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THE RIGHT MAN IN THE RIGHT PLACE

By THE EDITOR

A PREACHER who was closing a long and faithful career as a minister without ever having held what is called "a good appointment" cast about and discovered that a good many preachers who have done well in large churches failed in small ones. Some of the very men of his acquaintance served in churches that he afterward served and could not make the small church go. But later there came openings in "better opportunities" and those preachers became known as "great successes." But this aging preacher was encouraged by being able to think that he had had fair success in places where these more gifted ones failed.

Casting back for an illustration this preacher whose work was now pretty well behind him said, "It is like rolling a rock up a hill. I have been among those who rolled a big rock one-tenth of the way up the hill and this drew no one's attention. The others are like the man who rolled a small rock clear to the top of the hill and thus secured applause. But we must wait for Christ to say who really did the noblest work."

It would never do for a young and active preacher to meditate as this veteran did—such a course would become a snare and a pitfall. But for one who is in the act of taking off the harness to do it is quite consistent, if it be done in a modest and sweet spirit. But for all of us the principal lesson regards the necessity of finding the place where we can best serve. There are a few preachers who seem capable of succeeding almost anywhere. There are others who fail in some places and yet succeed in others. It is therefore unsafe to hastily dub any preacher either a success or a failure—only time can tell.

Some preachers have failed throughout most of their career because they never did find just the place where they were a fit. And they may have been somewhat victims of circumstances or of the blunderings of others in this matter. They could have served a rural or small town charge successfully, but they always "plugged in" in the city. Or perhaps it was the opposite: they would have built in the city, but they destroyed in the country, etc.

There have been other preachers who succeeded in one place and then either in their own arrogance or upon the basis of the blunderings of others undertook a task for which they were unfitted and their sun went down behind a cloud.

There are a few preachers, many of whom are limited in their capacity, whose changes seem to be of divine ordering and whose onward course leads upward also. These men are by no means capable of succeeding everywhere. They are capable of success only in certain places and they are fortunate in finding those places, and in being wise enough to stay in them.

A certain amount of seeming failure, especially in the early years of one's ministry, may be the life of the preacher. The medicine is bitter, but its results may be quite necessary. And too constant success is a test even for a seasoned field hand. Not that we would prescribe occasional failure as the only remedy, but that we would be on guard against the diseases that failure is recommended to cure. However, our principal thought in this connection is that divine guidance is an important factor in the preacher's life, and while constant profession of being led of God in the things one does is no mark of either modesty or safety, yet aside from one's own personal relationship to God there is nothing more important than finding the right place in which to serve one's day and generation, first, last, and at all times; for, say what we will, time and circumstances do enter in, and the truly successful preacher is the one who comes to the kingdom for just "such a time as this"—the right man in the right place.

There is aversion to the idea of appraising a preacher by his ability to raise money, just as there is also aversion to selecting "husband timber" on the basis of money. And yet we know that it is incumbent upon the husband to find a way to make a living for his family, and likewise it is incumbent upon the preacher to find ways to finance his church. This does not mean that he must bore the people with talks about money. But it does mean that he must organize the finances of the people and furnish inspiration and information that will make the support of the church a joy and pleasure. If the preacher cannot find ways and means and the finances of the church break up there is no way to save the preacher from the charge that he has failed. This applies not only to the local but also to the denominational program.

Learn in Christ how possible it is to be strong and mild, to blend in fullest harmony the perfection of all that is noble, lofty, generous in the soldier's ardor of heroic devotion; and of all that is calm, still, compassionate, tender in the priest's waiting before God and meditation among men.—ALEXANDER MACLAREN.

Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly and pulls continuously, with all his might.—C. H. SPURGEON.

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DEVOTIONAL

THE GLORIOUS CHURCH OF GOD

MESSAGE FIVE

By P. WISEMAN

The Holy Laity Composing the Church—The Bondservants of God

BRETHREN, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and the ministry of the Word" (Acts 6:3, 4).

These words were spoken to the laity of the early church. They show, to a large degree at least, the influence and Christian character of the early church laity, namely, "men of honest report, full of the Holy Ghost"; at the same time, the chief work of the ministry is suggested, as in verse four.

What a wonderful laity composed the early church! What "good report" concerning them, and what good religion, "full of the Holy Ghost." Note where the church placed the emphasis when they needed men for certain offices. Is this not workable today? Nothing can take the place of a Holy Ghost experience.

You dear laity, you men and women of God, have your place in this great program. Without you, without your co-operation, there could be no advancement.

During these last days, we, as a ministry, have been talking to ourselves, going down before God, seeking His mind, and that great qualification which is divine. You good laity would be disappointed if we had no word for you.

May we direct your attention, then, to some points of similarity between the Christian ministry and the laity.

THE SAME GREAT INSTITUTION

We are members of the same "general assembly and church of the firstborn, whose names are written in heaven"; members of the same divinely originated church; and as members of His body, we function, perhaps, under a denominational name.

This great missionary and military institution bespeaks the fact that her members should be missionaries and good soldiers of the cross. But are we?

THE SAME GREAT CAUSE

The cause is one. This naturally follows from what has been said. We labor in the same great cause, the glorious cause of Christ. We are all "workers together with him."

God is depending on His people. He has no hands but our hands; no feet but ours; no lips but ours. He depends on us. He works through us. We are to be vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work.

We are called to suffer with Him. This is a challenge to the laity as well as to the ministry. The promise is, "If we suffer with him, we shall reign with him." We are called to suffer with Him in the same cause, the blessed cause of Christ; suffer with Him from the same source—the world, the flesh and the devil; suffer with Him in the same spirit of meekness and gentleness; suffer with Him to the end, the spread of the glorious gospel of Christ, the extension of His kingdom in the world.

Beloved, we are one in this work. We are called to spend and be spent for Him. No person can put the responsibility on some person else, and say, "I am free."

THE SAME DEEP DEVOTION

Here is a clipping from a letter written by Rev. John Wesley to his brother Charles. It illustrates our point clearly:

"What has hindered the work? I want to consider this. And must we not first say, we are the chief. If we were more holy in heart and life, thoroughly devoted to God, would not all the preachers catch fire, and carry it with them throughout the land?"

"Is not the next hindrance the littleness of grace (rather than of gifts) in a considerable part of our preachers. They have not the whole mind that was in Christ. They do not steadily walk as He walked. And, therefore, the hand of the Lord

is stayed, though not altogether; though He does work still. But it is not in such a degree as He surely would were they holy as He that hath sent them is holy.

"Is not the third hindrance the littleness of grace in the generality of our people? Therefore, they pray little, and with little fervency for a general blessing. And, therefore, their prayer has little power with God. It does not, as once, shut and open heaven.

"Add to this, that as there is much of the spirit of the world in their hearts, so there is much conformity to the world in their lives. They ought to be bright and shining lights, but they neither burn nor shine. They are not true to the rules they profess to observe. They are not holy in all manner of conversation. Nay, many of them are salt that has lost its savor, the little savor they once had. Wherewith then shall the rest of the land be seasoned? What wonder that their neighbors are as unholy as ever?"

We are called to a life of devotion. No exception here.

THE SAME PERFECT CONSECRATION

It is true God calls some to the active ministry, calls them to leave all, dispense with all worldly entanglements, and devote themselves wholly to His work; but it is equally true God calls all alike to the same spirit of entire consecration, the same glorious spirit of sacrifice. If we are allowed by God to continue in business, continue on the farm, it is that we "may have to give to him that needeth"; that we may have something with which we may stand by the cause and support the gospel of Christ.

The cause is most worthy of our support; for it is the cause of Jesus Christ; and "the labourer is worthy of his reward." We cannot and dare not hoard up while our brethren in the ministry are depending on us for their support. While they minister to us in spiritual things we should minister to them in carnal things. We must see that they are supported.

Our consecration must be the same. The ministry must leave all, and the laity must leave all in the same spirit, and seek divine guidance in the distribution of their money to support the work of God. I wonder if we are ready for what God has to say to us on this line. Who is willing with God's money to make possible special and aggressive efforts for the salvation of precious souls? This appears to have been the apostolic order

when "they sold their possessions and goods, and parted them to all men as every man had need" (Acts 2:45). Love constrained them. What do we say?

"Take my silver and my gold, not a mite would I withhold."

THE SAME HOLY PASSION

It is reported that General Booth said to King Edward VII: "Your Majesty, some men's passion is gold, and some men's passion is fame; but my passion is souls."

Passion! That is the need. As ministry and laity we need holy passion. We need a heavenly vision with all its accompanying passion. It was characteristic of the laity of the early church. We read in Acts 8:3, 4, "They that were scattered abroad went every where preaching the Word." Say, beloved, if we were called upon to face such a scattering as this, what would the record be? Would it be, "They went everywhere, and—backslid"? Not so with those early pilgrims. They had the spirit of their Master who said, "The zeal for thine house hath eaten me up." Paul caught the same spirit. He said, "It is good to be zealously affected" (Gal. 4:18). Old Dr. Parker declared that when a church was recognized by the world to have gone clean mad, she was on the high road to conquer the world for Jesus. That is about the opinion the world had of the early church. Lord, give us a holy passion to spread Thy glory. "Thy kingdom come. Thy will be done, as in heaven, so in earth."

A PASSION FOR SOULS

Oh, for a passionate passion for souls!

Oh, for a pity that yearns!

Oh, for the love that loves unto death!

Oh, for the fire that burns!

Oh, for the pure prayer-power that prevails,

That pours itself out for the lost;

Victorious prayer in the Conqueror's Name,

Oh, for a Pentecost!

Cost what it may of self-crucifixion,

So that Thy will be done;

Cost what it may of loneliness after,

So only souls shall be won.

Teach me, oh, teach me in faith to prevail,

Let me Thy fellowship share,

Help me to fill up Thy sufferings below,

Breaking importunate prayer.

How many of you are ready to pay the price in order to be apostolic in devotion, consecration and holy zeal or passion? If you pay the price, it is yours. How many are ready? Will you come for prayer?

I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for that day.
—ABRAHAM LINCOLN.

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By BASIL W. MILLER

Chapter Three—The Source of Wesley's Doctrine

I. INDIRECT SOURCES

1. There are two possible indirect sources for Wesley's doctrine of the witness of the Spirit. His was a very rich heritage coming from the Reformers and the early church. In our discussion of the history of the doctrine of assurance we have seen that practically every type of this doctrine held to the thought of the Holy Spirit witnessing in one form or another with the soul or consciousness of the regenerated that he is a child of God. This is especially true with Luther's doctrine. He affirmed that the Spirit operates subjectively in the soul, whereby the Christian cries, "Abba, Father." The same Spirit, by illuminating the Word of God, wrought within the consciousness of the child of God that calm persuasion that he had been adopted into the family of God. Calvin likewise taught the same. He held that the Spirit witnessed or testified with the human spirit of this adoption. His comments on Romans 8:15, 16 could be no more explicit.

Wesley lived in an age when this doctrine, so definitely reaffirmed by the Reformers, was the common heritage. The Reformers, through necessity, believed that one could have the testimony of the Spirit to the fact that he had been converted. Otherwise they could never be certain that by faith they had been justified as Luther taught. The difference became this: For them this doctrine was not the pivot around which all their theological conceptions revolved, while for Wesley it became the central idea of Christian experience as well as Christian dogma.

2. The second indirect source was the influence

of the creedal statements in vogue in Wesley's time. Creeds are the crystallized thinking of the different churches and individuals. In the creeds of Wesley's age we find affirmations concerning assurance and the witness of the Holy Spirit.

(1) In the *Confession Fidei Gallicana* (French Confession of Faith), which was prepared by Calvin and his pupil De Chandieu, we find this doctrine in germ.

"XXI. We believe that we are enlightened in faith by the secret power of the Holy Spirit, that it is a gratuitous and special gift which God grants to whom He will. . . ."¹

(2) As we should expect there are no references to assurance or the witness of the Spirit in the *Thirty-Nine Articles* of the Church of England. But in the *Lambeth Articles* (1559), which as Schaff notes are a Calvinistic appendage to the *Thirty-Nine Articles*, we find a note with which Wesley was doubtlessly familiar.

"6. A man truly faithful, that is, such a one who is endued with a justifying faith, is certain with the full assurance of faith, of the remissions of his sins, and of his everlasting salvation."²

Herein we find the doctrine of assurance and faith combined, and also the assurance of both present and future salvation. This final position Wesley denied.

(3) The *Irish Articles of Religion* (1615) are based on the *Thirty-Nine Articles* and the *Lambeth Articles*, and show the Calvinistic trend among the Irish churches. They lead up to the *Westminster Confession*.

"37. By justifying faith we understand not only the common belief of the articles of the Christian religion . . . but also a particular application of the gracious promises of the gospel to

¹Schaff, *op. cit.*, Vol. III, p. 371.

²Schaff, *op. cit.*, Vol. III, p. 524.

the comfort of our own souls, whereby we lay hold on Christ . . . having an earnest trust and confidence in God. . . . So that a true believer may be certain, by the assurance of faith, of the forgiveness of his sins, and of his everlasting salvation by Christ."

(4) In the *Five Arminian Articles* (1610) no reference is made to the witness of the Spirit, nor to the doctrine of assurance. The reason for this may be that the doctrine of assurance was not a point of disagreement, and hence was left out.

(5) Articles IX, X, XI of the *Canons of the Synod of Dort* (1619) refer to the possibility of the assurance of salvation. Canon X mentions this not as a particular revelation, but as one coming from the faithfulness of the promise of God (which is Lutheran in effect). These are given for our consolation, "*ex testimonio Spiritus Sancti testantis cum spiritu nostro nos esse Dei filios et hoeredes*" (Rom. 8:16).

"Art. IX. . . . True believers for themselves may and do obtain assurance according to the measure of their faith, whereby they arrive at the certain persuasion that they ever will continue true and living members of the Church; and that they experience forgiveness of sins, and will at last inherit eternal life.

"X. This assurance, however, is not produced by any peculiar revelation contrary to, or independent of the Word of God, but springs from faith in God's promise . . . and from the testimony of the Holy Spirit witnessing with our spirit, that we are the children and heirs of God" (Rom. 8:16).¹

In effect this is a combination of the Lutheran and the Calvinistic positions. But it gives the promise of Wesley's later doctrine of the witness of the Spirit.

(6) The *Westminster Confession* (1648), with which Wesley was doubtless familiar, bears the marks of the doctrine of the witness of the spirit.

This certainly is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on (a) the divine truth of the promises, (b) the inward evidence of those graces to which the promises are made, and (c) the testimony of the Holy Spirit.

"II. This certainly is . . . an infallible assurance

of faith, founded upon the truth of the promises of salvation, the inward evidence of those graces to which these promises are made, the testimony of the spirit of adoption witnessing with our spirits that we are the children of God (Rom. 8:15, 16). . . .

"III. This infallible assurance doth not so belong to the essence of faith . . . yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence . . . that thereby his heart may be enlarged in peace and joy in the Holy Ghost, . . . and the proper fruits of this assurance. . . ."²

(7) The later *Heidelberg Catechism* (1663), while confusing faith and assurance, teaches that we may be assured by the Holy Spirit of the remission of sins.

"Question 21. What is true faith?"

"It is not a mere knowledge . . . but it is also an assured confidence kindled in my heart by the Holy Ghost through the gospel whereby I acquiesce in God, certainly knowing, that not to others only, but to me also, remission of sins, eternal righteousness and life, is given gratuitously, of mercy of God on the account of the merit of Christ alone."³

Thus indirectly the current creeds of Wesley's time bore the stamp of his doctrine of the witness of the Spirit. Let us then turn from these indirect sources to the more direct ones to discover the springs from which this doctrine had its probable rise.

II. DIRECT SOURCES

1. One of the most direct sources of Wesley's doctrine is Arminius and his writings. Throughout Arminius accepts the view that one can have the witness of the Spirit as to the remission of his sins. Let us note some of these references.

"XIII. The privilege or right of the sons of God and the sending of the Spirit of adoption, with the hearts of believers, follow this liberty from the bondage of sin and the law, to which is annexed peace of conscience (Rom. 8:15; Gal. 4:5, 6). That right also consists in their being constituted heirs of God . . . which also comes

¹*Ibid*, Vol. III, 533, 4.

²*Ibid*, Vol. III, p. 594.

³*Ibid*, Vol. III, 638-640.

⁴*Ibid*, Vol. III, p. 313.

under the name of adoption. . . (Rom. 8:15-23). But the spirit of adoption is sent into the heart of the son of God . . . that he may be the earnest, the seal, the firstfruit of their inheritance."¹ Arminius is here writing on Christian liberty.

Writing on faith in Christ he says:

"III. Evangelical faith is an assent of the mind produced by the Holy Spirit, through the Gospels, in sinners, who through the law know and acknowledge their sins, and are penitent on account of them: By which they are fully persuaded within themselves that Jesus Christ . . . is their own Savior, if they have believed on him."²

"V. . . . which assent is not acquired by (*discursum*) a course of reasoning from principles known in nature; but it is an assent infused above the order of nature, which is confirmed and increased by the daily exercise of prayer . . . and the practice of good works."³

On Justification Arminius writes:

"X. The most excellent effects of this justification are peace with God, and tranquillity of conscience . . . and an assured expectation of life eternal.

"XI. . . . The internal seal is the Holy Spirit, testifying together with our (*corde*) spirits that we are the children of God, and crying Abba, Father."

In these quotations, brief as they are, we find Wesley's doctrine in embryo. We discover the following points of contact: (1) There is the definite witness of the Holy Spirit. (2) This testifies together with our spirits of our adoption. (3) We find assent, or assurance, which is infused from above, as Wesley felt the witness of the Spirit came. (4) This is confirmed by daily prayer and a life of good works, or the fruits of the Spirit. (5) Finally there is the testimony of a conscience void of offense. These points practically cover Wesley's doctrine in brief.

It cannot be doubted that Wesley came in direct contact with the writings of Arminius. For he called himself the Arminian, and named his magazine *The Arminian Magazine*. He was influenced in the final statement of his theory by this source.

2. Wesley read William Law's *Treatise upon*

Christian Perfection,¹ which, while it does not have any reference to the witnessing of the Holy Spirit, contains much about the Holy Spirit in general. In Chapter IX and X Law discusses the work of the Holy Spirit in relation to the life of a Christian. He speaks of His being grieved, of the sealing of the Spirit of man, but not of His witnessing. But the Spirit produces those traits of character which Wesley would term the fruits of the Spirit.

"There is a time when our hearts are more than ordinarily raised toward God, when we feel the joys and comforts of religion, and enjoy a peace that passeth all understanding. . . . There is a time, when either through the neglect of duty, remorse of mind, worldly vexations, bodily tempers, or the absence of God's Spirit, that we sink into dejection."²

While the influence from the works of Law on the life of Wesley might have been great, we cannot affirm that Wesley owed much, if any, of his doctrine of the witness of the Spirit to this source.

3. The influence of the Quakers was most direct upon the doctrine of Wesley. Before discussing Wesley's personal contact with the Quakers in London and elsewhere, let us note first the more specific development of the doctrine of the "inner light." Schaff writes, "The ruling principle of Quakerism is the universal inner light. . . . It is supernatural and divine in its origin; it is a direct illumination of the mind and heart by the Spirit of God for the purpose of salvation. . . . It opens to the senses spiritual mysteries; it convinces and converts; it gives victory over sin, and brings joy and peace."³ According to William Penn in the Preface to Fox's *Journal*, the inner light is "the fundamental principle which is as the corner-stone of their fabric . . . their characteristic or main distinguishing point or principle, viz., the light of Christ within." Barclay in his *Apology* affirms that the testimony of the Spirit alone is the source of knowledge concerning God. "Therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is and can be only revealed."⁴

Through Barclay the Quakers stressed the possibility of an immediate revelation of the Spirit to the believer. He taught that the Spirit in-

¹*Works of James Arminius*, ed. by Nichols, Vol. II, pp. 263, 264.

²*Ibid.*, Vol. III, p. 400.

³*Ibid.*, Vol. II, p. 401.

⁴*Ibid.*, Vol. II, p. 405.

¹Wesley, *Journal*, Nov. 21, 1735.

²*Law's Works*, Vol. III, 329, 30.

³Schaff, *op. cit.*, Vol. III, p. 868.

⁴From *Theses Theologicæ*, by Barclay, quoted by Schaff, *op. cit.*, Vol. III, p. 790.

dwells every believer to lead and instruct them in the things of righteousness. Various quotations from him will give his position in detail.

"The revelation of the Son of God is by the Spirit."¹ "The Spirit witnesseth with our spirit . . . but not to our outward ear. And seeing the Spirit of God is within us . . . it speaks to our spiritual and not our bodily ear. . . . But the inward and immediate revelation of God's Spirit . . . was by them believed as the ground and foundation of their hope in God, and life eternal."² "The Spirit indwells, brings all things to remembrance, and guides into all truth, directly working in the soul. . . . It is through this Spirit that . . . life is obtained. It is by this Spirit that we are adopted, and 'cry Abba, Father.'³ "Paul accounts those sons of God who are actuated by the Spirit of God; but . . . He will have us call God, Father, the Spirit dictating the term unto us, which can witness to our spirits that we are the sons of God."⁴ "God hath given to many of His saints and is ready to give unto all a full and certain assurance that they are his. . . . And that there is such assurance attainable in this life, the Scripture abundantly declareth. . . . We also see that some

. . . have attained a certain assurance . . . that they shall inherit eternal life. . . . Concerning whom the Spirit of God testified that they are saved. Wherefore we also see such a state is attainable in this life . . . for seeing the Spirit of God did so testify."⁵

We thus see the type of doctrine which the Quakers held as fundamental to Christian belief and practice. There is evidence that Wesley met with numerous Quakers before his conversion, and afterward.⁶ The meeting house where he was converted on the east side of Aldersgate Street, in London, where assurance first came to him, breathed the atmosphere of the Quakers.⁷ Wesley could not come in contact with these people and not be influenced by their doctrines. Since Barclay, their representative thinker, affirmed that one could have the witness of the Spirit to his adoption, we infer that such teaching was common among them. Such has remained the case even until today. It would be but natural for Wesley to have known their teachings since he was in frequent contact with Quakers.

¹*Ibid*, p. 255, 256.

²*Wesley's Journal*, p. 88. ³*Ibid*, p. 102.

(To be concluded)

⁴Barclay's *Apology*, p. 37. ⁵*Ibid*, 45. ⁶*Ibid*, 52, 53.

EXPOSITIONAL

HOSEA, THE PREACHER OF LOVE AND REPENTANCE

By OLIVE M. WINCHESTER

Sowing the Wind (chaps. 7, 8)

For they sow the wind, and they shall reap the whirlwind: he hath no standing grain; the blade shall yield no meal; if so be it yield, strangers shall swallow it up (8:7, R. V.).

With the rejection of the light-hearted repentance of Israel, the prophet continued his delineation of the nation's sins. As had been pointed out by his predecessor, Amos, despite the wealth of sacrifice which they heaped upon the altars, yet the true understanding of religion had not found its way into their hearts, and in their midst there were many evils of a social nature, violations of true brotherhood. Crime abounded in their land. Moreover instead of seeking unto Je-

hovah for refuge, they had sought help elsewhere. Furthermore they had multiplied their idols and had forgotten their Maker. To them religion meant only the fulfillment of certain ritualistic functions and entailed no other expression. By these they felt they were justified, but the prophet tore asunder their false hopes.

SOCIAL SINS (7:1-7)

In enumerating the social sins, the first to be noted is falsehood, a very ancient as well as a very modern evil. It was not the question of an occasional falsehood, but the continual habit. The tendency to lying and deceit penetrated their whole social and commercial fabric. Amos had charged them with "dealing falsely with balances of deceit" and Hosea on another occasion had proclaimed Jehovah's controversy because "there

is no truth, nor goodness, nor knowledge of God in the land."

With the corruption arising from the existing general tendency to deceit and falsehood, there was the spread of a crime wave over the country. The thief was present entering into the homes of the citizens, then there were the highwaymen to waylay on the open roads. When a nation forgets God, then many evils lurk in the wake; thus was the case in Israel, and thus it is today. When the citizens of the country give themselves over to acts of perfidy and do not act with truth one toward another, then the more desperate characters in the community become emboldened and carry on their depredations more openly.

With such expressions of evil in the land, the license to follow their trend was enhanced because the people noted that such lines of conduct were pleasing to the king and the princes. The rulers who should have been arbiters of justice and righteousness were themselves likewise guilty of wickedness and in consequence they rejoiced to see the people entering into fellowship with their own evil tendencies.

Passing from the more general social evils, the prophet proceeds to bring the charge of the special social sin. "They are all adulterers," he exclaims. Moreover he continues by giving a very realistic picture of the intensity of this iniquity. "They are as an oven heated by the baker; he ceaseth to stir the fire, from the kneading of the dough, until it be leavened."

Accompanying such moral delinquency there is generally the sin of intemperance and thus it was in that day. Special holidays were the occasions for special demonstrations of excess and on the day of their king, that is, either on his birthday or celebrating his coronation day, the princes had "made themselves sick with the heat of wine"; moreover the king himself had been so overcome with his indulgences that in his drunken revelry he had joined the ranks of the scoffers and had "blasphemed the majesty of God."

Thus in the land there were evils of every kind, evils such as will break out when there is no knowledge of God. The underlying cause of all lay in the fact that they had forsaken God. The people with their kings had fallen; there was none among them that called upon the name of Jehovah.

CALLING TO OTHER HELPERS (7:8-16)

In the midst of their wickedness the people had added another sin to the catalog of their trans-

gressions in that they had mingled with foreign nations and had sought from them wisdom and help, instead of relying upon Jehovah. Being thus estranged and mixing with other peoples Ephraim had become as a "cake unturned." He was like to a round flat cake baked on a stone which was thoroughly done on one side but the other uncooked. Commenting on this figure one writer has asked, "How better describe a half-fed people, a half-cultured society, a half-lived religion, a half-hearted policy, than by a half-baked scone?" While relying on other nations for help, instead of receiving succor from them, they had devoured his strength, but he knew it not. His hair had become gray with the worry and care of his sinful life, still he did not recognize the depredations his sinful career were making upon him and he did not seek to return unto the Lord his God.

In the desperation of their helpless state they had become like a dove without understanding, having no fixed purpose or definite plan they flitted to and fro calling to one nation and then to another; they would seek help from Egypt and then from Assyria. For this forsaking of God and seeking help from human sources punishment would follow; Jehovah's net would be spread upon them and as the bird of the heaven caught in its meshes, they would be brought down. As the prophets had proclaimed judgment upon them so would it come. Because they had fled from Jehovah, destruction would come upon them. Despite the fact they had been redeemed by the power of God, had been delivered by His might again and again, yet they had transgressed against Him. Although in their distress and anguish they had called upon the Lord yet not with sincerity of heart had they cried. As has been said, "The prayer from a sense of pain and want is not the prayer of a 'broken and contrite spirit,' which is acceptable to God.

"Pleads he in earnest? look upon his face:

His eyes do drop no tears, his prayers are in jest;
His words come from his mouth, ours from our breast:

He prays but faintly, and would be denied:

We pray with heart and soul, and all beside."

In their crying unto Jehovah, they were seeking for material blessings, for corn and wine. Although in mercy the Lord had sent unto them an answer and granted them some measure of prosperity in a material way, even so, as it was when He sent judgment upon them, they were still

heedless of His call and did not return unto God. They had become like a deceitful bow, that is, a bow that was expected to shoot in one direction but failed and sent the arrow another way. In consequence judgment is certain, the nation's princes shall fall and Egypt, one of the countries from whom they had sought protection, will look upon their plight with laughter and scorn.

A WARNING SOUNDED (8:1-7)

In consequence of the sins of Israel the prophet calls for the sounding of an alarm. "How often," says Hastings, "in these Hebrew Scriptures we hear that same curt, almost desperate cry, as from a panting runner with only enough breath to gasp it out. These old days were unquiet times, with danger all too often lurking in the darkness. That note of alarm recurs so continually through the whole of the Old Testament that there is hardly a prophet who does not use this metaphor. The sense of impending disaster lies heavy on their minds; they have heard God crying to them, 'Sound the alarm!' and they ring it out over the world."

While the sins of Israel previously enumerated were sufficient to bring judgment upon them, yet paramount among all of their transgressions stood their rejection of Jehovah. They had transgressed His covenant and had trespassed against His law. The neglect of religion generally lies at the foundation of all other sins. When the religious life begins to ebb, then all other evils follow in the wake. Their rejection of Jehovah had taken on two phases, one in that they had not sought His guidance in choosing their kings and princes, then on the other they made for themselves idols of silver and gold. Their calf worship was repudiated by Jehovah. Although the calves had been set up in the first place as symbols and were not intended as an apostasy from the worship of Jehovah, yet at the same time they clouded the thought of the spirituality of the God of Israel, and in time became virtual idols. Thus the prophet exhorts, "For from Israel is even this; the workman made it, and it is no God, yea, the calf of Samaria shall be broken in pieces."

"Man, that aspires to rule the very wind,
And make the sea confess his majesty;
Whose intellect can fill a little scroll
With words that are immortal; who can build
Cities, the mighty and the beautiful:
Yet man—this glorious creature—can debase

His spirit down to worship wood and stone,
And hold the very beasts which bear his yoke,
And tremble at his eye, for sacred things."—

LAUDON.

With the sounding of a note of warning and the denouncement of their worship of idols, Hosea concludes the passage with a statement of the inevitable law of sowing and reaping. They have sown the wind, empty, vain conduct; they shall reap the whirlwind; their conduct will sweep down upon them like a storm. Then changing the figure to the springing forth of grain, he observes that there is no stalk, or if perchance the stalk should form, then the bud will not mature. Again possibly the bud may spring forth, but strangers will devour its yield, so that whatever the case, there will not be a harvest. Only doom and destruction lies in the offing for the nation and will sweep down with its destructive forces sooner or later.

JUDGMENT BEGINNING (8:8-10)

Dwelling upon the approaching judgment to come upon the nation, Hosea sees evidences of its manifestation already present. Foreigners have already made inroads into their country. The nation has lost its former prestige and glory until now she is "a vessel wherein none delighteth." This last figure is taken from the general contempt in which the coarse pottery of the country is held. Thomson relates how even the poor people cast it away or dash it to pieces on the slightest occasion. So stood Israel. The reason for this had been that she had sought refuge in Assyria. She had been stubborn in rejecting Jehovah. She was like a "wild ass alone by himself." "Wild asses ordinarily move in droves," says Eiselen, "but sometimes a single animal, resisting the gregarious instinct, will run away and thus expose himself to danger. Israel had been warned again and again, but resisting all warnings is determined to have its own way, whatever the consequence." In her determined purpose to follow her own course, the nation had hired lovers; she had sent gifts to foreign nations to relieve her distress, but all had been in vain they shall fall a prey to the judgment inflicted upon them by Jehovah, and the executor of that judgment shall be none other than "the king of princes," the king of Assyria, one of the very kings from whom they had sought protection.

THE REASON FOR THE JUDGMENT OF GOD UPON THEM (8:11-14)

In giving the reason for the oncoming judgment, once again the prophet reverts to the underlying cause of a false religion. "Because Ephraim hath multiplied altars for sinning, altars have been unto him for sinning." Ephraim did not go into the paths of sin without opportunity to know the ways of righteousness, there had been written for him "ten thousand things of the law," but instead of listening to the admonitions contained, they were counted as "a strange thing." Accordingly all the sacrifices that they offer will be without acceptance, and on the other hand their iniquity will be remembered and their sins will be punished. The reason for all this is that they have forgotten their Maker. This was the cause for all the other evils. They had sought help from human resources and not from God. Consequently all their human defenses will be destroyed. "The sin of Judah and Israel," says Wolfendale, "is here traced to one cause—forgetfulness of God. Though He made and established them as a nation, their self-confidence and idol-

atry led them to forsake and offend God, to build temples and palaces, which He destroyed by fire."

HOMILETICAL SUGGESTIONS

In chapter 7 verse 8 might constitute a text for a theme that in itself is an important one, but more often deduced from some New Testament passage. "Ephraim, he mixeth himself among the peoples." The theme could be, "The Church in Danger." In developing the subject one might dwell on the fact how the Israelitish people had been separated and had been given a peculiar calling, so also the Church today. Divisions might be as follows; the subtle tendency to mix beyond proper bounds, the danger from such mixing, the consequent result. Another text may be found in verse 7 of chapter 8. "For they sow the wind, and they shall reap the whirlwind." As a theme one might use part of the text, "Sowing the wind." We could divide in various ways one of which might be sowing the wind in physical dissipation, sowing the wind in mental vanity and sowing the wind in spiritual neglect. Another text is the one in verse 14, "For Israel hath forgotten his Maker." Men forget God in their home life, business life and hours of leisure.

HINTS TO FISHERMEN

By C. E. CORNELL

C. E. CORNELL

By THE EDITOR

WE ARE inserting the last installment of the material left for the Preacher's Magazine by our beloved C. E. Cornell in this issue. Next month will appear the first issue of this magazine since its founding in which there is nothing from this great and good man. During his last two years, realizing that his weeks were numbered, he worked incessantly to get the enormous store of material which he had collected and developed during his active years into proper form for passing on to other preachers. And although he died January 10, 1929, all this material was in the editor's files before his decease. There are doubtless a few subscribers who have been with us from the beginning and I know that they, as well as those who have joined the family in more recent months, will join with us in sending up a note of thanksgiving to God for the benefits which have come to us through this indefatigable

servant of the Most High. Brother Cornell never performed a more unselfish labor than when he arranged to give all his preacher material (and he had more of it than the average minister) to those who were to preach the gospel after him.

Brother Cornell was never classed as a great preacher when judged by the standards of men. But he was a successful soul winner and a beloved pastor. He himself said he used to preach thirty minutes and then call mourners and exhort for an hour, and he never preached so long as to make time for the altar call an imposition. And he could keep a church united and busy and worshipful and happy. He could do what all the great preachers wish they could do.

Brother Cornell made his beginning in life as a business man and preached for a number of years as a lay preacher before he was even given a license. And all down through his ministry he impressed one rather as a dead in earnest layman than a professional preacher. Conventionalities

did not count much with him—he labored for and expected results. He was a preacher's friend and was a fine listener. Any preacher who knew him was always glad to have him in the audience. He was sympathetic and co-operative and utterly unselfish.

Brother Cornell was such a practical man that there were few who could not be helped by him. And his material which has been given so large a place in this magazine was always of such a nature that every preacher could get good out of it. He was not theoretical, but realistic and dead in earnest.

The editor feels anew a sense of loss in the passing of this good and great man by reason of this reminder that he is gone. When the Preacher's Magazine was yet just a prospect, the editor took the matter up with Brother Cornell and secured his promise that he would furnish material in liberal quantities for the pages of the forthcoming publication. And his title, "Hints to Fishermen," we think has been well justified; for many of these hints have helped us all to catch men for Christ.

And although we shall miss the familiar section from the magazine in the months to come, I am sure that C. E. Cornell will live on in the fact that he has helped some of us to preach the good gospel of Christ better than we could have done without his help. And in the great crowning day, when the Chief Shepherd himself shall appear, all of us who have been blessed through his writing to the Preacher's Magazine will rise up with those whom he won through his personal ministry to call C. E. Cornell blessed.

The Foolhardiness of a Wicked King

A sermon suggestion.

Jeremiah and his amanuensis, Baruch.

God orders Jeremiah to write a scroll.

The scroll is read to king Jehoiakim.

After two or three columns have been read, the king uses his penknife.

Jehoiakim was one of the most wicked kings of Judah.

He was proud. He was filled with an egregious conceit of his own importance. He was a cultured young man; he was a connoisseur in architecture—Jeremiah tells us that he was trying to excel in fine buildings in the precious cedar.

But Jeremiah took no account of this. He dealt with him, just as with any common, uncul-

tivated unpolished sinner. And this made the king angry.

1. To reject God's Word is both wicked and foolish. It is wicked because, as it comes to us today, it comes supported by the most overwhelming evidence of its divine authority.

2. Because the Word of God is an announcement of wrath and warning, there is also in it an expression and a revelation of the tenderest love and grace.

3. Because all who hear these words have, like Jehoiakim been warned again and again against rejecting it.

4. To reject the Word of God is both foolish and wicked. For with us as with Jehoiakim, that Word will go on to fulfillment.

Isaiah

Text, Isa. 6:8.

I. ISAIAH, THE COURAGEOUS PROPHET

1. A prophet. St. Augustine says, "They were to the people the philosophers, the wise men, the divines, the prophets, and the teachers of truth and godliness."

2. Wore mean clothing. Retired—chosen from the common life.

Jonah—a private person.

Elisha—a plowman.

Zechariah—a husbandman, a keeper of cattle.

Amos—a herdsman of Tekoa, and a gatherer of sycamore fruit.

The Apostles—fishermen, tentmakers, tax-gatherers.

II. ISALAH, A PREACHER OF RIGHTEOUSNESS

1. Israel at a low ebb spiritually.

2. The need for a preacher of courage.

III. ISAIAH'S VISION

1. His own spiritual condition.

2. That of the people.

IV. THE EFFECT OF CARNALITY

1. Lower ambitions.

2. Insufficient courage.

3. Lack of results. *Illustration*—A French naturalist writes, "I saw the other day a tame eagle in a butcher's shop. Growing fat, he cares no longer for the plains of heaven. His eyes, no longer fixed on the sun, watch the fire on the hearth. And the golden plumes once stretched above

the clouds are dragged in the ashes." That royal bird in the fletcher's shamble, forgetful of sky, and sea, the sun, is a close image of thousands of men who, debauched by the grosser pleasures of the lower life, have forgotten the glories of the upper universe. We content ourselves by picking fleshy morsels out of the ashes.

V. "HERE AM I, SEND ME"

1. The only true attitude of a Christian.

The War between Good and Evil

Text, Romans 12:21.

- I. THE ANTAGONISM BETWEEN THESE TWO GREAT PRINCIPLES
 1. It began ages ago. Garden of Eden.
 2. It has continued ever since; not a moment has it ceased.
 3. It has raged everywhere. Not one but has felt its force.
 4. It is rampant now. The battle is getting hotter every hour.
- II. THE GREAT WORLD WAR
 1. Its desperate wickedness.
 2. Germany introduced poisonous gas. The first in the history of the world. When the war ceased America had manufactured a gas so powerful that one bomb would destroy the entire city of Berlin.
 3. The present temperance war.
 4. Heathen temples multiplying in America. Nearly one hundred already dedicated.

III. EVIL IS TO BE OVERCOME

1. The evil heart.
2. It is a personal victory.
3. Humanity cannot overcome it, *but God can.*

No Other Name

Text, Acts 4:12.

- I. NO EQUIVOCATION FROM THE STATEMENT OF THE TEXT

All substitutes are false.
When Jesus is eliminated there is no salvation.
- II. GOD THE FATHER IS KNOWN ONLY THROUGH THE SON

To be without Christ is to have no personal knowledge of God.
Fatherhood implies Sonship.

III. ONLY BY THE SON DO WE UNDERSTAND THE WILL OF GOD

The will of God is for us to love Christ and one another. Fellowship.

IV. ONLY BY HIM ARE WE SAVED FROM SIN AND RECONCILED IN OUR CONSCIENCE

Consider what is meant by deliverance from sin.

V. ONLY BY HIM CAN WE BE ASSURED OF PARADISE, COMMUNION WITH GOD AND IMMORTALITY

These are wrought in us by the Spirit working in conjunction with Christ.

Fighting Against God

TEXT: *Ye do always resist the Holy Ghost (Acts 7:51).*

- I. THE OFFICE OF THE HOLY GHOST
 1. Convincing.
 2. Entreating.
 3. Admonishing.
 4. Threatening.
- II. THE MEANS HE USES
 1. The Word.
 2. Examples.
 3. Conscience.
 4. Providential dealings.
- III. THE MODES OF RESISTING HIM
 1. Inattention.
 2. Procrastination.
 3. Contradiction.

Cease to fight against God. Listen to the loving, wooing, blessed voice of the Holy Spirit in your heart.

The Great Question Answered

TEXT: *What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:30, 31).*

- I. AN IMPORTANT INQUIRY
 1. Proceeds from a conviction of sin.
 2. Sense of danger.
 3. Desire for deliverance.

What shall I do?

 1. Give alms of my goods?
 2. Endure voluntary suffering?
 3. Forsake my sin and trust to future good endeavors?
 4. Depend on means and ordinances?
- II. AN ENCOURAGING REPLY: "Believe on the Lord Jesus Christ."
 1. On the divinity of His person.
 2. On the efficacy of His atonement.

3. On the perfection of His righteousness.
4. On the willingness to pardon and save.

The Supreme Question

What must I do to be saved? (Acts 16:30).

This question implies:

1. The fact that man is lost. "What must I do to be *saved*?"
2. That something must be done to be saved. What must I *do* to be saved?"
3. That this something to be done is imperative. "What *must* I do to be saved."
4. That the penitent soul is willing to do anything to be saved. "What must I do to be *saved*?"
5. That salvation is a personal matter. "What must I do to be saved?"—*Expositor*.

Loving God with All the Heart, Mind, Soul and Strength

Text, Matt. 22:37.

The importance of the Scripture—Greatest Command.

Command of Jesus—Implies its fulfillment.

Incentive to Love—Human and Divine.

All sin is both *destructive* and *obstructive* to love.

Sin breeds:

1. Unbelief.
2. Doubt.
3. Pride.
4. Anger, etc.

To love God with *all the heart* means:

1. Complete devotion.
2. Taking on God's character.
3. Reflecting God's image.
4. Inspired by God's thoughts.

Love Him with *all your heart*, whether it be a big heart or a little one.

Note in this connection the following on divine and human love.

The New Testament writers used two Greek words, *agape* and *philos*, which in the authorized version are translated "love." This rendering is unfortunate, in that it loses the delicate turn of expression, the definite thought, which the inspired writers desired to impress upon us; and to none is this loss more apparent than to the holiness people.

We gather from competent Greek scholars the fact, that *agape*, with its cognate words, always refers to the divine love; while *philos*, with its cognate words, always refers to the human love.

Human love is graded as conjugal, parental, filial, brotherly, and so on. But there is no gradation in the divine love. The divine love is from God, and is God (1 John 4:7, 8). And it is given to us in His Son, Jesus Christ; for it is written, "God so loved" (John 3:16).

Human love is changeable, wavering, unstable, and limited to this life. The divine love is unchangeable, endless; for it is written, "I have loved thee with an everlasting love." In the divine love there is "no variableness, neither shadow of turning" (Jer. 31:3; James 1:17).

Agape, the divine love, may be likened unto a boundless ocean—unlimitable, unfathomable—"waters to swim in" (Ezek. 47:5). Waters so pure, so transparent, that the partaker thereof may see the visage of the Son of the living God reflected therefrom. Moreover, the partaker of this love has life, the abundant life (John 10:10).

Philos, the human love, may be likened unto a pond, whose contact with its environment or shore causes it to be a partaker of that earthy nature, and it is more or less contaminated thereby, causing distress and oftentimes death.

The Blessings of the Bible

Text, 2 Tim. 3:16, 17.

I. INTRODUCTION

Note the significant expressions of the apostle Paul in Thessalonians and Timothy.

II. THE BIBLE—"All Scripture."

"Inspiration." Dr. Adam Clarke says, "There are two principal opinions on the subject. (1) That every thought and word were inspired by God, and that the writer did nothing but write as the Spirit dictated. (2) That God gave the whole matter leaving the inspired writers to their own language; hence the great variety of style and modes of expression." This latter is generally accepted.

"Profitable for doctrine." To teach the will of God, and to point out Jesus Christ as the Savior of the world.

"For reproof." To convince men of truth, and to confound those who deny it.

"For correction." For restoring things to their proper uses and places, correcting false notions.

"Instruction in righteousness." Here the knowledge of righteousness begins—initiatory, progressive, final.

III. "THAT THE MAN OF GOD MAY BE PERFECT"

Two perfections—*heart* perfection and *practical* perfection.

Illustration: Louis B. Compton gathered a little flock together in the mountains of Tennessee. He persisted in teaching the neglected people the way of divine truth. A whole section was evangelized. Compton overcame every stubborn obstacle. The Holy Spirit in him.

A Diseased Heart

Text, Acts 8:21

I. SIN—A DISEASE

1. Spreads like a gangrene.
2. A little sin may mean awful consequences.

Illustration: A number of years ago a French naturalist came to this country and brought with him some gipsy moths for scientific purposes. A number of the moths escaped. State of Massachusetts has spent millions of dollars to get rid of gipsy moths. A small beginning but awful cost. So it may be with a little sin.

Illustration: At Cleveland years ago they were digging a great tunnel under Lake Erie as an intake for fresh water for the city. An incandescent lamp with which the tunnel was lighted, went out. A boy came along and replaced the defective lamp with a new one. There was a tiny grain of sand on the screw of the new lamp, this caused friction, and the friction caused a tiny indiscernible spark. In the immediate vicinity was gas, the spark ignited the gas, instantly there was a terrific explosion, eleven men working in the tunnel were killed and twenty-two injured. Awful consequences by a grain of sand.

II. SIN IS DECEPTIVE

1. Cannot deceive God.
2. May deceive man.
3. Secret sins—hid away.
4. God knows our thoughts.

Illustration: Mr. Edison perfected a machine for photographing thought.

Ananias and Sapphira.

Simon Magus.

III. THE CONSEQUENCES OF SIN

1. A ruined life here.
2. Bitter remorse.
3. An eternal hell.

IV. THE REMEDY FOR SIN

1. Jesus a *present* Savior.
2. Jesus a *personal* Savior.
3. Jesus a *perfect* Savior.

V. PROCRASTINATION—ITS PERIL

1. The danger of delay.
2. Act *now* to be safe.

Perfect Love in Its Relation to Sin

TEXT: St. John 17:26

I. SALVATION IN ITS BROADER SENSE

It must reach as far as sin reaches. Grace must abound beyond the power of sin.

Christ is a complete conqueror.

II. VARIOUS TITLES GIVEN TO INBRED SIN

"Surprises into sin."

"Nervousness."

"Infirmity."

"Feeling bad."

"Something wrong."

"The carnal mind."

"The old man."

"The flesh."

"The body of sin."

III. MANIFESTATIONS OF THE "OLD MAN" OF SIN

"A cold old man."

"An easily offended old man."

"A jealous old man."

"A suspicious old man."

"A fault-finder."

"Very talkative."

"Gloomy."

"Man-fearing."

"Corrupt."

IV. HUMAN METHOD AND DIVINE METHOD OF

HEALING: WITH THE OLD MAN

Human method—suppression.

Divine method—eradication.

It requires the *fire* of the Holy Spirit to *electrocute* the old man.

Suggested Subjects and Texts

The Insufficiency of Good Works (Titus 3:5).

Whole Hearted Service (Col. 3:23).

Contentment (Heb. 13:5).

The Sigh of God (Deut. 5:29).

A generous Giver (Acts 17:25).

Temptation Cannot Overthrow (1 Cor. 10:13).

The Solitude of Silence (Zech. 2:13).

The Blessing of Chastening (Heb. 12:7).

Unspotted Raiment (Rev. 3:18).

Shining for Jesus (Isa. 40:1).

The Drawing Power of the Cross (John 12:32).

A Valuable Lesson Learned (Phil. 4:11).

A Time to Talk (Acts 18:9).

Blessed are the Peace Makers (Matt. 5:9).

The Beauty of Christ (Sol. Song 5:16).

HOMILETICAL

SERMON BRIEFS

By THE LATE J. T. MAYBURY—PREPARED BY B. H. M.

Christ the Only Hope

Text, Acts 4:12.

INTRODUCTION: Men lost, must be saved, but cannot save themselves. Christ only Savior. Men cannot pull sun down; dip ocean dry; cause rain in desert, so cannot save self.

I. CHRIST IS SAVIOR AND ONLY SAVIOR

Proven

- A. By testimony of Peter.
 1. Who was the apostle to the Jews.
 2. Preacher at Pentecost.
 3. Honored by Roman Catholics as pope with keys.
- B. By testimony of Christ himself (1 John 14:6).
- C. By testimony of Bible.
 1. Old Testament teachings of One Ark; Joseph; scarlet thread; Passover; brazen serpent; tree (Exod. 15:25).
 2. New Testament teachings in its history.
- D. History of the World.
 1. Sin is everywhere.
 2. During 6,000 years no other Savior has appeared. A. D. bears witness to His appearance.
- E. Some views men have of God. Mars; Venus; Bacchus (1 Cor. 10:20).
- F. Experience of men proves Christ only Savior.

N. B. Some you know.

II. ALL RELIGION VAIN WHERE CHRIST HAS NOT FIRST PLACE

- A. God and Mammon.
 1. One or other first, out and out.
- B. Some Things in Conclusion.
 1. Trust His name. *Illustration:* Wesley when dying.
 2. Add nothing to Christ.
 3. Publish Christ.

N. B. Acts 1:8; John 16:13; 1 Cor. 12:3.
 4. Do I have Christ?

N. B. 1 Cor. 1:30; Luke 2:44.
 5. Is He first with me?

N. B. Gal. 2:20.
 6. Have I concern for all out of Christ?

7. Do I talk much of Him?

8. Have I His baptism?
N. B. John 16:13.

Consecration

Text, Romans 12:1.

INTRODUCTION: Its place among men, religion, patriotism. Its importance to Christian life and experience.

I. WHAT IT IS NOT

- A. Not repentance—sorrow for bad life, etc.
- B. Not surrender—this act of rebel.
- C. Not an act of a sinner.

II. WHAT IT IS

- A. Dedication.
- B. Separation.

III. FORMS OF

- A. Nominal (see Lev. 14:17, 48).
- B. Partial.
- C. Work.
- D. For holiness, serve as ox (Hosea 3:3; Lev. 27:32).
- E. Witnesses (Lev. 9:24; 1 Chron. 21:26; 2 Chron. 7:1, 2; Ezekiel 43:26).

How to Get Rich Quick

Text, Rev. 3:18.

INTRODUCTION: Foreview—Christ interested in more than seven churches. Laodicea—Christ out, and they were spued out. Message to individuals here.

I. HOW TO BUY GOLD

- A. Beg—pray for what you want.
- B. God does not need prayer.
- C. We have not because we ask not.
- D. God's acts wait for prayer.

II. GOLD IS FAITH

- A. Note James 1:12; 1 Peter 1:7. Though this is not of ourselves.
- B. What faith achieves.
 1. Our justification (Romans 5:1).
 2. Our sanctification (Acts 15:9).
 3. All our needs (James 1:5-7, etc.).

III. TRIED BY FIRE

- A. One hundred million martyrs.
- B. Faith given us to suffer.
- C. Note Christ's sufferings, Job's, etc.

IV. HOW RICH?

- A. Joint-heirs with Christ.
- B. Who will beg tonight?

Rebellion Against the Light

Text, Job 24:13.

INTRODUCTION: What natural light means to the world. What intellectual light means to the race. What spiritual light means to the soul.

- I. WHAT IS MEANT BY LIGHT?
 - A. God is light.
 - B. Christ, the light of the world.
 - C. Ministers in Christ's stead, light.
 - N. B. John the Baptist; Paul on Mar's Hill.
 - D. True Church, light set on a hill (Matt. 5).
 - E. Nature and effect of the light.
- II. WHAT IS IT TO REBEL?
 - A. To refuse, reject, separate from, disobey, etc.
 - B. Illustrate.
- III. WHY MEN REBEL?
 - A. Note John 3:19, 20.
 - B. False prophets, call light darkness. Pastor Russell, etc.
 - C. Influence of Satan (See 2 Cor. 11:14).
 - D. Fellowship of wicked.
- IV. CONSEQUENCES OF REBELLION
 - A. Wrongeth self. Health, reputation, connections (parents, wife, posterity).
 - B. Wrongeth own soul.

The Primary Objective of the Church

Text, 1 Peter 1:17, 18.

INTRODUCTION:

1. Every institution has some specific end to gain, some special objective toward which it constantly is working.
2. Christ instituted the Church for purpose of making men holy. When she fails, is a disappointment to her Lord.
3. Most have failed.
4. Holiness fighting theologians come not from world but professing church.
5. Even yet if there were no examples or defenders in the churches, holiness is still in the Bible.

I. MEN ARE UNHOLY

- A. Bible so teaches.
 1. Genesis 6:5—Analysis.
 - a. Degree—"great."
 - b. Universal extent, "earth."
 - c. Intensity, "only evil."
 - d. Duration, "continually."
- B. See this unholiness reflected in human history, government, literature, religions.

II. GOD REQUIRES HOLINESS

- A. Note the fact (Deut. 6:5-9).
 1. Verbally taught.
 2. Emphasized in writing.
 3. Treasured in heart.

(See Romans 6:11; James 1:4 cf. Matt. 5:48; 1 Peter 1:17).

B. THE REASON WHY

1. His glory image stamped on coins.
2. Our happiness (Isa. 48:18).
3. Advancement of His kingdom (Matt. 5:13, 14).

III. JESUS' ATONEMENT WAS TO MAKE MEN HOLY

- A. Note 1 John 3:8; Matt. 1:21; Ephes. 5; Titus 2:14.
- B. For this present life (Luke 1:73-75; Titus 2:12).
- C. Body is not a hindrance. Sin not in body.

IV. IF MEN NOT WHAT OUGHT TO BE

- A. Either God is unable to make them so (Isa. 1:25).
- B. Or God is willing (Heb. 10; 1 Thess. 4:3).
- C. Then man must be unwilling.

Jottings from His Writings

A preacher's business is to preach.

Anything that makes his preaching better is desirable.

Many original preachers say nothing.

Lack of talk comes from lack of ideas—"Fill up the cask."

The best way to establish a new work is to build around some good man with a vision and stickability, who will conserve the ground gained, and add to the work established.

Creation is the work of an infinite, unlimited and unoriginated Being possessed of all perfections in their highest degrees, signifying the production of being where there was absolute non-entity. Jesus Christ is the Creator of all things—hence, Jesus Christ is God.

He is so far from being a creature that He is Himself the Creator. He made all things from nothing—the highest angel in heaven, as well as men in earth.

DIVINE LOVE

By H. J. HART

Text, 1 Cor. 13.

Introduction. THE LOVE CLASSIC OF THE BIBLE:

1. The standard of moral excellency.
2. Not a life lived in the clouds but here.
3. The out flow of a truly sanctified heart.
4. It is not figurative language.

I. THE NECESSITY OF DIVINE LOVE (vs. 1-3)

1. Some possible equivalents: or things that are substituted for it: Tongues, prophecy, knowledge, faith, benevolence, self-sacrifice.
2. None of these suffice.

II. BEAUTY OF DIVINE LOVE (vs. 4-7).

1. It is beautiful in: Suffering, contentment, modesty, behavior, patience, forgetfulness, exaltation, fortitude, faith, outlook.
2. The touchstone for holiness.

III. THE ETERNITY OF DIVINE LOVE (vs. 8-13)

1. It outlasts prophecies.
2. Will continue when tongues have ceased
3. It remains after knowledge has vanished.
4. It stands the transition of worlds.

(10) They were "ensamples to all that believe" (v. 7).

(11) They were missionaries, they "sounded out the word" (v. 8).

(12) Their "faith to Godward was spread abroad" (v. 8).

(13) They had "turned from idols to serve the living and true God" (v. 9).

(14) They were waiting "for his son from heaven" (v. 10).

2. Some might say they had been saved but were backslidden. The answer is (1) 1 Thes. 3:6, 7, 10, 13; and 4:3.

SANCTIFIED WHOLLY

By A. M. HILLS

TEXT: 1 Thess. 5:23

"And the very God of peace *himself* sanctify you wholly: and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ" (1 Thess. 5:23, R. V.).

I. INTRODUCTION

1. Evidences that Paul was writing to Christians.

(1) 1 Thes. 1:1, "To the church." It will be remembered that in those days it meant much to be a member of the Christian Church. There was much persecution and any member had a first class chance to lose his head at any time. So no one would join the church unless there had been some miraculous work done on the heart.

(2) He gave "thanks to God always" for them (v. 2).

(3) Paul remembered their "work of faith, and labor of love and patience of hope." These are the three cardinal graces of the Christian (v. 3).

(4) Paul called them his "beloved brethren" (v. 4).

(5) He called them the "election of God." Uncle Buddie tells us how we are elected. He says, that "God votes for us, the devil votes against us and our vote decides the election" (v. 4).

(6) "The word came not unto you in word only, but also in power and in the Holy Ghost" (v. 5).

(7) They had "much assurance" (v. 5).

(8) They were followers of the Lord (v. 6).

(9) They "received the word in much affliction with joy of the Holy Ghost" (v. 6).

I. WHAT IS SANCTIFICATION?

1. Webster: "Sanctify: To make free from sin: to cleanse from moral corruption and pollution; to purify." "Sanctification: The act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God."

2. Century Dictionary: "Sanctification: In theology—the act of God's grace by which the affections of men are purified and the soul is cleansed from sin and consecrated to God. . . . Conformity of heart and life to the will of God."

3. Standard Dictionary: "Sanctification: The gracious work of the Holy Spirit, whereby the believer is freed from sin and exalted to holiness of heart and life."

Notice (1) It is the gracious work of the spirit; not of man's growth and striving; not culture; not self-discipline; not death; not purgatory.

Notice (2) "Whereby the *believer* is freed from sin." This is the clearest possible statement of a *second work of grace*.

4. The tenth Article of Faith in the Methodist Protestant Discipline: "Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement *cleanses from all sin*, whereby we are not only delivered from the *guilt of sin*, but are washed from its pollution, saved from its *power*, and are enabled through grace to love God with all our hearts, and to *walk in his holy commandments blameless*."

II. CONSIDER WHO SANCTIFIES

1. In the Old Testament sense (a setting apart for a specific work).

2. In the New Testament sense (*a cleansing*).

3. Who.

- (1) "The God of peace *himself* sanctify you."
 - a. No individual can do it.
 - b. No committee can do it.
 - c. No institution can do it.
 - d. No board of bishops can do it.
 - e. "God himself." Instantaneously.
 - (a) Steele: "The aorist tense denotes singleness of action, instantaneous sanctification."
 - (b) Ellicott on Eph. 3:14-21. "The aorist tense denotes . . . instantaneous . . . perfecting in love."

III. HOW COMPLETELY? *Wholly*. (German Bible—"through and through").

1. Spirit—the faculty by which we know God and our obligation to Him.
2. Soul—what we have in common with lower animals.
3. Body—our physical being. That is all there is of you but your clothes.

IV. BE PRESERVED (Guarded as by soldiers. The same Greek word is used as is used to tell of the soldiers guarding the body of Christ in the tomb.)

1. We are in a world of temptation and sin.
2. Many go down under the test.
3. There is a keeping or preserving grace.

V. THE PROMISE: "Faithful is he that calleth you who also will do it."

1. He is able.

Illustration: George Fox says, "I knew Jesus, and He was very precious to my soul but I found something within me that would not keep sweet and patient and kind. I did what I could to keep it down but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came to my heart and took out all that would not be patient, all that would not be kind, and then He shut the door."

Illustration: A gentleman of wealth began to lose his health. He consulted his physician. He was told that he had a tumor and that his only hope was in an operation. The doctor also told him that there was only one chance in a hundred for his recovery.

"Well," said the man, "that is a dreary alternative, give me one week to think about it and come to a decision." He went to his home and reflected. One day he drew up his will, arranged his property, wrote letters of business. He bade his friends good-by. He then secured the services of three superior surgeons and appointed a day for operation. He went into his back parlor and had his last interview with his wife. Tender and solemn it was. They knelt together in prayer.

He arose and kissed her good-by, walked into the front room where he had ordered a table to be brought, stripped himself of his clothing, laid himself on the table, looked his surgeon in the eyes and said, "Proceed."

An anesthetic was administered, and the man went off, he knew not how long, into unconsciousness. It was three hours. At last with gasps he came back, and opening his eyes, he saw the smiling face of his surgeon who said, "The operation is over, and it is a perfect success."

Just so if you feel that you are not well spiritually. It is a struggle to keep up and do and be what you wish. The Bible tells you the malady of inbred sin. If you do not have it removed you will lose your soul. Employ Jesus as your surgeon, bid good-by to everything and everybody. Stretch yourself on the altar and say to your surgeon, "Proceed." You may be unconscious in the straw, but when you awake you will see the smile of your surgeon and he will tell you that the operation is over and is a perfect success.

THE SUPERNATURAL HEALING OF PHYSICAL SICKNESS

(Acts 3:16. Read Acts 3:1-16)

1. First things first. That which is fundamental in the atonement of Christ. The soul before the body.
2. All sick men are not sinners. But all sinners are morally sick.
3. Jesus can heal *with* and *without* human co-operation.
4. Jesus is a "specialist" on hard cases.

Illustrate: The lame man of the lesson. He never walked—he could walk. He believed in God—he praised God in the temple. He gave God the glory—we must do the same.
5. Salvation advantageous to healing.
6. The certainty of cures—Jesus Christ the same.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

John G. Paton's Faith

It was on the fifth of November, 1858, that the young Scotchman (John G. Paton) and his wife first landed on Tanna (in the South Sea Islands). It was a purely cannibal island in those days, and the white man found his faith in his text, "Lo, I am with you alway," severely tried. "My first impressions," he tells us, "drove me to the verge

of utter dismay. On beholding the natives in their paint and nakedness and misery, my heart was as full of horror as of pity. Had I given up my much-beloved work, and my dear people in Glasgow, with so many delightful associations, to consecrate my life to these degraded creatures? Was it possible to teach them right and wrong, to Christianize, or even to civilize them?" But this, he goes on to say, was only a passing feeling. He soon reminded himself that he and his wife were not undertaking the work at their own charges. They were not alone. The transformation of the natives seemed impossible; but his son has already told us that the text often braced him to face the apparently impossible. It did then.

If ever a man seemed lonely, J. G. Paton seemed lonely when, three months later, he had to dig with his own hands a grave for his young wife and his baby boy. In spite of all pleas and remonstrances, Mrs. Paton had insisted on accompanying him, and now, the only white man on the island, he was compelled to lay her to rest on this savage spot. "Let those," he says, "who have ever passed through similar darkness—darkness as of midnight—feel for me; as for all others, it would be more than vain to try to paint my sorrows. I was stunned: my reason seemed almost to give way: I built a wall of coral round the grave, and covered the top with beautiful white coral, broken small as gravel; and that spot became my sacred and much-frequented shrine during all the years that, amidst difficulties, dangers and deaths, I labored for the salvation of those savage islanders. Whenever Tanna turns to the Lord and is won for Christ, men will find the memory of that spot still green. It was there that I claimed for God the land in which I had buried my dead with faith and hope."—F. W. BOREHAM, D. D.

Be Still, and Know

Speaking for himself, Thomas A. Edison said that moderate deafness is not an unmixed affliction. When an aurist called upon the famous inventor, begging an opportunity to effect a speedy cure, Edison demurred. "I am afraid you might succeed," he replied. And then, his eyes twinkling and the corners of his mouth twitching drolly, he added, "Supposing you *did* cure me? Think of the lot of stuff I'd have to listen to that I don't want to hear. To be a little deaf has its advantages." There's a tradition to the effect that Herbert Spencer equipped himself with a couple of earplugs with which he might, upon due occasion,

shut out the clatter of the table at which he ate his meals. Rather churlish of him, no doubt, and quite embarrassing to the other boarders. Yet the soul of a man has a few rights not to be trifled with, especially when great themes are gendering and high voices are calling. The world with its jangle of sounds is altogether "too much with us, late and soon." Not only "getting and spending," but hurrying and chattering, "we lay waste our powers." Too small space is left for what the French expressively call "making a soul." Too little honor nowadays for those "flashes of silence" out of whose clean, cool depths break both exalting dream and ennobling deed.—GEORGE CLARKE PECK, D. D.

Do Angels Have Wings?

Says Dr. Edwin E. Slosson, the eminent chemist, "The other day I stood before the modern painting of an angel, a gorgeous creature with wings that outshone the peacock. An eminent scientist came up and looked at it too; finally he said, 'How can we expect our young people to come into the church when it implies believing in such anatomical monstrosities as that!' Here is the curious case of an unknown heathen artist who lived some ten thousand years ago blocking the door to a modern American church in the twentieth century. Such a winged man is as unbiblical as it is unbiological. It is a conception foreign to both Christianity and Judaism. The angels whom Abraham and Lot entertained unaware certainly did not wear wings, nor apparently did those who sat at the sepulcher of Jesus. When the angel of the Lord—or was it the Lord himself?—appeared under the oak of Ophrah and Gideon prepared a meal for him, when Raphael hired out to guide Tobit to collect a debt and get a bride at Rages in Media, they were obviously featherless bipeds. Angels of the sort invented by the artists of the Dark Ages would have created as much commotion in Palestine as did the one the vicar shot down as told by Wells in *The Wonderful Visit*."

Not Failure but Low Aim Is Crime

"Aren't you ashamed to sing so well?" asked the great Philip of his son. Being assured that Jemias performed brilliantly upon the flute, Antisthenes, the cynic, replied, "Then he is good for nothing else." Herbert Spencer, who prided himself upon his skill as a billiard player, was one day beaten at his favorite game. And his comment must have soured in the mouth of the victor's

taste of triumph. "Sir, to play a *good* game of billiards is the mark of a gentleman; but to play *too good* a game is evidence of a misspent youth." "Well done, but not worth doing," snapped a critic upon being shown a delicate bit of carving upon a peach-pit. The question always remains, not how well you do *what* you do, but how much bigger and more important thing you might have achieved. With all my heart I believe in play. One must unbend his bow occasionally if it shall throw the arrow well. But to leave a bow unstrung, or to string it to amusement only, is tragedy. To make any diversion, however innocent, the main business of one's day is treachery to self and God. "Not failure but low aim is crime," cries Browning.—G. C. PECK.

Who Is on the Lord's Side?

During a crisis in the American Civil War, a timid soul sought an interview with Abraham Lincoln.

"O Mr. President," he exclaimed, "I am most anxious that the Lord shall be on our side."

"Well," replied Mr. Lincoln, "strangely enough, that gives me no anxiety at all. The thing I worry about is to make sure that *I* am on *the Lord's side!*"

That is the question. The divine position is a fixture; mine is plastic. Who is on the Lord's side? That man has principalities and powers banded for his eternal security. Nothing can harm him in this world or in any other. God is for him: who can be against him?—F. W. BOREHAM.

Dual Personality

"I find then a law, that, when I would do good, evil is present with me."

Experimental psychology has given a more definite and literal meaning to the words of St. Paul. We now know that it is possible to separate in an individual two or more selves which may be quite distinct in character and ability. One may be dull, the other witty; one may be peaceable, the other quarrelsome; one kind, the other mischievous. These may alternately control the speech and actions of the individual, or they may simultaneously manage different parts of the same brain. An instance of this is found in cases of periodical insanity in which a man leaves his family and friends, for months leading another life, knowing nothing of his former self until his return—as we say—to his senses, to himself. We see the same thing in the periodical drunkard who

acts and feels like another person when on a spree. He has no shame for what he does under those conditions, as he does not feel responsible for the other man. Nothing so weakens the power of the higher nature over the lower as do alcohol and morphine. Formerly when people saw these strange changes by which a sober-minded and respectable man became for a time a criminal and a lunatic, losing both his mental and his moral sanity, they said he was "possessed of a devil." I, for one, do not object to that phraseology. I think it better than the vague and sentimental phrases we have substituted for it. There is just as much convenience and propriety in personifying the forces of evil as the forces of good. But it is out of fashion now to speak of the devil in polite society—perhaps because it is not good manners to discuss a person who is present.—E. E. SLOSSON.

George Whitefield's Text

In every country, and under every condition, Whitefield is always expatiating on one tremendous theme: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

He cannot help it. When, at Oxford, he first discovered the necessity, and experienced the power, of *the new birth*, he could speak of nothing else. "Whenever a fellow-student entered my room," he says, "I discussed with him our Lord's words about being *born again*." For thirty years he preached night and day on the theme that had torn the shackles from his own soul. Toward the close of his *Life of George Whitefield*, Mr. J. P. Gledstone gives a list of the eminent preachers, poets and philanthropists who, together with countless thousands of less famous men, were led into the kingdom and service of Christ as a result of Mr. Whitefield's extraordinary ministry. He often said that he would like to die in the pulpit, or immediately after leaving it; and he almost had his wish. He preached the day before he died; and he remained true to his own distinctive message to the last. "I am now fifty-five years of age," he said, in one of these final addresses, "and I tell you that I am more than ever convinced that the truth of *the new birth* is a revelation from God himself, and that without it you can never be saved by Jesus Christ."

"Why, Mr. Whitefield," inquired a friend one day, "Why do you so often preach on *Ye must be born again?*"

"Because," replied Mr. Whitefield, solemnly, looking full into the face of his questioner, "because *ye must be born again!*"

That is conclusive. It leaves nothing more to be said!—F. W. BOREHAM.

Fear Hath Torment

I have a friend who, "through fear of death" by bacteria, has spent many years "subject to bondage." He is not a bacteriologist by profession, yet is a sort of specialist on the theme. He would as readily drink a ladle of hot lead as a glass of unboiled water. Not for him the luscious bivalve that opens our feasts and our throats at the same time. Milk being a famous culture-medium, he will drink no milk while the world

standeth. Lions in Africa and alligators in Florida, eruptions of Aetna and the tail in Halley's comet affright him not as do the microscopic foes in drops of water. And, as a matter of fact, we stand in jeopardy, every hour, of such pestilential incursions by infinitesimal foes. Meanwhile, it seems inexcusable to let such petty enemies destroy our peace of mind. A world in which everything were sterilized would, in my opinion, be a zestless place. Spite of all its hardships and perils, 'tis a very good world. And to let some petty annoyance, some microscopic woe, some Mordecai at the gate veil the sun for us is sad commentary upon our sense of proportion.—G. C. PECK.

PRACTICAL

EXPOSITORY PREACHING

By LEWIS T. CORLETT

II. ITS BENEFIT TO THE PREACHER

Every avenue of expression is reflexive in its results. The individual receiving the action derives some benefit or detriment from the event but the giver of the word or deed receives a far greater reaction through the occasion. Expository preaching is very beneficial in its reaction upon the preacher giving the expositions. The preparation and the giving out both serve to assist the preacher in reaching a higher and more useful plane in his ministry. A few of the benefits to the preacher are considered.

1. *Enriches the Mind of the Preacher.*

Sermons are not made, they grow out of a fervent heart and a rich, active mind. The preparation of an expository sermon demands more time, consideration, and thought than any other type. This causes the person to stir up his mental faculties to perceive, to consider, and to select the main thought and to group the others about it; it stimulates thought, and thinking strengthens the brain in its operation, quickens memory, and assists the will in making decisions. Expository preaching also provides a rich store of thought and expression in the memory. The power of any speaker lies in his reserve, not in what he has

said; but in what he could have said, if time and opportunity were his.

2. *Develops Meditation.*

A person will think upon what is in the mind. Enriching the mind in Bible knowledge naturally results in deeper thinking on the things of God. Rich, helpful and inspiring truths are not the result of shallow thinking. Rather they come from a rich, full mind that takes time to think about God. The preacher is not to be an ascetic, but he is to take time to be alone with God. Reading of God's Word in a thoughtful manner brings the preacher to the place where God and the things of righteousness are more real, and he longs to go deeper into the rich treasures that God has provided in His Word.

3. *Develops a Spiritual Atmosphere in the Life of the Preacher.*

A pastor controls a church and the evangelist regulates a meeting more by the unconscious influence he exerts than by the words that he gives out. Poor personal atmosphere and influence will ruin a good preacher. A preacher may be positively orthodox in his creed, but negative in his spiritual atmosphere. The successful preacher is the one who is clear and orthodox in his doctrines and with his orthodoxy possesses a strong, positive, spiritual atmosphere. Preparing and deliv-

ering expository sermons will serve as a better source of spiritual atmosphere than any other means at his command. That which a person thinks upon may not regulate his action but it will control the atmosphere about him. Expository preaching serves to co-ordinate the thoughts, words and influence of the preacher in the channel of spiritual atmosphere.

4. *Assists in Proper Scriptural Interpretation.*

Training and the objective in view often regulate the present interpretation of the Bible. The Word of God is used many times as a means to prove a particular hobby or theory, instead of as the revelation of God's will to man. No preacher need to fear his creed if it is biblical, and if it is not biblical he should not wrest the Scripture to prove it. The Bible is the best interpreter and commentary on itself. A study of the principles of exposition trains the preacher to view the Bible as a whole; as the complete unfolding of God's will and not to use a verse here and there to substantiate his personal beliefs and statements. As the preacher progresses in his expositions he will be delightfully surprised to discover how much more consistent he is in interpreting the portions of the Bible.

5. *Makes the Preacher a Bible Preacher.*

The tendency among many preachers is to see how little Bible they can use. They start with some portion of Scripture and bring every other matter possible into the sermon. The command of the apostle Paul to the young preacher, Timothy, was "Preach the Word." It is not enough to start from it, or to preach about it, the preacher must preach the Word. Expository sermons bring the preacher to this desired goal. He does not neglect or refuse other helpful material and illustrations, but lets them fall into a secondary place. The Bible, with its setting, its phraseology, its own passages, its illustrations, becomes the main body of his message. The other good material and illustrations he weaves into the biblical arrangement, rather than weaving the Bible into a rhetorical arrangement of good secular truths. The preparing of expository sermons places the Bible as the chief study Book of the preacher; it makes it the source Book of his authority; it makes the Word of God the controlling power and influence of his message to the people.

6. *It Increases the Authority of the Preacher and His Message.*

The Bible gives as one of the main attractive powers of Christ that He spake as one having au-

thority. He depended greatly upon the words of the law and the prophets to give Him that power and authority. One person's views are worth just about as much as any other, but when the preacher thunders forth with a "Thus saith the Lord," and with a careful exposition of a passage of the Bible, he becomes, indeed and in truth, the ambassador of Jesus Christ. His message is not one just to amuse, it is the voice of God through His inspired Word. The usefulness of the minister depends upon the recognition by the public of his divine call; his power lies in his ability to connect humanity with divinity. The searching power of his message depends upon how far that message and the Word of God agree. Expository preaching makes the preacher a Bible preacher and brings to his messages an authority and persuasiveness that no other source can give.

DALLAS, TEXAS.

HOW CAN I SUCCESSFULLY PRESENT THE NAZARENE PROGRAM TO MY COMMUNITY?

By L. A. REED

OF COURSE the main program of the Church of the Nazarene is to evangelize with the message of holiness. But we cannot evangelize unless the people come under the hearing of our gospel, and the people will not come unless they know about us and are attracted to us. It is the preacher's business to inform the public about the Church of the Nazarene and its message. We fail when our church becomes a sort of a society for our own mutual spiritual welfare, and it is sad to realize that this seems to be the aim of some of our beloved brethren. We are living in a day of changing methods and the churches today are adapting themselves to these changing methods, but are making the mistake of also changing their message. The Church of the Nazarene must adapt herself to the changing methods and use those of this modern age which are legitimate but we must keep our message and not change it. I am in serious doubt if we need to tamper even with our method of presentation, for "It pleased God through the foolishness of preaching to save them that believe," but with up to date methods and a fiery message, we should be at least able to win some.

The first endeavor of every pastor should be to let the community know that our church is a living force in the community. Normally, every

Church of the Nazarene is sufficiently alive to attract attention. If not, then a funeral service is in order, or a resurrection would possibly be preferable. There is nothing quite so attractive as a Holy Ghost filled organization, where the people of God have their liberty and the divine leading of the Son of God is manifested in the services. I do not mean by this that every service must be a religious orgy and a premium is placed on noisy demonstration, but I do mean where the presence of God will be so real that it will influence men and women and children to be reverent, happy and worshipful. But how can the pastor make his church a living center in the community? This is a task which is not accomplished with little effort, but it is brought about only by a persistent, patient, and "always at it" attitude on the part of the leader. The first thing that one should do on going to a new church is to get acquainted with every person and interest which he thinks would give prestige and prominence to the church which he serves. As he meets tradesmen of his community or neighborhood, he should always introduce himself at once and extend an invitation to come to the church; he should make it his business to meet professional men and let them know who he is; he should get acquainted with the important men in his community such as school authorities, judges and probation officers, newspaper men, etc.; he should offer his services to funeral directors for gratis service in needy cases; he should unite with the ministerial association and at every occasion where his influence might mean that his church would get some attention and be brought before the public he should be conspicuous for his presence. In other words, he should get acquainted with people as the pastor of the Church of the Nazarene, and then walk so circumspectly in the community that the people will respect his church, if for no other reason, because of him.

Further, he should seek a casual acquaintance with every stranger who comes into his church. Every Sunday every visitor who enters the doors of our church is solicited for a written record of his address, church affiliation, business, etc., and these cards are handed to us at the close of each service. Previous to handing them to the pastor, our head usher checks on them for members in the adult men's and women's classes of the Sabbath school. The next day or some time during the following week, we write a letter to every visitor; a letter of appreciation of his attendance

and also enclosing a booklet, which tells him all about the Church of the Nazarene. Whenever we see an increased interest, we make a personal call. The follow up system is the only way to get in touch with people who manifest an interest in our services. We are starting a scheme for a large placard containing the names of the responsible members of the church with several spaces after each name. We have a little box nearby containing three kinds of stickers. When one of these members brings a visitor to church he pastes a fishhook after his name, which means that he has a bite; when he goes to the altar, this man then pastes a fish after the fish hook, meaning he has caught a fish; if he joins the church he then places a gold star after the name, meaning there is a star in his crown. There is no end to this record, as it may go on *ad infinitum*, but it certainly gets the people busy, creates a degree of healthy rivalry, and shows those who are really doing the work. An interested people and membership will always attract outsiders to the church. If a pastor can keep this interest at a heat, he can always be assured of a healthy growth in membership. It is the personal touch which counts most, and that is why we urge the personal touch on the pastor as well as the people.

A pastor should also indulge in every legitimate form of advertising which he can afford. In the city and even in the rural community, the newspaper is the greatest medium of advertising. In the city it is expensive and should be studied so that one would know how to get the greatest results with a minimum of expenditure. One never loses on newspaper publicity. When a little money is spent, it entitles one to free writeups. We have found that frequently the dailies will furnish the reporter for a minimum charge which goes direct to the reporter, and then they will print the story as written by him. Whenever the dailies give free space for sermonettes or writeups on moral subjects in which the ministerial association furnishes the preachers to do the writing, naturally we get our turn and it is a fine opportunity to get our teachings before the people.

Such is the case in our city in relation to the dailies. Twice we have written the Saturday night sermonettes accompanied by our picture at one time and at another by a picture of the church. We have been asked to write a thousand word editorial for one issue in February. In these efforts we put our church to the front, and it always means strange faces in the congregation.

Because of this newspaper effort during the past year we have always had at least a half a dozen people in our congregation whom we have never seen before and at one time as high as 87 in one service.

Again, whenever you have anything special on for your church, give it to the newspapers first. If it is something extraordinary, try to make at least one paper believe it is a scoop. One time we were called to a city church and refused the call for various reasons, chief among which, it was not God's will for us to go, and much to our surprise the leading newspaper featured our refusal in large black letters one inch high across the top of the front page. They repeated when we resigned to go elsewhere. This was not publicity which we personally enjoyed, but in each instance it filled our church on the following Sabbath. This type of advertising will get you before the community quicker than almost anything else. We are not satisfied unless the newsboys know where the Church of the Nazarene is located. The larger the city, the harder the task. These methods work perfectly in a short time in a city of less than 150,000 and work perfectly over a longer period of time in larger cities. Of course none of us are paragons of excellence, but we can all do our best.

Of course every pastor understands that various forms of printed matter assist in keeping his church before the community. Throw arounds, door-hangers, window cards, personal invitation cards in the form of calling cards which are available to every member, should be used at all times, especially when anything special is going on in the church. Don't be afraid to be spectacular in your advertising, only we would urge in the form of a warning, to always keep your program a little in advance of your advertising otherwise your people will be disappointed and not return. Use your own people in disseminating this information as much as possible for an enthusiastic and interested constituency is the greatest piece of advertising that can be done. If a church cannot afford the rates commonly charged by printers, then get a mimeograph or a small press and have your own men learn to do the job. Then there is the readily read painted sign and the "across the street" streamer. Some cities have legislated against the latter but wherever it is permitted this is the best piece of advertising imaginable for special occasions. Painted signs cost money, but you can go to high school and take a

night course and learn to paint fine signs yourself, Mr. Pastor, or one of your own young men can do the same. Painters' sign cloth is cheap; a frame is easily made; a permit can always be obtained and the work can be done, even if you must do it yourself.

The best modern advertising is participation in radio activity. Our people have been very slow in availing themselves of this great means of spreading the gospel, with the result that in very few places do we have any prestige in this sphere of influence. Our pastors should be continually on the watch to enter the Nazarene wedge in broadcasting circles. Money spent here is money well spent. Many times you can get on gratis. Frequently you will be offered poor hours but take whatever is handed to you. Nazarenes are great music lovers and can always put on a fine musical program. Many times I have heard of our people being offered better broadcasting time because of the superior type of program which they put on. Forget the jazz type of religious music when you go on the air. Something sound, sane and worshipful is what the people enjoy and what they will listen to. Good, straight from the shoulder messages of gospel truth, stirring and spiritual, brief and to the point are also appreciated. Never attack other denominations or become arbitrary in preaching over the air, for you will make nine enemies to every one friend you obtain, by so doing. Radio preaching and preaching from your pulpit are two quite different things. But every opportunity you have to go on the air as the pastor of the Church of the Nazarene, jump at it, for it may save a soul from death.

Another way in which the pastor can successfully present the Nazarene program to his community, is by co-operating in every moral interest, providing he does not have to compromise the conscience of the church. Many times we have done tremendous harm to ourselves by our aloofness. Sometimes we must draw the line, but when you do, unless a great principle is involved, do not take up the cudgel. Not long ago I was waited on by the moving picture people and urged to attend a new picture entitled, "The Mystery of Life," by Clarence Darrow. I flatly refused and gave three reasons, (1) Because my church would not allow me to participate in moving picture attendance. (2) I was not in harmony with, but absolutely opposed to, Clarence Darrow and his theories. (3) I was not in the

least interested in a material explanation of the mystery of life. But there are moral reforms and religious activities in the community such as Sabbath observance; weeks of prayer; pre-Easter services; cleanup periods; and community financial drives for charitable purposes, wherein public spirited people expect the ministry to be the leaders, and the Nazarene preacher should be in the forefront.

In conclusion, let us remind us that the end and object of our entire effort is to get the gospel of holiness to the people. Empty seats are never sanctified. It takes people to make a church. Our every effort should be to reach the people with our message. If we do not reach folks, then our entire effort is a failure. The only solution is to keep right at it in your community; trying various methods, until you strike that which will get the attention of the populace, and then when the opportunity affords, drive home the truth and then reap the harvest. God help every one of us preachers to do our duty.

KANSAS CITY, MO.

WRITING FOR THE LOCAL NEWSPAPER

By W. G. SCHURMAN

A NUMBER of pastors in their conversations with me have told me that they could not get the publicity of the local press as they desired, and generally blamed it on the fact that it was because they were Nazarene preachers. I do not think that is so. I rather think it is because we do not understand either how to approach them or how to write for the local newspaper. In my pastorate at Haverhill, Mass., I never had any difficulty getting into the press. The city editor was a Catholic, but we got so well acquainted with him that he would call up late Sunday night and ask us what we had for the Monday paper. In Lynn I did not know the "ropes" well enough to reach the public, but we learn through unpleasant if not bitter experience.

I recently read an article from L. Stanley Fellows in Ohio Endeavor on the subject of writing for the local paper. What he says is so to the point, that I am sure I will be excused for quoting him. He says:

"Now lend me your ears a couple of minutes while I whisper some big-little facts in newspaper work. If you would retain the confidence of your editors, get into the 'style' of the paper;

write as though you were a reporter on that paper; write always in the third person—never say 'we'; don't ramble—get to the point quick, and stay there; don't talk 'churchy'—it is not an ecclesiastical treatise but a newspaper article you are writing; don't talk about the 'blessed indwelling of the Holy Spirit' and the 'dear Lamb of God.' When you talk to the public, talk of 'Jesus Christ' and 'God.' This is not irreverence: it is common sense, and the successful publicity worker must be blessed with a good stock of that. Don't get 'mushy'; talk cold facts. Don't pitter-patter your facts in a 'gentle rain'; dash it on them all at once. And yet—do not get in a rut; make every article different, and make them readable."

A MISSIONARY'S APPRECIATION

I recently received a communication from one of our Nazarene missionaries who told me how much he enjoyed our articles for the Preacher's Magazine. We are delighted, of course, to know that people in far away Africa honor us by reading our articles, and then comment on the same, telling us how much it has helped them. For their benefit, we insert the following, which we trust will have the effect of helping them in the hour of temptation to know that they have a right to reckon with and count on God's approval of their efforts:

A Precious Pillow

"The story of Dr. Adoniram Judson's mission life and labors, says *The Christian*, is interesting as a romance. He spent much of his time while in the foreign field in translating the Scriptures into the language of the Burmese.

"Just as Dr. Judson had finished the translation of the New Testament into Burmese, and before it could be printed, he was cast into prison. His wife took the precious manuscript and buried it in the ground. But if left there it would soon decay, while to reveal its existence to its foes would surely lead to its destruction.

"So it was arranged that she should put it within a roll of cotton, and bring it to him in the form of a pillow, so hard and poor that even the keeper of the prison did not covet it. After seven months this pillow—so uninviting externally, so precious to him—was taken away, and then his wife redeemed it by giving a better one in exchange.

"Some time after he was hurried on to another

prison, leaving everything behind him, and his old pillow was thrown into the prison yard to be trodden under foot as worthless cotton; but after a few hours one of the native Christians discovered the roll, and took it home as a relic of the prisoner; and there long afterward the manuscript was found among the cotton, complete and uninjured, and the book was ready to perform its work of blessing among the Burmese."

ARE THE NAZARENE PREACHERS FORGETTING TO
WARN AS WELL AS TEACH?

(Read Col. 1:28.)

The following recently clipped from the newspaper is the cause of this heading:

"Change of Ownership"

"While churches are ceasing to use hell as a place of future residence, the movies are finding it good ad. copy and so spread their billboards with 'Hell's Angels,' 'Hell's Harbor,' 'Hell's Heroes' and the 'Doorway to Hell.' Some clerics have abolished the devil, but the movies announce in red letters, 'The Devil to Pay!' and 'Madame Satan.'"

It is admitted that other churches have ceased preaching on these subjects of Hell and Satan. God forbid that we should be counted among the number.

IS THE WORLD GETTING BETTER OR WORSE?

The following may not prove that the world is getting better, but it will give some folks the idea that the moral standard was not so very high one hundred years ago:

What an Old Sale Bill Shows

Samuel Smith of Petersburg, Ind., has a copy of a sale bill printed in Pike County, Missouri, 78 years ago. Nothing can show the rapid change made in moral and material things more than the reading of this bill. Below is an exact copy:
"State of Missouri, County of Pike.

"To whom it may concern: The undersigned will sell at public auction for cash on the premises where Coon Creek crosses the old Missouri Road, the following chattels: Six yoke of oxen with yokes and chains, 2 wagons with beds, three nigger wenchies, four buck niggers, three nigger boys, two prairie plows, 20 steel traps, one barrel pickled cabbage, one hogshhead of tobacco, one lot of nigger shoes, one spinning wheel, one loom, mink and skunk skins and a lot of other articles. Am gwine to California. Free headcheese, apples and hard cider."

PREACH THE WORD

If God's smile you would retain,
Preach the Word,
In the old paths still remain,
Preach the Word.
Preachers come and preachers go,
You and I will plant and sow,
See God make the harvest grow;
Preach the Word.

We must keep within our sphere,
Preach the Word;
Get folks saved and cleansed down here,
Preach the Word.
Satan's sidetracks we'll evade,
We'll stick to our preacher trade,
That's the way to make the grade,
Preach the Word.

This world needs to hear the book,
Preach the Word;
There is still life for a look,
Preach the Word.
Some may sacred vows forget,
We'll push on with faces set,
Hold the cross of Christ erect,
Preach the Word.

Preachers of the Nazarene,
Preach the Word,
Keep your faces turned upstream,
Preach the Word.
To be conqueror in the fight
We must walk in all the light,
Thus escape eternal night,
Preach the Word.

SETTING THE DATE FOR THE SECOND ADVENT

I think it is generally understood that an organization of Bible students familiar to the reader, stated that the Lord would come back to earth in 1914. That date passing and the Master not putting in an appearance, these people had neither the grace nor the humility to back down and say, "We were wrong," but went on to tell that He did come but did not manifest Himself to the world, and that was exactly what Scripture taught though they had not noticed it before, but that His coming was very nigh in which He would appear to everyone. I never knew a people who attempted to tell the year in which the Lord would put in an appearance to acknowledge their fault. Years ago, when I was just a young

man and had just given my heart to the Lord, I was invited by a friend to a cottage prayermeeting, and in that meeting were a number of people who claimed that the coming of the Lord was nigh. These same people were members of a sect who had stated that the Lord would put in an appearance in 1833. In some sections of New Hampshire, the people sold their farms for practically nothing, as they felt sure they would have no more use for them after that date, and now, it is not just a story but actually a fact, that some of these poor souls went to the trouble of making robes and putting them on in anticipation of His coming, but the day passed by with nothing unusual occurring.

At the meeting that I attended I heard one old gray-headed man make the statement that these people had gone out fulfilling the Scripture though they did not know it at the time. He quoted the verse, "For yet a little while and he that shall come will come and will not tarry" (Heb. 10:37). They were now living in the "tarrying" time. Their going out to meet Him had been prophesied in the Scripture, but they would be disappointed for there must be this time of tarrying.

There came into my hands not very long ago a little paper called "The Antitype." If I can decipher it correctly, the editor takes issue with another time-setter who, he said, looked for something in September, 1928, but he, the editor, goes on to say that the real date was 1924. He then goes on to teach by analogy, using king David as a type. He says that God anointed David to be king over Israel, but while he was God's king, he was not recognized by the people as their king over all Israel for a number of years after. He then implies that the establishing of Christ's kingdom on the earth will be something of the way in which David succeeded in ruling all Israel. This was not accomplished by a single event, but by a series of occurrences overlapping one another, covering a period of 21 years. He then goes on to say that a period of events now taking place, which began in 1914, at the time of the World War, will culminate in 21 years from that time (1935), leading up to the restoration of the Davidic monarchy in the person of the Lord Jesus Christ, the Son of David.

He gives the date that David was anointed 1077 B. C., and 21 years later he was accepted as king over all Israel, which was in 1056 B. C. He then says that in the year 1914 a death blow was inflicted upon apostate Christendom from which

it has never recovered, and never will, and that was certainly a fitting prelude to its utter destruction at the appearing of the rightful heir to David's throne. The epochal events that have been occurring since then have simply been successive events of the ending of the time of the Gentiles setting the stage for the complete restoration of the throne of David, or the kingdom of God on earth. Hence in 1935 we may look for Jesus Christ to occupy the throne even as David, 21 years after he was anointed ruler over all Israel.

I am not saying that this good man is not right. I think I could welcome His coming if I were living at that time, but now note, should Jesus Christ not appear to occupy the throne of David in 1935, there will still be enough manipulation of Scripture to show that he was right in his interpretation. I look upon date-setting as a form of fanaticism, and fanaticism has never, so far as I am able to learn, acknowledged it was wrong. It takes a lot of grace to back up and say "Gentlemen, I was mistaken." In my 27 years as pastor of the Church of the Nazarene, I have yet to meet the person who has taken a decided stand and committed himself to certain statements that would prove he was mistaken to ever admit it.

I remember some years ago, a woman in the church at Chicago came to my home and asked for her church letter. Now, we do not give up members readily. We like to hold on to them even though they may not be ornaments to the church we dislike to drop them from membership. This woman was a good woman. She loved the Lord; she wanted to be all for Jesus Christ. I am satisfied of that, but when I asked her why she wanted her letter, she said that the church was not spiritual enough. When I asked her where she was going to find one more spiritual she mentioned a prominent church on the South Side among the so-called "Tongues" people. She said that she was sure if she obeyed the Lord in the move that she was about to make, that God would save her two girls and her boy, who though they were members of our Sunday school did not give any evidence of saving grace, and she felt sure that her husband also would be converted. I remember saying to her, after giving her the transfer, "My dear sister, there is just one thing I want you to promise me—that in the event you are mistaken, you will have the honesty to come to me and say that you were wrong." She countered by saying, "I will do that on one

condition, and that is that if things turn out as I have stated, that you will come to me and say that you were wrong." I readily promised. At this time (January, 1932) she is separated from her husband though I do not know that she is to blame for that—he left her. Her three children do not go to any church, so far as I am able to learn, and she herself is no longer a member of that church, but has never come to my home, nor written me to acknowledge her mistake.

I merely mention this to show that one of the marks of the grace of full salvation is the spirit of humility that will admit that one is wrong. Let no reader think that I am opposing the teaching that the coming of the Lord draweth nigh. On the other hand, let no man make the mistake that I am not opposing the setting of dates. I am unalterably opposed to it because it is unscriptural, and if this dear man who is the editor of this paper, would put in half the effort in getting folks fitted for His coming, I am satisfied he would greet his Lord and Master with a great deal more joy than he will by speculating on times and seasons. Indeed, it is an alarming fact that many of the men of evangelistic type have drifted from the preaching of repentance and the filling of the Spirit, to preaching on the "Golden Age," "The time of the end," and kindred things, which while they have a place in Scripture, I am sure can never take the place of the divine admonition to "Hear the word at my mouth and give them warning from me." What this old world needs today is the old-time preaching on death and hell and judgment and eternity, and a Christ that can save to the uttermost.

MY CHURCH PAPER

I am indebted to Clark J. Cross of the Lowman Memorial Methodist Episcopal Church, Topeka, Kans., for the following. He was the winner of a \$50 award for having written the best letter on the subject, "Why I Read My Church Periodicals."

"I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine; that I may know and understand the latest developments of my trade and profession—that of being a Christian. *I cannot be a real Christian and a worth-while member of my church unless I know its purposes, its aims, its plans, its needs,*

and how it proposes through the co-operation of its members to join hands with God in bringing them about. My church paper, the text book of my particular denomination, tells me how."

Now read this, preacher friend, and then remember that a recent editorial in the Herald of Holiness stated that three hundred Nazarene pastors did not take our church paper. I recently received a letter from a Nazarene pastor in a far away state, asking advice on how to deal with a certain matter. He had read my articles in the Preacher's Magazine, and said he felt bold to write and ask some advice. His difficulty was with a very excellent man and his wife, who did not seem to be Nazarenes at heart, and perhaps, I ought not to say that. What I mean to say is that they did not see the necessity of this pastor preaching from the pulpit on supporting the Nazarene Church budget but that so long as the money was sent through any source, the missionary work might go on, and that was all that was necessary. Now, no layman would talk like that if he were a reader of the Herald of Holiness. Imagine a banker making the statement that it was immaterial with what bank folks do business so long as money was kept in circulation. It is nothing against another bank that the president urges people to deposit in his savings institution. No Nazarene pastor can be at his best without perusing carefully each weekly edition of the Herald of Holiness. No layman can be as useful and as faithful a Nazarene as he would be if he were familiar with his church paper.

For this reason, we have endeavored to keep the Herald of Holiness in the hands of our membership. My difficulty is not getting subscriptions, but in following up renewals. This year we sent to the Herald of Holiness and asked for a list of all the people in Chicago that took the paper, culled out our own members, copied in a little book the month which subscriptions expired, and then made up our mind that we would follow up each one and secure them before their paper had ceased coming. Thus far we are succeeding better than we hoped, and I am doing my best to get two new subscriptions every week this year, as well as the renewals. If I am still privileged to write for the Preacher's Magazine, we will tell you how we are succeeding after the first six months, and again at the close of the year.

Pastors, get after your folks. Get the Herald of Holiness into the hands of your congregation, then when you stand behind the sacred desk and

make your appeal for District and General Budgets you will have an intelligent audience who will be ready to respond to your plea because they will understand what it is all about.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

THE following is a paper read at the Mid-year Preachers' Convention of the Kansas District recently held at Hutchinson, Kans. On account of the length of the paper it is divided into two articles, the second part appearing next month.

I think that a preacher should be diversified in his reading and I have no less a person than John Wesley to support me in this theory. Wesley was an omnivorous reader and not an especially discriminating one. In other words, he read about anything and everything he could get his hands upon. Books of history, science, economics, biography, as well as religion, were read as he journeyed from one appointment to another on horseback. There seems to be a sentiment in certain quarters that our people and our preachers especially, should read nothing but books and articles that agree altogether with our doctrines and methods. It is true of course, that in the busy routine of a present-day preacher's activities he must use some discrimination in his reading. If he were to read everything turned out by the busy presses of today he could do nothing else. Again, while a preacher should be a lover of books and should surround himself with as many of them as he possibly can, he should love men better than books. In other words, his books and his reading should be considered as just part of his equipment and training to qualify him to do better service for God and lost men.

I think we might divide our list of books into six general classifications, devotional, methods, sermons, reference books, biographies and doctrinal. The preacher should be careful not to neglect his devotional reading and I would suggest that a preacher should read one good devotional book a month. I am sure that this practice would be an antidote against the grinding routine of visiting, board meetings and the executive side of a preacher's life. This will keep him from losing the romance of his high calling and save him from the pitfalls of professionalism. If

a preacher is to keep his flock in a good spiritual condition with a radiant experience that not only warms their own hearts and lives but with an influence in the world, the preacher as the shepherd must have a steady glow in his own soul. Two books which I think every preacher should read at least once a year are MURRAY'S WITH CHRIST IN THE SCHOOL OF PRAYER and BOUNDS' PREACHER AND PRAYER. Another excellent book on prayer is LORD, TEACH US TO PRAY. I know one of our leading evangelists who carries this book in his traveling bag regularly and reads it through every so often. One of the newer books on prayer is LIFE'S GREAT ADVENTURE—PRAYER, by Dr. Cleaver. Another one of the more recent books which I have just discovered is THE FLAME OF LIVING FIRE by Clarence True Wilson whom many of you will remember as the famous prohibition preacher, a Methodist. This book is on the Holy Spirit but Dr. Wilson treats the subject in an unusually enjoyable manner. It is a book that will cause your heart to burn within you, and at the same time give you many germ-thoughts for sermons. THE DYNAMIC OF SERVICE by E. Padgett Wilkes should be on one of the lower shelves in the preacher's library, and a chapter read now and then will add fuel to his spiritual fires. Personally, I have always been greatly benefited by Dr. Jowett's books. They have a very deep devotional tone and many of them furnish good background sermon material. No preacher should be without Dr. Jowett's, THE PREACHER, HIS LIFE AND WORK. THE MINISTER AND HIS OWN SOUL by Lewis is a very fine volume of introspective analysis. It will soon be out of print and I wish that as many as possible of our preachers would get this book while it is available.

Now let us jump from the devotional field to books of methods. The preacher's library should have a number of these—books on church publicity, on church evangelistic projects, religious education, stewardship, and so forth. The price of the MINISTER'S MANUAL, which seems to be becoming more and more popular with the years, is a bit high but for the preacher who can scrape together the \$2.50 at which the Doran's minister's volume is now sold, it will give him good returns for his investment. I know of no book of methods which furnishes such a lot of material from which every preacher should be able to adapt something to his needs.

A new book on stewardship, STEWARDSHIP

PARABLES OF JESUS, discusses six of the Master's parables which have a stewardship application. The book has just recently been put out in paper covers at a price of 50c. It is worth all of that and more. Another volume, not exactly recent but one that every preacher should have in his library, is CONCERNING THE COLLECTION. This volume is really a pastor's stewardship manual. It gives a Scripture reference, a brief comment, a story or anecdote, and a prayer for each week of the year, all on the subject of giving. With this book a pastor can give his people a genuinely constructive program of stewardship education that can be stretched out for a period of two years.

Under the heading of "Religious Education," I want to recommend Dr. Squire's THE PEDAGOGY OF JESUS IN THE TWILIGHT OF TODAY. This is not a book that you can read through in an hour or two but one that will require study and thought. With the emphasis, often extreme, that is being put upon religious education and social service at the present time you will find that Dr. Squire in his book voices the stand that our people generally are taking. The author emphasizes an ideal of religious education that is sadly needed in this hour and points out Jesus as the measure of the modern teacher. A modest appearing book on the Sunday school, which will soon be published by our own House, is PUTTING THE SUNDAY SCHOOL ACROSS, by B. W. Miller. This little book will touch every ramification of Sunday school activity and will be both inspirational and instructive.

My old friend, William Stidger, has written a rather unusual book for preachers entitled, PREACHING OUT OF THE OVERFLOW. It is different, to say the least, and has a decidedly stimulating quality. I would not mention it were it not for the fact the publishers have just brought out a reprint edition. The book may be had for \$1.00.

Preachers, as a rule are interested in books of

sermons and I suppose it would be interesting to have an experience meeting right here; for it seems that some ministers have the faculty of taking another man's sermon, condensing and rearranging it and using it with very telling effect. Others just simply cannot get any suggestions from the sermon of another preacher. One of the best books along this line that I have read in several years is Dr. Conrad's RADIANT RELIGION. There are many sermon germs here for the preacher and much devotional reading that will be helpful. Dr. E. Stanley Jones' new book is in reality a book of sermons. As the title, THE CHRIST OF THE MOUNT, indicates, it is a series of studies of the Sermon on the Mount. Most outstanding among the very new books of sermons is Dr. George Truett's FOLLOW THOU ME, a book of evangelistic sermons which will be off the press just about the time this paper is read. Perhaps no author of printed sermons is more popular with our people than Dr. Chappell. (Parenthetically let me say that the accent is not on the last syllable but his name is pronounced just as though it were spelled C-H-A-P-E-L). His brief book, SERMONS FROM THE PSALMS, is very noteworthy and has had a good reception. Perhaps most of our preachers are aware of the fact that the publishers have recently brought out a limited edition of his two books, SERMONS ON OLD TESTAMENT CHARACTERS and SERMONS ON NEW TESTAMENT CHARACTERS, combined in one volume, selling at \$1.00. Many of our preachers have all the volumes written by Dr. Chappell. For the solid, substantial, old school type of sermons there are no better books than the three volumes by Dr. George Morrison, the late Scotch preacher. These are THE GATEWAY TO THE STARS, HIGHWAYS OF THE HEART, and the last, THE EVER OPEN DOOR. We could go on, *ad infinitum*, mentioning books of sermons, but these few outstanding volumes will suffice.

(To be continued next month)

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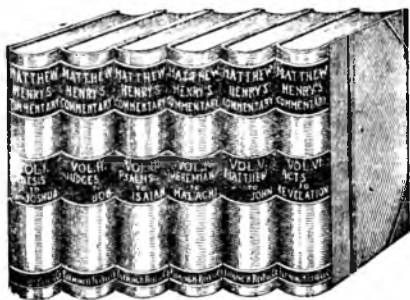
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