" (v. 2).
3. A Happy Chorus—"A new song" (v. 3).
4. A Holy Contrast—"I delight to do" (v. 8).
5. A Heart Confession—"I have not hid" (v. 10).—SELECTED.

Preached Sermons on Prayer

BASIL MILLER

Mastering the Keys of Prayer

Praying always with all prayer and supplication (Eph. 6: 18).

INTRODUCTION—"Prayer is a mighty instrument that no one ever thoroughly mastered."—HUGH MILLER.

I. PRACTICE ALL THE SCALES AND USE ALL THE KEYS—"They sweep along the infinite scale of man's wants and God's goodness."—HUGH MILLER.

II. PRAYER IS THE PULSE OF THE RENEWED SOUL—"The constancy of its beat is the test and measure of the spiritual life."—WINSLOW.

III. PRAYERS ARE SHIPS—"We send them to no uncertain port. They are destined for the throne of grace; and while they take a cargo of supplications from us, they come back argosies laden with the riches of divine grace." If they linger

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long in returning they are thereby better laden with answers.

CONCLUSION—Send forth the arrows of prayer, for they finally reach the goal, demand the attention of Deity and bring back their answer.

Going to the Mercy Seat on Stilts

When you pray, use not vain repetitions (Matt. 6: 7).

INTRODUCTION—"Prayers should be marked with direct simplicity; plainness of language, diction on the level with piety yet understandable by the people."—MEARS.

I. DO NOT MAKE A PRAYER—Speak directly to the Almighty; open the soul to the shafts of His glory; forget words and let the soul speak—as friend to friend—lover to lover.

II. DO NOT ARGUE OR EXHORT THE PEOPLE—Adopt the simple, devotional phrases of the Scripture and meditation. Prayers are not informative—they are petitions, not essays, requests, seasons of adoration and praise, not lectures to man or God.

III. PRAY TO GOD AND NOT TO MAN—Lift the mind, the feelings, the entire personality into the realm of the divine and forget the things of time. Remember that your approach is to God. When inclined to use big words, high sounding phrases, speak as directly instead, as though you were addressing a child.

CONCLUSION—Do not approach the mercy seat, when your mind, thoughts and language go there on mental stilts, acrobatic quirks of intellection. Saturate your soul with heavenly petitions, spiritual inclinations, and adopt phrases of a meditative and holy nature.

The Artillery of Prayer

If thy people go out into battle . . . pray unto the Lord (1 Kings 8: 44).

INTRODUCTION—Prayer is a field whereon are fought the greatest battles of the soul. Employ its weapons, its artillery in winning these conflicts.

I. FREIGHT EVERY MOMENT WITH PRAYER—"There is not a single moment that cannot be freighted with prayer."—MOUNTFORD. Fill every thought with petitions and seasons of adoration and praise.

II. BOMBARD THE SKIES WITH PETITIONS OF A SHORT NATURE—"Ejaculations are short prayers darted up to God on emergent occasions. They are the artillery of devotion and their principal use is against the fiery darts of the devil."—FULLER. Shoot your prayer arrows upward all the time, and the darts of the devil cannot touch your soul.

III. BUILD UP THE SPIRIT AND LOVE FOR PRIVATE DEVOTIONS—"Maintain the spirit, the love, the practice of private prayer."—JAMES. Private

prayer makes it simple for us to carry this prayerful attitude into all the acts of the day.

CONCLUSION—Make prayer a habit of the soul—be alert with prayer artillery as the scout in an army is alert to discover the enemy. Thicken the heavens with prayer darts, petitions which ascend to the throne.

The Ennobling Influence of Prayer

He shall call . . . I will be with him . . . I will deliver him, and honor him (Psa. 91: 15).

INTRODUCTION—Contact with God changes the soul. No man can long pray without being altered, elevated, ennobled.

I. PRAYER STILLS THE VIOLENCE OF PASSION—Prayer quiets the storms of the soul—drives away anger—subdues the most violent passions and breaks the power of evil in one's life.

II. PRAYER ELEVATES AND PURIFIES THE AFFECTIONS—When one prays, every affection is purified by being centered on the Almighty. Each emotion of love is ennobled, and all the forces of the soul are turned toward God when one prays. Long in contact with God, the vilest becomes pure.

III. PRAYER FREES FROM PERPLEXITY AND TROUBLE—"Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble."—MELANCHTHON. When the waves of trouble roll, prayer throws the oil of the Spirit upon them, and drives them away.

CONCLUSION—Little by little the stature of the saint is made more like the Master through the gentle chiseling effects of his prayers.

Lifting the Soul to Its High Destiny

Continue instant in prayer (Rom. 12: 12).

INTRODUCTION—God wants constancy of petition. Long lingering in prayer reaches the throne.

I. CONSTANCY IN PRAYER BUILDS A PURE HEART, AND A STRONG ONE—"He who has a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart."—LACOMBE.

II. PRAYER LIFTS THE SOUL TO THE LEVEL OF ITS DESTINY—"Prayer is an act by which man . . . ascends to the true level of his destiny."—LIPDON. We are born to dwell high near the throne, and prayer lifts the soul above sin, sordidness, and plants its dwelling place in the heavens.

III. FROM A PURE HEART PRAYER POURS FORTH—"From the fullness of a heart overflowing with holy affections, we should pour forth a torrent of pious, humble and ardently affectionate feelings; while our understandings only shape the channel and teach the gushing streams of devotion where to flow and when to stop."—PAYSON. A pure heart is filled with thanksgiving, love, generosity, peace, patience, and in prayer these stream forth.

CONCLUSION—Prayer alone acclimates the soul to a heavenly atmosphere. True holiness breaks forth from the soul in proportion to our prayer. We saturate the soul with a heavenly aroma only when we pray.

"God Hath Spoken"

An Outline Study of the Book of Hebrews

PAUL S. HILL

Introduction—concluded

PASSING now from the events of the Old Testament, which have a time relation to this epistle, we go to events of the New Testament.

7. The Book of Hebrews was written after the birth of John the Baptist.

John was the forerunner of Jesus the Christ, and was so mentioned in Old Testament prophecy. Any epistle, arguing for Jesus as the Messiah, that cannot place the forerunner in the picture will have a puzzle unanswerable. The birth of John the Baptist, as well as his ministry, stood out in a very prominent way in the history of the Hebrews before the epistle was written. As one of the events, the "time" element of which casts its influence on the Epistle, the birth of John the Baptist, mighty preacher of repentance, and forerunner of the Messiah, is not the least important. Without John the Baptist there could have been no Epistle to the Hebrews.

8. The Epistle to the Hebrews was written after the birth of Jesus Christ.

The need of the historical Christ, the Christ who takes His place in the history of the world, is clearly seen as an event absolutely necessary before any epistle defending His Person, His teaching, and His Church could be written. It is not Christ typified but Christ revealed in human flesh, "whom we have seen and heard" that is in the Epistle to the Hebrews. It is Christ the God-man whose virgin birth was announced to the world by worshiping, singing angels, and whose birth created such a stir that Herod's army sought to slay Him, that called the Wise Men from the East to worship Him. The Christ of this epistle is the Christ whose birth shook the world, and the historical person whose birth fitted every demand of the Hebrew prophets, and let it be remembered that the prophecies demanded Bethlehem as the birthplace, a virgin for a mother, Judah for a tribe, a star for a sign, angels to adore, poverty of human parentage, turtle doves for His offering, an

identifying trip to Egypt, a settlement in Nazareth. Any historical figure who did not comply with the voices of the prophets would, if made the subject of an epistle to the Hebrew people, bring only contempt and ridicule to the writer, and to the Christianity represented. But here is Christ, the historical Christ. Not a myth, or delicate dreamer, whose air castles will crumble with the slightest breath of opposing criticism, but a rugged, towering, massive, historical Person, who fills every demand of the Hebrew prophets, the Hebrew promises, the Hebrew law, the Hebrew types, the Hebrew national objective, and who is given a name above every other name, and a kingdom whose scepter is a scepter of righteousness, and whose throne is forever and ever. Without such a Person, historically presented to the world, the Epistle to the Hebrews could not have been written.

9. The Epistle to the Hebrews was written after the earthly life and ministry of Jesus had been completed.

The chronological events of the life of Jesus are not necessary to us here, as we are speaking only of the life and ministry of Jesus in its "time" relation to the Book of Hebrews. The only things which concern us are the life He lived, the things He taught, the claims He made, the foundation He laid.

The life of Jesus was sinless. His conduct, as He made contact with the world, was holy, above reproach. True He was condemned and hated, but the very source of opposition to Him was a compliment to the rightfulness of His position on the issues of His day. He "Loved righteousness, and hated iniquity." No one of his opposers convinced Him of sin.

The teachings of Jesus were fundamental to human life. He did not advocate a social veneer, nor a useless striving to overcome by a process of reasoning or culture. He said plainly, "Ye must be born again," "born from above," "born of the Spirit." There was no backing down from that statement.

He taught that "Out of the heart proceedeth evil things." He dealt with sin as a fundamental question, not to be cured by covering it over, but by cleansing from it through the atonement of blood.

He claimed to be the Son of God, with "all power" given unto Him. He claimed power to "forgive sin." He claimed to "have life in himself," and to be the Life Giver of the world. We

might go through a long list of His claims, but regardless of their character, or number, every one of them is also a claim of the Old Testament for Him, and these claims are carried into the argument of the *Epistle to the Hebrews*.

Without these claims being true to fact, or even if there had been the facts without the claims, there could have been no Book of Hebrews. If Jesus had been silent on His divinity, or on any other element entering into His saviorhood, then the reader of the epistle would have said, "You are claiming more than He claimed, and your claim is not sustained by His teaching or His life." It is well to remember, as we study the *Epistle to the Hebrews*, that every claim that the epistle makes for Jesus the Christ was also made before the writing of the epistle, by Jesus Christ himself, and those claims were sanctioned by all the contents of the Old Testament. The claims of salvation by grace through faith, as contained in the *Epistle to the Hebrews*, the claims of Jesus himself as the Author of salvation, and the claims of the Old Testament for the Messiah, are harmonized and arrayed in the form of an army of irresistible logic in the Book of Hebrews.

10. *The Epistle to the Hebrews was written after Jesus, through His teachings, had laid the foundation for ethical conduct, and through His death the foundation for all the manifold graces of salvation.*

The foundation that Jesus laid is the foundation of New Testament Christianity. There is no other foundation laid. Neither is there salvation in any other. What tremendous emphasis the *Epistle to the Hebrews* places on the death of Christ! All through the book is carried the crimson stream, the "blood of the everlasting covenant." And it must be noticed that this doctrine of the cleansing blood is not some new idea or religious proposition, neither is it the gathering together of various heathen religious ideas, with respect to some of their sacrifices of blood, but the blood of Christ alone, the one and only and all sufficient offering for sin. And this teaching is borne out by all the types, laws, ceremonies, and history of the Old Testament, and by all the teachings of Christ himself, and by all the fundamental needs of a sinning humanity, and by all the inner experiences of the New Testament Christian Church. The foundation laid by Jesus in His life and death is the foundation of the salvation through faith submitted in the *Epistle to the Hebrews*.

11. *The Epistle to the Hebrews was written after the resurrection of Jesus from the dead.*

This event, based as it was, on the blood of the everlasting covenant (see Hebrews 13:20), not only sealed the future resurrection of humanity, but proved the power and genuineness of every phase of the revealed religion of the Hebrews, the truthfulness of the claims of Christ, and the soundness of all New Testament hope and expectancy. There is no grave containing a dead body at the end of Old Testament law and ritual. The massive structure, of religious faith, built up from the beginning under the direction of the God of the Old Testament, and received by the Hebrew people by the ministration of angels, does not end in a tomb of lifelessness and disappointment, with the mourners going about the streets, carrying forever a question mark in their minds. This whole matter of Old Testament religion, with its types, ceremonies, laws, ritual, prophecies, history, hopes and forward look, is not destined to die because of its falseness and fundamental weakness. It is the true religion. It is what God himself says about the matter. The only thing that can possibly happen is that the glorious expectancy promised in the Old Testament Scriptures shall blossom in the New, and that the whole substance of the Old shall crystallize in the Person of the Messiah who shall fulfill every detail of that expectancy, and through His death and resurrection carry the whole matter of revealed religion through everything earthly, and into everything heavenly, even into the "heavenly Jerusalem," "whose builder and maker is God." The time element of the resurrection in its relation to the *Epistle to the Hebrews* is what we are trying to emphasize. Without the resurrection of Christ from the dead there could have been no *Epistle to the Hebrews*. The whole argument of the book for Christ as the Son of God would end in a puzzle unexplainable, and inexplicable in its confusion. But with the resurrection of Christ a fact in religion and in history, the *Epistle to the Hebrews* carries on with a certainty that ever enlarges in its scope, and in its grandeur of eternal things.

12. *The Epistle to the Hebrews was written after the ascension of Jesus.*

The resurrection emptied His grave, but the ascension located Him in the heaven at the Father's right hand. In the earthly history of the life of Jesus this is the closing miracle "till he come again." If we exclude the Old Testament miracle of prophecy concerning Christ, and con-

fine ourselves to His life as contained in the Gospels we can see six miraculous sides to His life, as follows: His birth, His sinless life, His teachings, His death, His resurrection, and His ascension. And this Person, Jesus Christ is the greatest miracle of the universe. Why quibble over one of the miracles He performed while He was on earth? Why look at the healings of the sick, or the stilling of the tempest of wind, as though they were the farthest reaches of the miraculous, when He who performed them stands as the greatest Miracle of all? Why hesitate at the "virgin birth", when that is only a portion of the greater miracle? The miracle of His death is as great as the miracle of His birth. The miracle of His death is not that he was put on the cross and by wicked men slain. The miracle of His death is in the fact of the atonement for sin successfully negotiated on the cross. The miracle of His birth is not in the virgin's part of it, but in the fact that His birth accomplished the incarnation of the Son of God.

Look at the accomplishments of Jesus in the realm of the supernatural; His birth accomplished the incarnation; His sinless life supplied a worthy sacrifice, a Lamb without blemish, His teachings shook the whole religious question till there fell off all the superficial and only Christ was seen. His death accomplished the atonement for sin, His resurrection accomplished the victory over death, and assures all of a resurrection, and eternal life to His own, His ascension locates Him at the right hand of God, with a name that is above every other name, and because he has conquered in every field that He entered in the battle for man's redemption, therefore He is able to save to the uttermost all who will come unto Him. Not looking at one of the miraculous phases of the Person and the work of Christ, but at Him, as much as we can understand of Him, He is the great Miracle of the universe. And in the *Epistle to the Hebrews* not one question is raised on any point of the fact of this Person Jesus Christ, but the whole Person, the entire Christ, the Old Testament fulfilling Christ, the historical Christ, the resurrected and ever-living Christ, steps in the dignity and majesty of what He is through this *Epistle*, and at its close, in the Apostolic benediction, has a place of "Glory for ever and ever, Amen."

13. *The Epistle to the Hebrews was written after the Early Church had received the Baptism with the Holy Ghost.*

He mentions this event, which happened on the day of Pentecost, to show the time element of this event on the Book of Hebrews. This gracious work of grace in the hearts of the disciples is viewed from a threefold viewpoint. First it was a thing of prophecy, and connected with the ministration of the Messiah. If this event had not taken place, and the New Testament Church had been left powerless and comfortless, with no glory upon them, nor any inward peace within them, then the student of the Old Testament would have asked, "Where is the increase of the Messiah's kingdom over the Old Testament forms of worship? Where is your Christianity without this part of prophecy fulfilled in it?"

We will not urge this point, but to us it seems that the gift of the Holy Ghost on the day of Pentecost marked the first lasting and enduring thing that characterized the increase of His kingdom. Anyway we are safe in saying that without this promise fulfilled, so that Peter and the rest of the disciples could lay one hand on their hearts, and the other on the prophecy of Joel, and say, "This [the blessing that is in my heart] is that" (the prophecy of Joel), then the *Epistle to the Hebrews* could not have been written. But this event did take place. The prophecy of Joel was fulfilled. The disciples were filled with the Holy Ghost, and the Book of Hebrews not only carried the picture of the Person of Christ, but also the picture of His Church, washed in the blood of the everlasting covenant, indwelt by the Spirit, part of the kingdom that cannot be moved.

Secondly, the baptism of the New Testament Church with the Holy Ghost was an historical fact. The "Day of Pentecost was fully come" and all the teaching of the Old Testament in reference to that feast had come into the world as a matter of history. The event in the upper room had fulfilled the Old Testament teaching of Pentecost just as truly as the death of Christ had fulfilled the feast of the Passover. We need not here discuss the teaching of the Old Testament in reference to this feast, what we need to see is the historical Pentecost as a fulfillment of the Old Testament type. This enlargement of the kingdom of the Messiah was certainly a matter of Old Testament prophecies as well as the teaching of Old Testament types, and here it was in historic fulfillment. It had come exactly as was taught by type and proph-

cey. Pentecost was in the world historically and full size. It was not a weak or small affair that concerned only a few weak minded men for a few minutes of ecstasy, but a mighty, pulsating, throbbing endowment of power and cleansing that had been publicly bestowed on the rugged individuals who were the first disciples of Jesus Christ. Its very bigness and power, its open and far reaching influence, its well advertised proportions, made it a historical fact that must carry weight. It had a momentum irresistible. It was history.

Thirdly, the baptism of the New Testament Church was of such a character that it became a personal religious experience to each of those who received it, and as such an experience it carried a purity and power that nowhere else is duplicated. It was a cleansing and an empowering baptism. Without it the New Testament Christian Church would not have been equipped to carry out the commission of their Master and "Go to all the world," but with this mighty equipment it is recorded that they went "everywhere preaching."

And thus we have the New Testament Church baptized with the Holy Ghost and view this event in its threefold aspect. It was prophecy, history and religious experience.

14. *The Epistle to the Hebrews was written after the New Testament Church had been tested, and had stood the test.*

This testing of the Christian Church was the last thing necessary to the writing of this epistle. We mention it because after all the product of a system of religion, entered into in its fullest sense, must result in an experience of the heart, and unless that heart experience can bear out the claims of the religious belief and system, it is a failure all the way through, from the top to the bottom. Not only does the religionist fail, but the religion fails. One of the best proofs that a certain type of factory is a shoe factory is that it makes shoes. If it makes stoves, or aprons, it is not a shoe factory. So the best proof of the genuineness of Christianity is a Christian. What a colossal failure the whole system of religion, built up in the Old Testament, proclaimed in the New, all based on the death of Christ, and standing alone in its claim to give peace and strength to the heart, what a failure it would be if it could show no results in the form of a Christianity that could stand the test of heart experience. Therefore the testing of the New

Testament Church has a time relation to the Epistle to the Hebrews.

The Church was tested from its exterior. A persecution, strong and relentless, overtook it. It did not fail. Stephen, the first martyr, prayed in his death for the Church's greatest persecuter, Saul of Tarsus. That was the spirit of the Church. It was the spirit of Jesus, dwelling in them by the Holy Ghost.

The Church was tested internally, about money, and cleansed herself. Ananias lied to God about money and land, and under the pronouncement of the Church, this man died. His wife also died under the same condition. There was the internal strife about the welfare of the widows. On both occasions the Church stood the test. What mockery to place a weak, spineless sinning Church against the background of the expectancy of the Old Testament, and then plead for it in an Epistle to the Hebrews! No, it must be a victorious New Testament Christian Church that is in this epistle, and before such a church can be presented as an answer to the Old Testament, it must be tested, and stand the test, in the spirit of godliness and holiness.

CONCLUSIONS OF THE INTRODUCTION TO THE EPISTLE TO THE HEBREWS

From the foregoing it will be gathered that the only possible future for the Hebrew people, if they had regard for their laws and prophets, was to go ahead, with full bigness, into the New Testament development of their religion. The Epistle to the Hebrews opens, and stipulates that program for them, and is written in the tone of expectancy that they will move in this direction. The writer of the epistle himself has taken this forward bound, and entered into the fullness of New Testament grace. With his feet planted squarely on the teachings of the Old Testament, his arms around the cross of Christ, his heart full of the sweetness and power of the grace of God, revealed and attested by the Holy Spirit, he stands victorious amid the clash of empires, and shouts his victorious position to all the world, shouts the contents of the Epistle to the Hebrews, "God hath spoken by his Son"—"who ever liveth"—and "is able to save to the uttermost, all who will come unto him."

To those who can and do persevere we would say, "Go on; but see that what you strive for is worth the effort."—*Leaders of Men.*

PRACTICAL

Plain Words to Preachers

GENERAL SUPERINTENDENT GOODWIN

The Preacher's Divine Call

THE preacher's divine call is all important. The success of the preacher is due largely to the depths of the conviction of his call. If he is not conscious of a divine call, the temptations which will come to him concerning money in these days will be almost overwhelming. A man who can make a success in the ministry can generally make a success financially; and unless his conviction is very clear he may be moved from the hope of his calling.

There must be leadership in the church as well as in social and political life. God has given to us the ministry as the leadership of the church. To emphasize the necessity of a true call, we may go back to the prophets. Jeremiah said, "The hand of the Lord is heavy upon me." Jonah was called by a direct voice which he tried to evade, but was led to obedience through his experience in that renowned whale story.

Leaving the Old Testament times and coming to the New Testament you will find that Christ himself was called to His priestly office. "No man taketh this office unto himself," he must be called. Christ said, "As my Father hath sent me." He again said, "I am come down from heaven and am come into the world." In His own interpretation in the first sermon which He preached, He declared, "The Spirit of the Lord God is upon me, for he hath anointed me to preach." Paul, before he entered upon his call, came by "the will of

God." It is said of Christ when He ascended on high He "led captivity captive, and gave gifts unto men." He gave some apostles, some prophets, some pastors, some teachers, some evangelists—"for the work of the ministry."

When ministers as missionaries were to be set apart to the work, it is written, "It seemed good to the Holy Ghost and to us." With these evidences before us it is clearly demonstrated that a preacher must have a divine call to the ministry as preacher, pastor, evangelist, missionary, or teacher.

What constitutes the foundation for a call—Doubtless there is a general duty imposed upon every disciple of Jesus Christ to tell the news of saving grace to others, but that in a general way is no evidence in itself of a divine call to the ministry. All who have been saved from sin have an impulse to tell others about Christ. If there is not that divine impulse, evidently his salvation is not complete. Before the call of the disciples they were converted, changed men. They had been sent forth to lead the lost sheep of the house of Israel. They went forth to preach, but it was not until Pentecost that they were commissioned by Christ to go everywhere and preach the gospel. To be scripturally sent forth in this dispensation, one must be clearly converted and definitely sanctified. When Jesus left the disciples he emphasized that they must wait at Jerusalem for the promise of the Father. Hence our position: Only converted and sanctified persons are qualified to enter the ministry.

What are the evidences of a call? We may name three underlying principles:

First, a strong conviction of duty. This comes in the inward being, the Spirit's consciousness. Many people have felt that they were called by the Holy Ghost. That conviction of duty must be distinguished from the desire to tell the gospel story. When the Holy Ghost comes, He always creates a desire to witness for Christ. This is not what I mean when I speak of a conviction to preach. There must be a strong conviction of life work, of life duty—that this is to be your vocation in life, your calling. Everybody who has had a divine call knows what I am speaking about at this point. It may come like a tidal wave. It may come as an inspiration. It may come with increasing conviction like Jeremiah when he says, "The hand of the Lord is heavy upon me." In any event, there will be a strong conviction that this is to be your calling in life.

In the second place, there must be the approval of the church—If the church does not recognize a call to preach, we should most assuredly hesitate to announce our call to this sacred office. We should seriously question and wait for divine providence. One of the evidences that a young man may expect when feeling a call to preach is the conviction of the leading men of the church—the preachers—that this is the call of God. The call must be evidenced by outside convictions. Some young men have said that it made no difference what the people or church thought about their call. But it does make a difference. Paul not only received the vision, heard the voice from heaven, but he had the approval of Ananias. He had the approval of the church.

In the third place, there will be success attending his efforts—One of the strongest evidences that a man is called to preach is the fact that he can preach, and the people want to hear his message and results follow. He wins men to Jesus

Christ. If I had not seen people seeking God at my altar, if I had not been able to win someone to Jesus, I should say there is a question as to my divine call. You may say, "Oh, well, there is Bud Robinson, the church did not approve his call." God did, and though he says he could not preach and could not get out what he had to say, yet he had so much of the glory of God that it was evidenced in his experience. At the first services he held many were seeking God. Success must crown the ministry. Jesus said He would call men to the work of the ministry, but He also said, "Ye shall catch men."

There are some collateral evidences of the call to the ministry:

First, a good, healthy physique is always a help. God could not reasonably call a consumptive, or a man on his sick bed, unless He healed him.

Second, there are intellectual evidences—A man should be capable of thinking, of making intellectual progress. I do not say that he must be a genius, but there must be some intellectual strength. There must be a thirst for knowledge, even if intellectual development is not much in evidence. Any person who does not appreciate knowledge has not been called to preach. Any young man who does not have a thirst to know must have mistaken his call.

In the third place, he must have "a good report of them which are without." It would be absolutely unthinkable that God should call a man who had no standing with the people or in the church. He must be of good report. St. Paul places that as one of the collateral evidences.

Fourth, over and above all, he must have a soul burden—All must have a soul burden for the lost when called to the ministry. They must have a passion for souls, a desire to win men to God.

Fifth, there should be ready speech—He must be a man who can talk or converse—a conversationalist. I know Moses is quoted as being slow of speech, but there

is no evidence that Moses was ever excused. A man who is slow of speech never knows what he can do until he gets started.

There is one thing more every young preacher should consider carefully if he is going to make a life work of preaching. Every young man who has a conviction to enter the ministry or go to the mission field must be exceedingly careful in his choice of a companion in life. He must be exceedingly careful in his consideration of marriage. There must be the most serious consideration as to whom I should seek to stand by my side in the battles of life. Many men unhappily married have been ruined in their ministry. It has been stated that the devil nearly ruined the life of John Wesley through an unhappy marriage. Evidently the enemy tried hard enough, thank God he failed.

What grave responsibility, then rests upon us as preachers. We enter upon the most solemn duties which carry with them the gravest responsibilities. When I think of my relationship to heaven and lost men around me, I frequently weep. Beloved, we are dealing with the most important question in the universe; the value of a human soul and the destiny of immortal beings. We carry with us that which is going to turn the life of men and women into channels of usefulness or possibly into the broad road of destruction. I cannot look upon the ministry as a trifling affair. I look upon it as an awful business. I look upon it as a work which almost tears to pieces the human soul. It is not to be coveted. It is not to be sought after, although I would prefer one of my children would be called to the ministry than to reach the highest worldly honors. Nevertheless, preaching is to be a savor of life unto life and death unto death. What the preacher says influences men and women in their course. By a mistake or a wrong conception or false teaching you might turn some soul from heaven to hell. What did Christ mean when He said to Peter, "I am going to deliver to you the keys

of the kingdom of heaven?" He did not mean that Peter had the power to forgive sins, although some try to do that. He knew Peter understood that no man could forgive sins, but God. He meant to impress upon Peter's mind that He would give to him the keys that would unlock heaven to men's souls and thus close the door to hell, or by neglect he might shut heaven to some souls and open the door to hell. When a man feels an inspiration as he enters the pulpit, it will give him great consolation as he stands before God.

We should think carefully in making preparation for such a high and holy calling. The most careful preparation and research for information is all too small. I do not know how to speak of it, but there is such a responsibility upon a human soul that a man who has a conception of the work of the ministry can never come to the end of his preparation. He is always standing on the shore looking out on the ocean depths of possibility, staring at the sands of the shore, looking for other sources to gain knowledge that he may be able to discharge the great duties which fall upon him. I was impressed during the last years of Dr. Bresee. He was on the threshold of eternity, on the very borderland of heaven. His feet would soon tread the golden pavements of the New Jerusalem. Yet the last days of Dr. Bresee were busy days, not only in the work of the church, but in reading the most profound books. In the last two years of his life he digested those five great books of Dr. William Ramsey, the English archeologist, in his great researches, such as "Cities of St. Paul," "Luke the Physician," etc. I thought of some who might be preachers, saying, "Why is he digging into those things, he is about to go to heaven? Why is he trying to store away information as to the ancient conditions of Antioch, Ephesus, etc.?" But a man who has the responsibility of preaching feels it so deeply that his preparation never comes an end.

The preacher must use great care not to entangle himself with the cares of this life. Paul says the man who is toiling to be a soldier does not entangle himself with the cares of this life. He divorces himself from everything else to make a success of this high and holy calling. You cannot do a thousand things about you and make a success of the ministry. Paul said, "This one thing I do." You cannot make a success as a preacher and a success as a business man. One should not go into business and dabble with business and look after business problems and expect to make a success of preaching the gospel of the Son of God at the same time. The time has come for a new race of Christian preachers who can walk in the steps of the fathers, like Augustine or the Wesleys, who will divorce themselves from every unworthy thing and devote themselves entirely to this one work of preaching. We need a class of young men and young

women called of God with such tremendous convictions of the call that all they will do is preach—not in the pulpit only; but on the street corners, wherever man's voice can be heard. We must use every opportunity to reach the masses. They want somebody who has the experience, who can tell them about the experience and pour it forth from a heart that is warm, on street corners, in hotels, in depots. The impulse has been coming to me more and more, and if it were not for the multitude of duties, and continuous talking every day and several times a day, I would borrow a soap box and preach to the people on the street corners. Oh, that our Nazarene preachers may get the impulse! One year's experience on a soap box, on the corner, would be a source of much education and inspiration to many of our preachers. It would give that Wesleyan inspiration that the world is so much in need of at the present time.

Lights and Shadows of a Preacher's Life

GENERAL SUPERINTENDENT EMERITUS H. F. REYNOLDS

PART TWO—THE CALL TO PREACH

IT IS generally believed by evangelical Christians that God calls some people, men and women, to preach His gospel to others. We are unable to say at what age in life this divine call is likely to be heard, although our judgment is that as a rule it comes in the years approaching maturity. And yet there are exceptions to this rule. Samuel was called while quite young, and yet his call was so evident that "All Israel from Dan even unto Beersheba knew that Samuel was established to be a prophet of the Lord." Moses was forty when the call came to him. Isaiah was apparently a mature man when his call came. The apostles of our Lord seemed to all be men who were "of age" according to the Roman law, and Paul was also a man well established in judgment when he was converted on the Damascus road and heard his call to the work of God. But if

may be, as some authors say, that God begins generations before to prepare those whom He will later call to the work.

From the experience of Jonah we may gather that in the plan of God there is a specific work for every person, and that when one refuses to do that work a portion of the Master's purpose is unfulfilled. Nineveh remained in darkness and sin until Jonah obeyed God. And just as God has no other plan for saving men except through Jesus Christ, so He has no other plan for the accomplishment of certain tasks except through the particular person He has called for that task. What would have been the terrible results if Moses or Samuel or Isaiah had failed God? There was no "second best" for Jonah, and there may be no choice for us except obedience or disobedience.

The second year of my Christian experience found me working for a farmer

near to the home of my mother. In the early part of that summer several representatives came from a small village, located in one of Vermont's many beautiful valleys, about five miles from where I was working, and three miles beyond where I attended the Methodist church and Sunday school, and earnestly requested me to become the Sunday school superintendent of their summer Sunday school. To this I very reluctantly consented, having never served either church or Sunday school in any official capacity.

I usually walked to and from the village. This, with the addition of my walking to and from the church where I attended Sunday school and preaching service each forenoon and evening, made me an eighteen-mile walk each Sunday. Sometimes I was very weary, but as there were many beautiful trees on the way, frequently I would turn aside and rest by a singing brook. Not infrequently I would consider my Sunday school lesson while going back and forth, and while resting by the brook. And not a few times I would find myself in deep and serious thought about preaching. And I soon became assured that God was really calling me to preach. But being ignorant of God's dealing with His saved people, I began to debate the question, always arguing that I could not. The summer soon ended, and so did my summer Sunday school trips, but God did not let up on me. The autumn nights would find me walking my garret room or studying my Bible, with the aid of the limited light of a tallow candle, or by my bed or on my knees in my vain effort to get rid of what had become almost my constant thought, about preaching.

About this time the thought found its way into my mind (which thought I now know came from the devil) that I was not called to preach, but rather that I had been to church and Sunday school and other religious services so much that I just imagined that I was called to preach, and that all I needed was to get away

from the church and Sunday schools and such religious gatherings. In my eagerness to be rid of the idea of preaching, I took readily the seductive bait. Consequently I began to seek employment at a good distance from any church or Sunday school. I soon engaged to cut one hundred cords of four-foot wood on a distant mountain. But I, like Jonah, had a hard time, and in a short time my daily six-mile walk to the mountain, and the hard work of chopping and cording the wood, caused a serious lameness in my right side. This caused me to give up my job and lose the pay due me. But the urge to preach followed me by day and by night, and stronger than in any previous time. But believing what proved to be lies of the devil, I sought and obtained another mountain job, even farther from any church than before, and contracted at a good remuneration for a year in a lumber camp. But all of the time, though far from church, I felt the urge to preach stronger than ever before. One early morning I received a severe jolt to my thinking. While going to the mill, sitting on a loose box on the front bobbed, my sled dove into a deep hole gouged out by the heavy log team. I was thrown forward, landing on my head and shoulders above the front beam of the sled, and my legs and hips and back were underneath another beam, and my team running away. I had no control over the spirited horses, and at any moment was liable to be smashed into shreds. I cried to God to stop the runaways and almost instantly they began to slow down. Soon they stood trembling, and I also was all of a tremble. As soon as I could collect my bruised self, I patted my lovely but frightened beasts. However I was frightened, and continued to tremble, and said to God, "If Thou dost really want me to preach, make it clear to me."

Soon it was my Sunday off, as we teamsters used to call it. As a rule the man off would go down the mountain, get changes of clothing, go to church or anywhere he

might choose. But he must return to the mountain lumber camp ready to go to work at five o'clock in the morning Monday.

On Sunday I went to Sunday school and church. To my surprise I found the same urge to preach as I had before fleeing, not to Tarshish, but to the high mountains. The urge to preach was clearer and stronger than at any previous time. I left the home of the man for whom I was working to climb the mountain. Starting about one o'clock Monday morning, I wallowed through the newly fallen deep snow. But as I passed through the dining room, I left a note safely tucked under the edge of the dining room lamp with the brief but urgent request that the man, wife, and aged mother pray for me, "That I may know by next Wednesday, 9:00 a.m. whether or not God wants me to preach." I reached the mountain lumber camp and with the other teamsters was off to work about five o'clock in the morning. Much to my surprise, about 9:00 a.m., an exceedingly bright light shone all about me, and continued to shine all the day long; and with it the urge, "Preach My Word." Continually my heart kept saying, "Lord, I will." That very night I asked the man with whom I still had an eleven-month contract to please release me from my job. Much surprised, he said, "Why do you want to quit? Am I not paying you enough for your services? Are you not getting good food?" etc. Then I told him that I must preach or go to hell. To this the man replied, "I, too, claim to be a Christian, and if I hinder you from preaching, God will not bless me."

I completed satisfactory arrangements, and left the mountain lumber camp that Saturday night and began to tell my nearest friends that I was called of God to preach.

The following spring months found me wrestling with the English, Latin, and Greek "roots" in the "Bur and Burton" Seminary at Manchester, Vermont. In the

autumn of that year I entered the Montpelier Methodist Seminary located in the capital city of Vermont. I was a boarding student, working my way at ten cents an hour. The principal diet was composed of pork and beans and broken crackers. Notwithstanding, the Lord and the faculty were good to me. The strenuous work and hard and interrupted studies brought a serious break in my health the second year at Montpelier, and I had to abandon further studies at the seminary. At the time of the Vermont Conference I was assigned to a small village church at Bondville, Vermont, where God demonstrated to me and others that He had called me to preach by giving a very precious revival. My call of God to preach was so clear that I have never doubted it during the past sixty years.

When God calls one to preach that person must obey. In common parlance, the soldier must obey orders or be shot. Paul told Timothy, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Timothy 2:4).

President Lincoln was asked, "How does Grant impress you as a leading general?" He replied, "The greatest thing about Grant is his cool persistency of purpose. He is not easily excited and has the grip of a bulldog. When he once gets his teeth in nothing can shake him off." That is perseverance—putting the teeth of invincible purpose into the object sought and holding on until it is yours. Even in religion this is the condition; the angel will go if you will let him; Jacob wrestled with him and compelled him to stay. Success yields to such persistency as the angel did. But it was a good angel that Jacob wrestled with. Beware of fallen angels. Let them go, if they will. Woe to the youth that wrestles with a bad angel! For his perseverance will drive him over the road to ruin at a rapid rate. It is only when a person is sure he is in the right way that perseverance is a blessing to him. The Bible calls it "patient endurance in well doing."—From *Leaders of Men*.

The Boundless Grace of Holiness

BASIL MILLER

Our God Is a Consuming Fire

THE manifestations of God to the soul have been manifestations of fire. The first voice of God sounds thrillingly across the dead universe in tones of power and authority. "Let there be light"—fire, the glimmering burning of His majestic presence, the glorious crown of His attributes, the consuming blaze of His essence, the electrifying brilliance of His wondrous power, the luminous and glowing radiance of himself. This was holy light—consuming fire—for the death of lightless night, when the universe was dead, for the obscurity and eclipse of material chaos, beclouded with dense darkness.

The shekinah light of heaven dispelled the dark night of hell. Sunbeams of glory chased away the clouds of the primal murkiness. "For our God is a consuming fire."

The cherubim presence of God at the portal entrance to Eden stood with a fiery, flaming, dazzling, irradiating sword—God's angelic presence was thus revealed. This heavenly personage remained a burning sign, a blazing signal, a scintillating warning, a brilliant burst of light, reminding the sinful Adam and Eve of the absolute holiness of God, the fire, brightness, sparkling gleam of His nature. "For our God is a consuming fire."

The manifestations of God to Abraham were in numerous cases those of fire. In a vision there appeared the burning furnace and the glowing sheets of flame from the torch, the furnace aflame signifying the presence of God to purify, and the gleaming aurora of the torch, to guide through the morass of the world. These were unquenchable foregleams of the holy manifestations of God in sin-blasting through the incoming of His Spirit. His presence was also made known in the smoldering, white-heat-sheets, billows of consuming flame that brightly blazed and flashed and devoured as a maelstrom of hell the cities of the plain. This was a holy manifestation of His heated indignation at the uncontrollable presence of sin. His holiness utterly consumed the sacrifice of the kid on the lone mountain when Isaac was to have been the offering. He is fire, light, holiness. His being

is noonday brightness and the glimmer of holy radiance. "For our God is a consuming fire."

To Jacob, asleep under the star-studded heavens, with the golden ladder where white-robed angels ascended and descended from the lowly earth to the lofty vaults of heaven, God came with His fiery manifestations of holiness. This dazzled the natural eye, and the might and majesty moved and warmed in his soul—so much so that he proclaimed, "This is the house of God; this is the gate of heaven." It was the glowing, blazing, flaming light of God's divine irradiation, the sweeping floodtide of His holiness, luminous with fire. "For our God is a consuming fire."

On the distant side of the desert Moses, being alone, communing, speaking to and waiting for God to converse with him, meditating on the greatness of God's handiwork, the bush burned, glowed, with the manifestory light of God, which burning did not consume, glowed but did not fire. God spoke thus through the fire of His presence, the holiness of His being. "For our God is a consuming fire."

God showed His presence to the Hebrews coming out of Egypt in the form of a cloud of fire, lighting the way, leading safely through the devious paths of the wilderness. On Sinai thunders of His august being rolled and re-echoed, beams of His love and justice burst forth, and heavenly rays beshimmered the sky. The glory and shekinah fire with great splendor and brightness so filled the mountain that when Moses came before the Children of Israel his face beamed with the radiant flash of the Orient Sun of righteousness, bedazzling with the brightness of God. God's holiness, lighting presence, holy essence, had saturated Moses, covered, ensphered him. He had been with God. "For our God is a consuming fire."

At the dedication of Solomon's temple the glory fire filled the building with such radiance that the priests were unable to carry out their sacred duties. On Carmel's heights, with the constructed altar, the fire of God fell. It came hissing, roaring in streamers, licking tongues; the burning manifestations of God fired the sacrifice. When the lucid glory fell no longer did the

people question who was God. The chariot of fire, in a blazing, sweeping, rushing whirlwind from the celestial regions, encircled the old prophet and carried him through the gates of glory. Isaiah heard the angels sing, "Holy, holy, holy," in the temple and suddenly an angel flew with a live coal of fire from the throne of God, and his sins were burned away, and his being was purified. "For our God is a consuming fire."

On the Mountain of Transfiguration the person of Jesus became radiant with celestial light, glowing with the gleams of heavenly shekinah, fiery with the rays of God's holiness. On that longed-for day of Pentecost, tongues of cloven fire—burning, sizzling, crackling, consuming, resplendent, glaring with noontide light and power—filled the room, and entered within all present. This was the pentecostal manifestation of God to man, purifying by fire. This was the coming of the Holy Spirit to baptize with fire. This was the refiner and purifier of God's presence abiding with the disciples. "For our God is a consuming fire."

I

God's consuming fire burns sin from the soul.

In the blazing incoming of the Holy Spirit to the heart—conditioned by the forgiveness of sins, complete consecration and appropriating faith—God's fiery presence, His consuming manifestations and flaming indwellings burn every particle of sin from the soul. As the fire of God utterly consumed the sacrifice on the altar, so the fire of the Holy Spirit consumes sin. It unabatedly burns out every moral defilement. The sink of corruption within the heart is cleansed, and it becomes immeasurably purified. The sewage of evil years spent in abject defilement, in hellish corruption, and the scum and spawn of adultery are eliminated, unequivocally consumed. The decay of the soul, the putrefaction of evil thoughts and heart ambitions are essentially made whole and spotlessly white by the Holy Spirit's fire in sanctification.

The inky mark and stain of evil thoughts, the scars on the soul and the indelible taint and tarnish of evil associations, the stamp of lust and satiated passions, the wounds of hell's imprint, the delineations of sin and the lines of hell, every iota of evil, all are incurably consumed, destroyed, abundantly subverted, excellently dispelled, exceedingly dissipated, tattered beyond comparison—infinately nullified.

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Words fail to describe the action of the Spirit in purifying the effects of sin in the soul—they are all made spotless, notably untarnished, crumpled, crushed, laid waste, amazingly stamped out, eradicated, absolutely, eternally consumed. "For our God is a consuming fire."

Ambitions that lead to evil, affections that are rooted in passion, fired by lusts, emotions unhallowed by God, when the fire of God enters the soul, are consumed, and the heart is pristinely pure, hallowed, set apart for holy living and godly service. The worthless dross of wasted years is burned out. The warp and crookedness of sinning ways, the innate tendency to sin, the root of evil and rank bitterness, the old man of carnality, the ever-flowing spring of iniquity, the source of all pollution, are cleansed, fire-purified. The old man is crucified, burned at the stake, for the fire of God consumed the dross of the heart.

Depravity, the source of all evil, is eradicated, completely consumed. Where once was a degrading tendency to evil, a warp to sin, now there is a holy bent to do the will of God, to abide under the victorious shadow of the Almighty. Adultery, putrid lust, stenchy lies, rotten thefts, every crime of the life—small or great, insignificant or mighty, social, individual or private, hidden or proclaimed from the housetop, discovered or undiscovered—is consumed when the Holy Spirit ineffably sanctified, purified with the glorious presence of the fiery God. "For our God is a consuming fire."

II

However dark and murky the past might have been, the future is bright and blessed with the sin-consuming fire entering, flooding, baptizing the soul. However unfathomably deep the dye of hell or full the sink of iniquity, they shall be made spotlessly white and divinely clean by the fire of the Spirit. This fire will burn and flame in the soul until the man is made pure, and sweet-scented with holy perfume.

Let the past be that of an adulterer, with passions aflame and unsatiated; let the mind have the walls of its chambers covered with images of sin and degrading nudity; let every thought be that of a foul crime; and every ambition to wreck the morals of someone else, or to rob a mother of her chastity or to wreck a home by immorality; let every holy spark of purity be burnt out, every glowing twinkle of the divine

III

within be lightless, every voice calling even slightly to rectitude in the soul be dead; let pure emotions be petrified, and that to which God can appeal be extinct and soulless; let an exhilarant song fail to touch, unctuous prayer to move, godliness to stir; let every soul ambition be to fill up the cup of God's wrath with dregs, the sink of the soul with hellish thoughts—if the sin against the Holy Ghost be not committed—when the holy liquid fire of our God enters the heart—subsequent to regeneration—it will utterly burn out the sin, completely consume it, thoroughly purify the soul, make it spotlessly white and infinitely clean, untainted, unstained.

It is the same fire which comes into the soul in sanctification, that encircles the worlds when God cried out, "Let there be light"—the blazing fire which shone in shekinah at the temple's dedication—the consuming fire that licked up the sacrifice on Carmel's heights—the flaming fire on the Mount of Transfiguration, the throne-circling fire of the pentecostal day, the God-sent fire shining around Paul on the Damascus road.

No depth of hell is too low, no sin too great, no life too evil, no soul too degraded, no mind too impure, but God will raise it from the depths of sin, elevate the soul to the glory heights of holiness and divine manifestations, and utterly cleanse it with His fiery manifestations. "For our God is a consuming fire."

Let one be a worthless outcast of the dregs of humanity, a blood-thirsty pirate on the seas of life, an incendiary of the codes of morals, an iron-souled outlaw against purity and right, a harlot with perfumed tresses selling herself for gold, a derelict without guiding hope, but he has not drunk too deeply from the sink of sin for God to reach him with the heaven-born fire of His presence. This divine fire will burn in the soul and cleanse him, though he might have fed on the morally inflamed tissues of society. He might have been putrid, rancid, dirty with the smoke of lusts, stained with evil's sooty breath, stenchy with moral decay, and impure with the smudge of doom, a stinkpot of moral and social impurity—but when converted and consecrated, the fire of God will consume the sin, purify the soul and make it as white as an angel's wing, through this sin-eradicating, evil-consuming experience of sanctification. This is a fiery baptism of the soul with the consuming presence of God. "For our God is a consuming fire."

(23)

This experience is a positive one as well as negative. It not only burns out, but it fills in—not only eradicates, but plants anew. Purity fills the blank, aching void where once carnality dwelt. Nobility and holiness, the essence of the heavenly, celestial, other-worldly nature become the heritage of the gleaned child of God. The heart becomes as pure as an innocent babe, as completely unstained by sin as an unfallen angel, as ultimately holy as the love of a glowing maiden. The inner man is recreated by the fire of God, in the consummate image of God, made entirely holy. One is refashioned by the fire of God's consumption after the image and likeness of the Savior. He is effectually remodeled by the consuming fire until the fashion of Christ's stature is placed in the soul. He is metamorphosed by this sin-consuming fire until he is a new creature in Christ Jesus.

The new life is joyously ambrosial, divinely blessed, balmy with the aroma of Beulah, gloriously fragrant with the sweet perfume of happiness and purity, sweet-scented by associations with God. Consuming fire has made him a new creature, a heavenly man. The crowning touch of Deity has reached him, and not a trace of the old man and the old life remains. He is reformed, recreated a son of God, an heir with Christ to the regal thrones of the ages, a dweller in Beulah, a member of the kingdom of heaven, and a ruler of celestial empires. He has been redeemed as by fire, purified in the crucible of the celestial Refiner, stamped with the heavenly image of the Redeemer, bought with the price of fire. "For our God is a consuming fire."

The heart is now turned toward right and holy rectitude and purity. The thoughts are pleasant in the sight of God. The imaginations, sanctified and fire-cleansed, tend toward heavenly activities and godliness. On the eternal law of the Lord, on the wondrous commandments and holy promises, and life-inspiring precepts of the Bible, the mind delights to dwell. Its joys in musing on the lives of God's great men, their triumphs and victories and conquests in holiness. The mind is holy; the imaginations are exalted and holy; the thoughts and ideals are holy. For the consuming fire of God has entered into its capacities and burned out the dross. "For our God is a consuming fire."

The emotions are renewed, the hopes are recreated. Abounding happiness abides. The soul is absorbed in the reveries of purity and loves the actualized ideals of holiness. The formerly wandering and erratic desires are attuned to the will and desires of God. This holy soul is engrossed with and intensely passionate for and ardent in love with the communion of the Holy Spirit. It is filled with rapture, unlimited and absolute, and extremely delighted, in living and abiding under the shadow of the Almighty. It is glowing with holy passion and fervent with zeal to please God and to have the afflatus of the Spirit unctionizing the soul.

This fire-baptized soul is exhilarant, and filled with holy trust and abounds in the expression of ineffable joys that come from the touch of the divine shekinah. The emotional capacities and powers are transformed entirely until they are intensely deep in feelings as moved by the outpourings of the Holy Spirit. The heart is divinely imbued with the majesty of God, and is devoted and zealous in the worship of holiness. The loves are holy; the passions are permeated with holiness; the desires are thrilled and electric with holiness; and the ambitions are controlled by holiness. *"For our God is a consuming fire."*

IV

The entire being is submerged in the flushing, glowing fiery presence of holiness. Holiness is the evermastering, overruling, triumphing passion of the sanctified man who has felt the sin-consuming fire of God. The music of holiness, anthems glorious and hosannas divine, delight this soul. Holiness is the exultant inspiration, the tender pathos, the triumphant unction of God's man when this fire-baptism of the Spirit comes into the soul. The exuberant fullness of the soul is holiness; the rejoicing delight is holiness and the thrilling joy is holiness. In battle or sorrow, in pain or elation, in victories and labors more abundant, in trials or conquests, in glory or suffering, it is holiness.

The entire life, the outward walk, the deeds, of this man, whom God meets in this holy baptism of the Spirit, this fiery presence is made anew. Old manners are burned out. The clanking chains of entwining habits, the meshes of customs of wrong and cankerous passions are broken in their entirety and the soul is set free by the floodtides of holy glory. The thoroughgoing enthrallment, the sweeping enslavement

and constraints of sin over the soul are abolished, broken asunder.

This life is now unassailed, unbiased, unbound by hell; unbridled by dooming lusts; unghained, unconditioned, unimpelled, unconfined by theimps and hosts of soul-death. The heart through holiness is unlimited, unreigned; unconstrained by sin, or the power of hell or the devil. There is not a shackle to holy actions remaining. *"For our God is a consuming fire."*

The holy baptism of this fiery essence of God, with a full charge of heavenly dynamite, recures, reclaims, reanimates, rejuvenates, rebuilds the soul in the original likeness of God. In holiness the heart is restated with God, at all points rehabilitated with the pristine purity of the life, and revived with the original immortal life, and reinvigorated with this holy pulsating life of the Spirit. From the grave of hell, from the ashes of a burnt out nature, holiness through God's fiery immersion in sanctification raises the soul to the mountain tops of celestial life.

From the alpha to the omega, the beginning to the end, holiness is the only sin remedy. It is the only curative for depravity. The fire root is the only lasting manner in which original sin may be treated, and this bent toward damnation may be cured. Holiness fully breaks the prison bars of every sin, extricates the soul from the meshes of the devil. It liberates outrightly the life from the entanglements of corruption and throughout all the capacities releases one from all that binds and chains. *"For our God is a consuming fire."*

Sin is constraint; holiness through God's fiery baptism is liberty. Sin subdues, checks, captivates; holiness disentangles, releases, enlarges the soul. Sin is an arrest of the highest capacities of the soul, repression of nobility, enthrallment of the latent powers of right; holiness adds power to rectitude, gives wings to joy and brings glorious peace. Sin burns out the power of right; holiness burns out the drag to wrong. Sin consumes the tendency toward righteousness and clogs the path to God; holiness, fiery, sin-consuming holiness, through the Spirit in sanctification, fires the soul with a desire to live eternally in the soul nourishing atmosphere of God's presence.

V

Holiness is the soul-land of light. The night is never too dark but it shines and glows and lights the pathway of the saint with heavenly

resplendence. Let this amplitude of shekinah light, coming through holiness, dispel the dark clouds of the soul, and then the full-orbed, beaming rays of God's light will break on the life and brighten the pathway home. Holiness is a plentitude of light for the soul which shines eternally, and is always refulgent and sparkling with a divine illumination. Holiness is an inner light, an abiding light for the darkest night. It becomes copious light that beams from the New Jerusalem on the weary soul. It is the shekinah glory-light of the transfiguration mountain where God is present to speak. It is the plenteous homeland of the soul. *"For our God is a consuming fire."*

Once the soul is ensphered in this fiery glory-presence of the divine, then it also reflects, and reglows with a radiant light throughout the world. Holiness is the lavish light of God on the earth, beaming rays of glory on the pathway of the saint, and illuminating the darkness of the ages. Heaven's unmeasured light, this luminosity of the Spirit, splendors of glory, radiance of faith, transcendence of God, this illumination which marks celestial beings, this irradiation of shekinah light, breaks forth from the sanctified soul, and lights others to the Sun of righteousness.

God's man is a lighthouse to shine across the streams of time immense rays of heaven's light. This guides the shipwrecked pilgrim home, and points the prodigal to his Father's mansion. *"For our God is a consuming fire."*

From the battles of God's children holiness glows, glitters, flashes, glistens and bedazzles. From their joys holiness gleams and shoots out fabulous streams of light to move the souls of unconverted to lives of purity. Holiness is the land of the cloudless sky, lightsome, lucent, luciferous—where always the indescribable sunshine of divine blessings illuminates the soul. It is the ineffable light of the mountain top, the twinkle of the celestial stars of the Beulah land, the glory light of the soul.

Let the fiery manifestations of God burn in the soul, purify the heart, sanctify the nature and refine the dross. Then you will shine with the unapproachable refulgence and undiminished irradiance and unlimited brilliance of God's glory. You will beam with luster and sparkle with divinely inspired anointings. You will be aglow with the heavenly power of spirituality. With

the brilliant flame of moral power you will lead men to the Light of the world. You will reflect "the peace of God that passeth understanding." Your joys will be unspeakable, that will scintillate and shine with an unwavering tide of glory. Your life will cast forth brilliant flashes of the luster of divine "love that passeth knowledge."

With this fiery baptism you will be radiant in holiness, luminous in holiness, lightsome and effulgent and cloudless, lustrous and resplendent and vivid in holiness. If you submit to His power you will sparkle and shoot out beaming rays, and dazzle and glow in the divine experience of holiness. You will glisten and effulge and lighten with the presence of God, coming through the fiery baptism of His sin-consuming glory.

"For our God is a consuming fire!"

The Pastor's Scrapbook

I. L. FLYNN

Thou hast avouched the Lord this day
To be thy God,
And to walk in His ways,
And to keep His statutes, and His commandments,
And His judgments,
And to hearken unto His voice.
And the Lord hath avouched thee this day
To be His peculiar people,
And that thou shouldest keep all His commandments;
And to make thee high above all nations, in praise,
And in name, and in honor;
And that thou mayest be an holy people unto the Lord thy God (Deut. 26:17-19).

"WALK AS CHILDREN OF LIGHT"

The apostle says that Christians should walk as "children of light." How many instead of walking so that great numbers might see the "light," sit, or stand in one place all their Christian lives? How can those who are in darkness see when we have hidden the light? "Ye are the light of the world." If the world remains in darkness it is because there is no light in us, or we have let our light grow dim.

A BISHOP SPEAKS OUT

"The trouble with America is not its Congress, millionaires and ministers, but that its Christianity is too anemic to be a leavening power for love. . . . Business, science, and diplomacy have, as a rule, left out the common man. Nearly

all of business is motivated by greed and self-advancement. Science is more interested in curing a strange disease from the jungles of Africa than in the needs of the poor of the East Side of New York. Diplomacy is still a bundle of lies."—DR. IRVING PEAK JOHNSON, Protestant Episcopal Bishop of Colorado.

EACH ONE FOR HIMSELF?

Each one for himself? Oh, shall
This the motto be?
Selfishly throughout our days,
Shall we only see.

What is best for just ourselves,
Never give a thought
To a neighbor, by distress
Or by hardship caught?

What a weary place this world
If we prize but self,
If we set up as the creed,
"Each one for himself."

—GEORGE ELLISTON.

"Lust is inordinate desire—the desire for too much of a good thing, or for any of a bad one. Fleshly lusts are those which seek their gratification through the avenues of the physical nature with which God has endowed us."—F. B. MEYER.

"UNCLE BUDDIE" SAYS

"Some people say they have been blessed a thousand times, therefore they don't believe in the second blessing. If you have received a thousand blessings, surely you ought to be willing for us to have two—the first and the second, then you are still nine hundred and ninety-eight ahead of us; so I don't see why you set up a howl because we have received two."

David Hume in his youth was a Christian. He was appointed to advocate infidelity in a debating society. He studied skepticism and became a lifelong deist. Voltaire committed to memory a skeptical poem at the age of five. Someone has said that infidelity throws a man down to be trampled to death by unbelievers.—SEL.

LORD, SPEAK TO ME

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

"Every day that God lets a sinner live is an opportunity for repentance. And every day that God lets a Christian live is an opportunity for service."—JAMES H. CHILDRRESS.

VALUE OF THE CHURCH

The church has physical value, making more valuable the property in its locality. It has moral value, implanting high ideals and noble principles in boys and girls and men and women. It is engaged in the business of manufacturing character, the commodity which the world needs most and has least. Above all, the church possesses spiritual value, supplying the means of grace which delivers people from sin, and brings them into a saving knowledge of Jesus Christ.—HERBERT W. RICE, in *Upper Room*.

Pulpit and Pew

B. H. POCOCK

THE BIBLE

The Bible is the most wonderful Book in all the world. It contains 3,366,480 letters, 773,746 words, 31,173 verses, 1,189 chapters and 66 books. The word "and" occurs 46,277 times. The word "Lord" occurs 1,855 times. The word "reverend" occurs but once, which is in the 9th verse of the 111th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters in the alphabet except J. There are no words or names of more than six syllables.

MY BIBLE AND I

We've traveled together, my Bible and I,
Through all kinds of weather with smile or with
sigh,

In sorrow or sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and my
psalm.

We've traveled together, my Bible and I
When life had grown weary and death e'en was
nigh:
But all through the darkness of mist or of wrong,
I found there a solace, a prayer or a song.

So now who shall part us, my Bible and I,
Shall "isms" or "schisms" or "new lights" who
try?
Shall shadow for substance or stone for good
bread,
Supply thy sound wisdom—give folly instead?

Ah, no! precious Bible—exponent of light,
Thou Sword of the Spirit, put error to flight;
And still through life's journey until my last sigh,
We've traveled together, my Bible and I.

I AM YOUR BIBLE

An Ancient Book Speaks to Youth

I am your Bible.

I am one of the oldest of all pieces of literature—for I was written in the long ago and I often speak of old ways and of strange scenes.

I am also one of the newest—for if you read me tonight I will prick your conscience and shed light upon your play or your task tomorrow.

I am the best seller of all the book stores—because for many years I have outsold all the gayest fiction that comes from the modern presses.

I have been translated into more languages than any other book ever penned.

My message is to yourself, for I grew out of the hot, hard struggles of human beings like you.

I am no magic fetish to transform your life, if your mind be elsewhere while you mumble my words.

I will speak to you of something other than bread and clothing and the physical wherewithal of life.

I will lift your soul from the muddy vista of life's low levels and fix it upon the upper and sunlit peaks of faith and prayer.

I will put into your soul a dream and a purpose.—P. R. HAYWARD.

The psalmist said, "Thy word have I hid in my heart, that I might not sin against thee."

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

DYING WORDS OF CHRISTIANS

Our God is the God from whom cometh salvation. God is the Lord by whom we escape death.—LUTHER.

Live in Christ, live in Christ, and the flesh need not fear death.—KNOX.

The best of all God is with us.—JOHN WESLEY.

I have pain—there is no argument against sense: but I have peace, I have peace.—BAXTER.

More praise still! O help me to praise Him! I have nothing else to do. I have done with prayers and other ordinances.—JOHN JANEWAY.

The battle's fought—the battle's fought, and the victory is won! The victory is won forever! I am going to bathe in an ocean of purity and benevolence and happiness to all eternity. Faith and patience hold out.—PAYSON.

Glory to God! I see heaven sweetly opened before me!—ABBOTT.

Glory! Glory! Glory!—JOS. EVERETT. These exclamations of rapture continued for twenty-five minutes, and then ceased only with life itself.

God is love! love! love! O for that gust of praise I want to sound!

"Jesus' blood through earth and skies,
Mercy, free, boundless mercy cries."

—J. FLETCHER.

SAVINGS OF MARTYRS

Elizabeth Folkes embracing the stake said, "Farewell all the world! Farewell faith! Farewell hope and welcome love!"

John Noise, kissing the stake, said, "Blessed be the time that ever I was born for this day." To his fellow martyrs he said, "We shall not lose our lives in this fire, but change them for a better one, for coals have pearls."

No wonder that backslider of the Old Testament, Balaam prayed, "Let me die the death of the righteous, and let my last end be like his." I'm afraid the prayer was never answered.

"Mark the perfect man and behold the upright: for the end of that man is peace" (Psalm 37:37).

Precious in the sight of the Lord is the death of His saints (Psalm 118:15).

The Man Who Explored Hell

E. WAYNE STAHL

A rendering of Dante's "Inferno" to which are added some of the poet's experiences after he emerged from the regions of the lost.

NOTE—*The Man Who Explored Hell* is not a translation. It is the result of an intensive study of some of the great English translations. But the language of this rendering which I offer to the public is absolutely my own. It has meant immense labor.

I have felt free to omit certain passages which, it seemed to me, would not have added to the interest or profit of the book. In a few instances I have elaborated slightly in order to make the meaning clearer.

It is hoped that the classification of the various sinners punished in *Inferno* will make the work practically useful for illustrative purposes.

I would express my appreciation of the faithful and efficient aid of Miss Constance Caverly, Lowell, Massachusetts, in typing the final manuscript.—E. WAYNE STAHL.

CANTO I

a. At night I had lost my way in a gloomy forest; such was its savageness and wildness that merely to remember it is almost as awful as death itself. Wandering there I came at morning to the foot of a mountain, which filled the end of the valley in which my path had lain. Looking up from the foot of that mountain I noted that its broad shoulders were bright in the morning sun, which is so true a guide to travelers. This eased somewhat the terror that had been deep in my heart during the night which I had passed so pitifully.

b. As a man who has struggled desperately to the shore from the sea where his peril was, pantingly looks back from the safe strand over the vast deep that had almost been his destruction; so I with horror of spirit viewed the dreadful valley in which I had walked, which none had ever gone through alive. Having rested briefly in my weariness I began to climb the solitary mountain. I had hardly started the ascent when I saw a graceful, quick-moving panther with a spotted skin, which sought to prevent my going up the mountain. It so frustrated me that often I purposed to retrace my steps.

c. It was beautiful morning time. The sun was climbing higher in the eastern sky; there were vis-

ible the morning stars that rose when the God of love energized His works at creation's beginning. All things, the gay colors of the nimble panther's skin, the clear, bright dawn, the sweetness of the hour, worked together to fill my heart with the gladness of hope.

d. Not long that joy lasted, soon it was driven away by renewed fear. For I saw a lion, savage with hunger, approaching me with his head erect. So fearful was his appearance that the very air seemed afraid. Just behind him was a she-wolf, starved to gauntness. Many are the regions that she had already made sorrowful.

e. Seeing her, I was overpowered with fright; so appalling did she appear that I surrendered to despair. I seemed like one who, rejoicing in his possessions, is suddenly deprived of them and who grieves with mighty anguish over his lost treasures; such a mourner became I as that fierce wolf continually endeavored to come near to me.

f. I gave up my attempt to climb the mountain and descended to its foot, where I was before. In that wild, dreary place I saw the form of a stranger whose voice seemed hoarse from long disuse.

g. In my terror I exclaimed, "Be pitiful to me, whether you are a man or a spirit."

h. He answered me, "A man I am not, though once I was. My parents were Lombards, from Mantua. Born during the government of Julius Cæsar, I dwelt in Rome when Augustus reigned. A poet, I sang of Æneas, who escaped from Troy when that city of pride and splendor came to its ruin by fire. But why are you going back to former danger? Why do you not scale this Delightful Mountain?"

i. I replied with my head humbly bowed, "Then are you Virgil, from whom have flowed streams of eloquence? Honor and splendor of the masters of melody! May gain be mine that I have so zealously and so very lovingly studied thy book. Thou art my teacher and my director. It was from you that I formed that lovely style which has given me fame. Observe that wolf from

whose pursuit I fled. Deliver me from her, thou great, wise one. All my body has quivered through fear of her."

j. He saw my tears and said, "If you would leave this wild, rough region behind you, it is necessary to follow a different path. This animal of whom you lament will allow none to go beyond her; those who seek to do this she will kill. She is of a wicked breed, and perpetually ravenous. Her habits are unnatural and foul. But a greyhound is coming who will be her destruction. He will drive her through every place, and will not cease his pursuit until she is lodged in hell again. It was envy that permitted her at first to go out from there.

k. "I am eager for your advantage and form a plan whereby you may be my follower. I will guide you through a region of eternity, where your ears shall hear howlings of despair, and your eyes shall see the torments of spirits long dead, those who beg for the second death. Then if you desire to visit the lofty region of the happy people another spirit, one better than I, will be your conductor. It is the will of God the Almighty that through my leading none should arrive at His city. In all places is His empire.

l. "That city is His capital, there is His imperial throne. Blessed are they who are His chosen."

m. My response was, "Poet, I do entreat you, in the name of that Deity of whom you were not a worshiper, that you lead to those places about which you have been speaking." Forward he went; I followed him.

CANTO II

a. It was eventide; the deepening twilight shadows gave to all the animal creation rest from the activities of the day. I only made preparation for the struggles of travel and tribulation I should encounter. My memory perfectly recalls all that I went through.

b. To my leader I said, "Maker, of verses, director of my steps, study thoroughly your follower here, whether I shall be equal to the hard journey that is before us. Though others may have visited those doleful regions which we contemplate entering, I do not feel myself equal to

the lofty undertaking. Fear is mine that I shall be unable to carry it to a successful close. Thy wisdom is greater than mine; you can comprehend my thought more effectually than I can utter it."

c. Like a person whose resolve has changed, who forms new purposes, different from those that had governed him, I was brooding and altering my aims.

d. My large-hearted companion replied, "You are being struck by base cowardice, which frequently so conquers a man that he desists from what he has manfully determined upon. In this he is like some animal which is afraid of deceiving shapes in the evening shadows. I will free you from this fright by showing you why I have come; I will tell you what was said to me which caused compassion in my heart for you.

e. "A lady summoned me; such was her joy and beauty that I longed to be her servitor. She had eyes that shone more luminously than the sun. With a voice of low, rich music she spoke and said to me, 'O gracious Mantuan poet, of perpetual renown, a friend of mine, traveling a lone drear way; has met with an obstacle so great that he is at the point of retracing his steps. From what I learned of him in celestial regions I fear it is even now too late to save him.

f. "Swiftly go to him with convincing words, and in any other manner, relieve and rescue him. Doing this you will comfort me. I am Beatrice who have come from the land of bliss. Love constrains to this voyage and love impels this my request. As I stand before my Lord once more, with commending lips I will speak to Him of you."

g. "I said to her, 'Gracious one, supreme of women, your desire is my delight; immediately to do what you ask would seem to have been done too slowly. So willing am I to obey you that you need entreat no more. But tell me why you left that large and glorious land, to which with vehement yearning you desire to return.'

h. "She answered me, 'Through God's mercy I was informed of the sore plight of my dear one, of his pitiful cries, of the death that like a huge and cruel sea, menaced him. Never on earth did a man retreat from danger with great swiftness or

speed to what he desired than I delayed not to come to you, confident in the power of your persuasive speech by which formerly you have obtained to such renown."

i. And Virgil said to me, "As she spoke thus her lustrous eyes were dimmed with tears. Seeing these, my longing to help her was twice as great. Obedient to her wish I came and delivered you from the creature that opposed your way over the fair mountain. But what possesses you that thus you tarry? Why do you behave so cowardly? Be valorous and sublimely bold, for in heaven are those who design your success, and I myself promise you prosperity at the last."

j. As little flowers in the evening decline and close and become white, and at morning open up and become erect again, so my reviving was. I felt brave once more and with courageous mien I said, "How love and sympathy move that one who came to be my aid. And what kindness fills your heart to act at her command. You have renewed my purpose to undertake the great journey. I will follow you, my leader and my lord." We went forward and I walked behind him in a low, wild path.

CANTO III

a. Over a stately door I read these words, carved in dusky letters: "I am the entrance into the city of grief; I am the entrance into everlasting woe. I am the entrance into the country of those who are lost forever. Justice was the purpose which incited my Maker to create me. I was created by the power of almighty, omniscient, ever-loving God. Of all created things I am the first; eternally I shall exist. Everyone who goes in here must utterly despair."

b. To my guide I said, "These words are difficult to understand." As though he were expecting such a confession from me he answered, "Here you must altogether abandon distrust; here you must prove yourself no coward. We now arrive at that place of which I have already spoken; we are to meet those who suffer the sentence of wretchedness; they enjoy the use of their intellect no more."

c. In a cheerful manner he touched my hand with his, and encouraged me. Then he led me through the imposing gate into the mysterious region, where never is seen the shining of a star. On

every side I heard doleful noises, sighings, lamentings and the voices of those who dreadfully shrieked. So pitiful were the sounds that I could not refrain from weeping.

d. Whirling confusion is heard perpetually there: different dialects; horrible tongues; wrathful languages; hoarse, deep, outcries; the sound of smiting hands; this terrible tumult rages through the thick darkness like sand that is carried along by the hurricane. A captive of horror, I cried, "What mean these sounds? Who are these victims of such grief?"

(To be continued.)

God's Ownership and Man's Stewardship

H. C. HATHCOAT

Lesson Reading: Matt. 25: 14-30

A PRIZE was once offered for the shortest and most complete essay on "Why the Spanish Navy Made Such a Poor Showing in the Spanish-American War." The winning paper contained these few terse lines: "The Spanish navy failed because it lacked three ships. They were discipleship, battleships and marksmanship." We might paraphrase this and say that the Church today is making too little progress because of a lack of three ships. They are discipleship to Christ, fellowship with one another and stewardship to God. We will consider the last one.

The Christian life is twofold in its nature. First, it is experience or what God does for us. Second, it is service or what we do for God and others. And stewardship in its fullest sense includes our lives, time, talents, finance and all. Our purpose in this article, however, is to deal with the stewardship of our money.

There are two ways of looking at stewardship of money or gospel giving. Some people feel that it is a tax on their religion and the preacher's way of raising money. In reality it is a means of grace to the giver and one of God's ways of raising us to a higher level of spiritual living. May we say here that giving does not make one a steward but determines the kind of steward he is. Gospel giving to be of permanent value must get deeper than drives and pledges; it should be the outgrowth of love and devotion to God.

I. **GOD'S PLACE IS THAT OF ABSOLUTE OWNERSHIP**
David declares in Psalm 24: 1, "The earth is the Lord's and the fulness thereof: the world, and they that dwell therein." And in Psalm 50: 10-12

he quotes God as saying, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the fields are mine. If I were hungry, I would not tell thee: for the world is mine and the fulness thereof." The Prophet Haggai wrote, "The silver is mine, and the gold is mine, saith the Lord of hosts." These scriptures teach that ownership is with God alone and man is very dependent on Him for everything in life. God has a threefold claim on everything and we will now notice them from a scriptural standpoint.

1. First, all things are God's by virtue of creation. "In the beginning God created the heaven and earth." Yea, "the earth is the Lord's and the fulness thereof." Since God only can create, then "all things are of God," and the creator has a right to that which He created. It is not in the power of man to create anything, hence man owns nothing. In the lesson before us, the man traveling into a far country (Christ), delivered unto His servants (us) His goods.

2. Second, all things are God's by virtue of redemption. "Ye are bought with a price," says Paul in 1 Cor. 6: 20. The story is told of a young Negro slave who was once bought by a Christian gentleman from the North. Upon being told that he was free to do as he pleased, now, since he was redeemed, the young man broke into tears and pleaded to be allowed to go home with the white gentleman and "make you the very best servant I can be." Since Christ has redeemed us from Satan's bondage and delivered us from the power of sin with His own blood, it ought to be our desire to make Him the best servant we can. He doesn't say we have to do this, but He says "if ye love me ye will keep (do) my commandments." This includes giving of our means (See Acts 20: 35).

3. God has a right to our money by virtue of control. He "maketh his sun to rise on the good and on the evil, and sendeth rain on the just and unjust" (Matt. 5: 45). Christ asked the question, "Which of you by taking thought can add one cubit to his stature?" Again He says we "cannot make one hair white or black." All these statements prove that man has no power over the natural elements or even his own life. The government may regulate the acreage but it cannot regulate the seasons. Just a bolt of lightning, a puff of wind, a flood or a drouth and all that man calls "mine" is swept away. Surely, since God controls our possessions, He has a right to use them.

II. MAN'S PLACE IS THAT OF A STEWARD

When God placed man in the world, He instructed him to replenish the earth, have dominion over it, subdue it, dress, till, and keep (guard) it, but never was man told to own the earth or any of its possessions. As Bud Robinson quaintly says, "Everything we have is second-handed. The shoes we wear were on some old cow's back before we got them as leather. The woolen sweater we wear was the property of some old sheep before man took it from him. The silk people wear belonged to a silkworm before we got it." Come to think about it, Uncle Bud is right. Man is very dependent on God for "every good and perfect gift." This position of man's stewardship enjoins certain obligations on him which we shall consider.

1. First, it shows that God has confidence in us and that we are to be faithful to that trust (1 Cor. 4: 1-2). This fact ought to encourage us—that God has made us stewards of His mysteries. What a noble calling for every saint!

2. Second, we are to make as much money as we can for the rightful use of the owner. It is not a sin to be wealthy so long as we use our wealth to God's glory and do not rob Him of His tithes. The servants who increased their talents (money) were commended by their master. Some people have the ability to make money and they owe it to the giver of this gift to use the increase to His glory. In Rom. 12: 8 giving is classed as one of the gifts of the Spirit. This gift would be a greater benefit to the Church than the gift of tongues.

3. Third, we must give an account of our stewardship at some time to God.

Those who had used their money well received the reward, "Well done, thou good and faithful servant," while the one who buried (kept) his heard the awful sentence, "Depart from me." Before me are some statistics as to how the American public spends its money annually. \$750,000,000 is spent annually for cosmetics, \$350,000,000 is spent for soft drinks, \$300,000,000 for "beautiful" furs, \$500,000,000 for jewels, \$800,000,000 for cigarettes, \$250,000,000 for ice cream and cakes, \$100,000,000 for candies, \$200,000,000 for chewing gum, and from each dollar people have .75 of one per cent goes for the Lord's work.

"Less than a cent, O keepers of gold,
With houses and lands and riches untold;
Less than a cent—it cannot be
That is the way you divide with me."