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RULES FOR LEADERSHIP

By THE EDITOR

We had a question box one day at the Preacher's Convention in Hutchinson, Kansas, in February of this year. The editor had been speaking on leadership in the morning services and one of the questions given in was this: "Please give some good rules for leadership." We gave some thought to this request and finally read the following as our suggestion of the first ten rules:

1. Seek ever to be your best in body, mind and spirit.
2. Seek ever to do your work in the wisest and best manner—not neglecting the so-called "little things."
3. Be a good follower. Help others with their small tasks and they will help you with your larger ones.
4. Always have abundance of plans, but be ready to revise them for the sake of wider co-operation.
5. Think in advance.
6. Be transparently sincere and absorbingly in earnest.
7. Do not come to grips with either friends or foes on incidentals—avoid disagreements on trivialities.
8. When you don't know, have the courage to say so.
9. When you don't know what to say or which way to move, keep still and stay where you are until you do know.
10. Keep a good conscience and be satisfied with it as your reward. Make a motto of Lincoln's words: "I do the very best I can all the time and I mean to keep on doing so until the end. If the end brings me out right, what men have said against me will not matter. If the end brings me out wrong, ten angels swearing I was right will not make it so."

There may not be a great deal of merit in these rules, but in commenting upon them I told the preachers that so few are the best of which they

are capable and so few do their work in their very best way all the time that one who follows these rules will be a leader, even if his ability is no greater than that of his associates. Just take that matter of "little things": It recently occurred to me that pride, spiritual pride, is at the bottom of our disregard in such matters. Why should I think that it is not required of me to speak the best and clearest English of which I am capable? Why should I think that carelessness in dress or looseness of propriety should be overlooked in me? Why should I think that it does not devolve upon me to adopt the most approved pulpit manners? Well, the only answer I can think of is that I have an idea that I have so many special virtues that these "small things" which mar and hinder others can have practically no effect upon me.

If the preacher is really a leader he must think in advance and have definite ideas of ways and means for getting out of difficulties and advancing the work. But for the preacher to be set on incidentals and to be the father of unrevisable plans means that the scope of his co-operation will be too limited for him to do a really great work. It is easy for a preacher to allow his pet notions and a certain regard for his own extremes to restrict the bounds of his horizon until his life will count for little, even though his soul may be saved.

EDITORIAL NOTES

An English teacher of preachers was asked, "Shall we repeat an old sermon?" His answer was, "Yes, if you can recover the heat in which it was first made, but if your soul is no longer kindled by it, if the fire is gone out of it, and it is now but a poor, dead cinder, then let it be put straightway in the place of cinders. People do not care whether your sermon is old or new; the only question is, 'Is it alive?' Alas for the minister who forces the simple folks to say, 'What he says is faultless enough, but it leaves me strangely cold.' So will it be if the truth which once was a glowing conviction at which men warmed their hands becomes but a heap of ashes from which the last glint of fire has died out. That is the tragedy of more pulpits than one cares to think of."

Mother Howe of Kansas City, whose acquaintance with preachers ran back to Chaplain McKabe and Bishop Simpson, used to say, "I don't like to see a preacher read the Scripture lesson pretentiously. When he stands up there with the Book before him and looks out at the audience and 'recites,' instead of looking at the Bible and reading, I feel like he is too self-conscious, or too conscious of the people, or too ready to make a show. I wish he would read the Bible to me as naturally as possible, and I want him to look carefully at the words and pronounce them clearly and accurately and read correctly, but not overdraw." And this same "Mother in Israel" used to say, "It is a mistake for the preacher to ask, 'Shall we pray?' Rather he should call the people to prayer with an emphatic, 'Let us pray.'"

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A pastor in Oklahoma, writes that she has taken a copy of the editor's "He Giveth More Grace" to the editor of the paper in her little city and that he uses a selection quite frequently on the church page of his paper. This pastor—Sister Wilson of Alva—thinks if we would pass this word along other pastors might find it possible to do something of like nature. Sister Wilson thinks the book mentioned especially adapted because the contents were originally prepared as editorials for the Herald of Holiness, and their brevity and terseness commend them to the secular editor.

Garrison once said, "I will not equivocate and I will be heard." And I think that is a good motto for a modern preacher of the gospel of full salvation. To equivocate makes the message powerless, and not to be heard is to be without opportunity. But the successful preacher must preach what ought to be preached and yet secure a hearing for his message.

The last quotation above is taken from "Cyclopedia of Evangelism," which is really three volumes in one, for in this one book are "Heralds of a Passion"; "Pastor and Evangelist;" and "What Are You Worth?" all by Charles L. Goodell. And this cyclopedia is now in the dollar series and is for sale by our Publishing House. This is a book that every preacher should read.

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By BASIL W. MILLER

PART TWO

5. The influence of the Moravians was stronger than any other in the formation of Wesley's views on the witness of the Spirit. It is impossible to estimate this influence. Methodism is indebted to them not only for some of its most distinctive features, such as the doctrine of the witness of the Spirit, but for the personal conversion of the Wesleys.

(1) Wesley's first contact with the Moravians was on board ship sailing to America. During a storm his faith wavered and he asked himself, "How is it that thou hast no faith?" This was on Friday, November 23, 1735. On the following Sunday he went to the Moravians. Let his notes tell the story. "At seven I went to the Germans. I had long before observed the great seriousness of their behavior. . . . In the midst of the psalm

wherewith their service began, the sea broke over, split the main-sail in pieces, covered the ship. . . . A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterward, 'Were you not afraid?' He answered, 'I thank God, no.'"¹

Again on Saturday, Feb. 7, 1736, we find this note: "Mr. Oglethorpe returned from Savannah, with Mr. Spangenberg, one of the pastors of the Germans. I soon found what spirit he was of; and asked his advice with regard to my own conduct. He said, 'My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit, that you are a child of God?' I was surprised, and knew not what to answer. He observed it, and asked, 'Do you know Jesus Christ?' I paused and said, 'I know He is the Savior of the world.' 'True,' replied he; 'but do you know He has saved you?' I answered, 'I

¹Wesley, *Journal*, Vol. I, p. 19, 20.

hope he has died to save me.' He only added, 'Do you know yourself?' I said, 'I do.' But I feared they were vain words."¹

Writing later of the event on shipboard he says, "On shipboard, however, I was again active in outward works; where it pleased God, of His free mercy, to give me twenty-six of the Moravian brethren for companions, who endeavored to show me a more excellent way."²

In this very early contact with the Moravians we find the doctrine of the witness of the Spirit affirmed. He was taught to expect that when he was a child of God that he would experience this divine witness.

(2) His next contact with the Moravians was with Peter Bohler. On Feb. 7, 1737, he met Peter Bohler, and while going to Oxford on the 17th of that month he and Bohler discussed doctrines. After Bohler heard Wesley preach he said, "My brother, my brother, that philosophy of yours must be purged away."³ On March 4th he writes, "I found my brother recovering from his pleurisy; and with him Peter Bohler: by whom (in the hand of the great God) I was, on Sunday 5th, clearly convinced of unbelief; and of want of that faith whereby alone we are saved."⁴ "Thurs. 23. I met Peter Bohler again, and who now amazed me more and more, by the account he gave of the fruits of living faith—the holiness and happiness which he affirmed to attend it. The next morning I began the Greek Testament again, resolving to abide by 'the law and the testimony,' being confident that God would hereby show me whether this doctrine was of God."

On Saturday, April 22, 1738, Wesley and Bohler discussed the nature of faith, which doctrine as interpreted by the latter Wesley accepted. "Sat. 22. I met Peter Bohler once more. I had now no objection to what he said of the nature of faith, namely, that it is (to use the words of our church) 'a sure trust and confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favor of God.' Neither could I deny either the happiness or holiness which he described as fruits of this living faith. 'The Spirit itself beareth witness with our spirit, that we are the children of God,' and 'He that believeth hath the witness in himself,' fully convinced me of the former, as 'Whosoever is born of God doth not commit sin,'

and 'Whosoever believeth is born of God' did of the latter."⁵

Such were the meeting of Wesley with Bohler. Marvelous blessings attended Bohler's discourses, and a work was begun as Wesley says, "such as will never come to an end, till heaven and earth pass away."⁶

The record of Bohler's meetings with the Wesleys is interesting to read according to his account as written to Zinzendorf. "I traveled with two brothers, John and Charles Wesley. . . . The elder, John, is a good-natured man: he knew he did not properly believe on the Savior, and was willing to be taught. . . . Of faith in Jesus they have no other idea than the generality of people have."⁷

These meetings with Bohler possibly had more influence upon Wesley's life than any other. This is especially true when we consider that he was taught to expect this witness when he should be converted, and that under Bohler's teaching he was finally brought to Jesus as his personal Savior.

(3) Possibly the visit of Wesley to Hurnhut sealed the work already begun by Spangenberg and Bohler. It was here he met Zinzendorf, whose theology has been described as one of the heart. "The one idea which controlled Zinzendorf's life was the thought . . . which he expressed by the words, *Herzensreligion*, 'heart religion.'⁸"

Under the date of Thursday, July 6, 1738, Wesley writes, "The count carried me with him to the count of Solmes . . . and here I continually met with what I sought for, viz., living proofs of the power of faith, persons saved from inward as well as outward sin, by 'the love of God shed abroad in their heart;' and from all doubt and fear by the abiding witness of 'the Holy Ghost given unto them.'"

Again on Sunday, July 9th, he writes, "The count preached in the old castle . . . to this effect:

"1. Justification is the forgiveness of sins.

"2. The moment a man flies to Christ he is justified.

¹*Living Thought of Wesley*, p. 211, 12.

²Quoted by Tyerman, *Life of John Wesley*, Vol. I, p. 181.

³*Methodist Magazine*, 1854, p. 687, quoted by *Ibid*, 181, 2.

⁴Schaff-Herzog, *Encyclopedia of Religious Knowledge*, Vol. XII, 516.

¹Wesley's Journal, Vol. I, pp. 21, 22.

²*Ibid*, Vol. I, p. 99. ³*Ibid*, Vol. I, 83. ⁴*Ibid*, 84.

"3. He has peace with God. . . .

"4. Not perhaps may he know he is justified, till long after.

"5. For the assurance of it is distinct from justification."

During this visit he met others who taught him about the witness of the Spirit. In his *Plain Account of Christian Perfection* Wesley tells of meeting with Arvid Gardin. He says, "After he had given me an account of his experience I desired him to give me in writing a definition of 'the full assurance of faith' which he did in the following words, 'Repose in the blood of Christ; a firm confidence in God, and persuasion of His favor; the highest tranquillity, serenity, and peace of mind, with a deliverance from every fleshly desire, and cessation of all, even inward sins.'

"This was the first account I ever heard from any living man of what I had before learned for myself from the Oracles of God, and had been praying for . . . and expecting for several years."¹

Under the date of August 8, 1738, he writes of another whom he met in Germany, "On Wednesday and Thursday I had an opportunity of talking with Michael Linner. . . . Four times I enjoyed the blessing of hearing him preach. . . . Thrice he described the state of those who are 'weak in faith' . . . who have received the forgiveness through the blood of Jesus . . . before they are comforted by the abiding witness of the Spirit."

(4) Before passing from the influence of the Moravians upon Wesley let us note the presence of the teaching of the witness of the Spirit in their creeds and liturgy. In the Easter Litany of the Moravian church (1749), which is the chief confession of that organization, we read:

"I believe in the Holy Ghost . . . that He should bear witness with our spirit that we are the children of God, and teach us to cry Abba, Father."²

The *Synod of 1869* wrote, "5. The doctrine of the Holy Ghost and the operations of His grace: that it is He who works in us the knowledge of sin, faith in Jesus, and the witness that we are the children of God."³ While this is a century or more later than the period of which we write,

still it shows the trace of the doctrine of the witness of the Spirit.

Until Wesley met the Moravians faith had meant an intellectual acceptance of the creeds. But when Spangenberg and Bohler taught him the meaning of faith in Christ as self surrender, personal trust, and having as its central object the atonement of Christ, faith became living. He began to believe that forgiveness through faith was sustained by the supernatural, and was testified to by the Holy Spirit. "Wesley confessed that Bohler's teaching was the true gospel teaching. . . . All dates from his final acceptance of Bohler's teaching."⁴ This was the pivot around which the transformation of Wesley's life and future doctrines was to center.

6. A final source of Wesley's doctrine is to be discovered in his conversion, and the attendant witness of the Spirit. Psychologically this source is of the greatest import. (1) There had been planted into his mind the idea that he was to expect this witness of the Spirit when converted. The first thing Spangenberg asked him was whether or not he had the witness of the Spirit that he was a child of God. Bohler continually referred to the necessity of knowing that one's sins are forgiven, and that the Spirit witnesseth with his spirit that he is converted. Wesley turned to his Greek Testament to find this doctrine, whether or not it was of God, and in Romans 8:15, 16 he discovered it. Zinzendorf preached to him that he should receive this witness. In the testimonies which he heard at Hernhut there was a continual reiteration of a possession of this witness. Wesley likewise expected that when he believed he should "have the witness in himself."

He lacked peace before his conversion, and longed for the peace which would come when the Spirit witnessed with his spirit that he was God's child. On May 19, 1738, a few days before his conversion (May 24) he wrote to a friend:

"I am under the same condemnation. . . . I know every thought, every temper of my soul, ought to bear God's image and superscription. But how am I fallen from the glory of God! I feel that 'I am sold under sin.' I know that I deserve nothing but wrath, being full of all abominations. . . . I am unholy. . . . I am a sinner, meet to be consumed.

¹*Plain Account of Christian Perfection*, 252.

²Schaff, *op. cit.*, Vol. III, p. 802.

³*Ibid*, Vol. III, p. 881.

⁴*The Contemporary Review*, J. N. Riggs, "Wesley," 1876, pp. 656, 6.

"Yet I hear a voice . . . saying, 'Believe and thou shalt be saved.' . . ."

"O let no one deceive us by vain words, as if we had already attained this faith! By its fruits we shall know. Do we already feel 'peace with God,' and 'joy in the Holy Ghost'?—Does 'his Spirit bear witness with our spirit that we are the children of God'? Alas, with mine he does not."

In this we see the cry of his heart for peace which should attend the witness of the Spirit. He had been taught that his agony of soul resulted because his sins had not been forgiven, and he had not been justified, which experience he would know had taken place only when he had the witness of the Spirit that he was a child of God. It would thus be natural that when converted, and when peace should come, that he should interpret this as the witness of the Spirit. When he wrote his doctrine of conversion central to it should be this view of the witness of the Holy Spirit. This is especially true when he finds a biblical basis for his teaching and experience as he did in Romans 8:15, 16, where so plainly the Spirit is said to witness "with our spirit that we are the children of God."

(2) At the time of his conversion he found this calm assurance which he had so long sought. In seeking for this he said, "Besides I well saw, no one could (in the nature of things) have such a sense of forgiveness, and not feel it. . . . I was now thoroughly convinced, and by the grace of God, I resolved to seek it unto the end: 1. By absolutely renouncing all dependence . . . upon my own works or righteousness, on which I had grounded my hope of salvation. . . . 2. By adding to the constant use of all the other means of grace, continual prayer for this very thing, justifying, saving faith. . . . I continued to seek it till Wednesday, May 24. I think it was about five in the morning that I opened my Testament on those words, 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature' (2 Pet. 1:4). Just as I went out, I opened it again on those words: "Thou art not far from the kingdom of God." . . ."

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the

heart through faith in Christ, I felt my heart strangely warmed. I feel I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death. . . ."

"My soul continued in peace. . . . I walked in peace."

He had found peace through the assurance which was given him that his sins had been taken away. It was this for which he had striven, and which he had expected to crown his long search. It was from his own experience that he could then proclaim the doctrine of the joint testimony of the Holy Spirit and the human spirit that one is a child of God. His then was an experience centered doctrine, taught in the Bible and verified by his own life. Whatever other sources may exist for his doctrine, this is the crowning one. He could not rewrite his doctrine without going back to May 24, 1738, "about a quarter to nine" when his heart was strangely warmed, and he felt the assurance, and altering that experience.

His was an "I know" dogma, taught by Paul, urged to be sought for by Bohler, held out as the hope of salvation by Spangenberg, and above all a motivating influence in his spiritual life. When he preached to others about conversion necessarily he would urge them to seek forgiveness until they possessed the witness of the Spirit that the work had been wrought. When he made the doctrinal statement for the Methodist church, there is little wonder that among these creedal sermons should be found three on this joint witness of the Holy Spirit and the human spirit or conscience.

He had found a doctrine which the Bible affirmed, and the Reformers accepted. The "inner light" of the Quakers became the inner witness of the Spirit. The calm persuasion of Calvin was transmuted into the assurance of a supernatural evidence. The subjective hope of Luther is now in Wesley a "heart strangely warmed." As he wrote, "I apprehended that the whole Christian church of the first centuries enjoyed it. . . . And I really conceive, both from the Harmonia Confessionum and whatever else I have occasionally read that all the reformed church of Europe did once believe it. . . . Every true church has the

¹Journal, Vol. I, pp. 101-103 *passim*.

divine evidence of being in favor with God. . . . I know likewise that Luther, Melancthon and many other (if not all) of the reformers frequently and strongly assert that every believer is conscious of his own acceptance with God, and that by a supernatural evidence."¹

¹McClintock and Strong, *Biblical, Theological and Ecclesiastical Cyclopaedia*, Vol. I, p. 485.

It is the only way of converting the world, as soul takes fire from soul, and faith begets faith, and the spectacle of righteousness and peace and joy in the Holy Ghost awakens desire in those who see. Height answers height, deep calls to deep, the deep of your Christian experience to the deep of another's need. The only irresistible testimony is that of actual Christlike lives. Are we in any vital sense stating the case for the King?—HUGH BLACK.

EXPOSITIONAL

HOSEA—THE PREACHER OF LOVE AND REPENTANCE

By OLIVE M. WINCHESTER

Plowing Wickedness (Chapters 9, 10)

Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men (10: 13).

WITH sorrow of heart and anguish of spirit the prophet lingers over the sin of Israel dwelling upon its various items and stressing the impending doom. As he relates in further detail the transgressions of the nation, a note of pathetic longing is expressed, a remembering of the days of yore when Israel was first chosen, how at that time Israel was a delectable people, but now they have grievously gone astray.

DEPARTING FROM GOD (9: 1-9)

With chapter nine we have the beginning of a new section and the prophet opens the message with an exhortation that as a nation they were not to rejoice. The occasion would seem to be that of some harvest festival. "Among the nations," says Eiselen, "these celebrations were noisy and wild, accompanied by all manner of excesses; but this revelry was out of harmony with the prophet's lofty and spiritual conception of the religion of Jehovah." Because of the excesses attendant upon such celebrations, the reason for the prohibition for such rejoicing is stated in the terms, "For thou hast played the harlot." While the feast ostensibly was in honor of Jehovah, yet in truth they were worshiping Baalim, and were

giving themselves over to the attendant evils. They, the people of Jehovah, were serving the gods of immorality.

In line with the trend of the sin the prophet proclaims the punishment. They have rejoiced with unbecoming conduct over abundant harvest, their fate will be that "The threshing-floor and the winepress shall not feed them, the new wine shall fail her," that is, there shall be a dearth in harvest returns. Moreover they shall "not dwell in Jehovah's land." Some of them will return to the land of their bondage, even into Egypt and others shall go away into Assyria. In these lands they will not be able to offer sacrifices unto Jehovah, the sacrifices will be unclean being offered in an unclean land. All the bread that they may eat will be for the satisfaction of natural appetite; they may not eat their portions from the sacrifices offered unto Jehovah; for there will be no sanctuary at which they may make their offerings. What then will they do on their solemn feast days? They will not be able to keep the feasts of the Sabbath or the new moon.

While they took refuge in these lands to escape destruction, yet there the trouble that they would flee from will come upon them, and in their own land where they had stored their treasures there shall grow up briars and thorns. The land of their delight shall be turned into a wilderness. This judgment that is coming upon Israel is near at hand. Already there are evidences of its working; the prophet who should know the ways of the Lord has become a fool. This has happened because of the great iniquity in the

hearts of the people of Israel. Israel had had true prophets but now the prophet is a snare leading them on into further sin. Accordingly the people have deeply corrupted themselves. "They have deeply immersed themselves in wickedness; have gone to the greatest depth they could in it; they are sunk in it, so that they could hardly be extricated from it; and this, of their own deliberate intent; they contrived it deeply, hiding themselves, as they hoped, from God."

Such is the fate of a nation or an individual that departs from God. Further and further they go in the paths of sin. Then come the days of retribution bringing upon the people the outpouring of God's wrath.

"When haughty guilt exults with impious joy,
Mistake shall blast, or accident destroy;

Weak man, with erring rage, may throw the
dart,

But heaven shall guide it to the guilty heart."

It was not that Israel had been without the protecting care and loving solicitude from Jehovah that they had gone astray. Israel had been like "grapes in the wilderness." Their fathers had been found as "the first-ripe in the fig tree at her first time." They had been a delight unto Jehovah, a pleasant choice, but withal they turned aside unto idolatry. They spurned the love that had chosen them and gave themselves over to vain worship to their own shame. Their sin was a sin against love.

Because of this unfaithfulness on the part of Israel in forsaking God who dwelt in the midst of the cherubim and manifested himself in glorious power, the glory in which they took delight, the glory of their own creation, the pride in their own accomplishments, in their wealth and prosperity, this should flee away from them like a bird. As Pusey states, "Ephraim had parted with God, his true glory. In turn, God would quickly take from him all created glory, all which he counted glory, or in which he gloried. When man parts with the substance, his true honor, God takes away the shadow, lest he should content himself therewith, and not see his shame, and, boasting himself to be something, abide in nothingness and poverty and shame to which he had reduced himself." Moreover although Ephraim might bring up her children, yet would she be bereaved of them, her children would be a prey to the murderer.

Viewing the fact that their children would be

given over to the murderer, the prophet ponders within himself as to what he shall pray for Israel and concludes that he will ask that no children shall be given unto them. In the Jewish home it was considered a curse if there were no children and consequently this would be one of the curses to fall on the kingdom of Israel.

Continuing the delineation of the judgments that were to fall upon the nation and the cause thereof, Hosea exclaims, "All their wickedness is in Gilgal." In days gone by Gilgal had been the center of the manifestation of God's power. This was the place where the people first encamped after they had crossed Jordan, and this city served as their headquarters throughout the conquest of Canaan. Again in the days of the judges it was from Gilgal that the angel came with a rebuke to the people for their transgression. Moreover in the days of Samuel Gilgal constituted the chief center and here they made Saul king, and it was the capital of the kingdom during his reign. Now Gilgal was the center of idol sacrifices, and the words of Jehovah are announced, "For there I hated them." Commenting on these words Pusey notes, "He saith not, there was I angry, or displeased with them, but in a word betokening the greatest indignation, 'I hate them! Great must needs be that wickedness which provoked the Father of mercies to so great displeasure as to say, that He hated them; and severe must needs be those judgments which are as effects of hatred and utter aversion of them, in Him.'" Continuing the manifestation of the divine displeasure, the word comes that they as a people shall be driven out of the house of Jehovah and no longer shall his love for them be given. Already he is under the smiting hand of God; they shall be cast away and shall be "wanderers among the nations."

ISRAEL'S GUILT AND PUNISHMENT

The mind of the prophet still lingers over the guilt of the people. The figure of the vine so frequent in Scripture now is used to describe the nation. They are like a luxuriant vine that abounds in fruit, but alas it is fruit for themselves; moreover in accordance with their prosperity have they increased the number of their altars for idolatrous sacrifices, and as their wealth has multiplied they have multiplied their images. Instead of their prosperity causing them to give thanks unto God for added blessings their increased wealth had tended to lead them away farther into idolatry. Consequently their wor-

ship of Jehovah had not been sincere, but had been divided in its allegiance with idol service. Accordingly their altar shall be broken down and their images spoiled.

Among the woes that shall come upon the people will be that of despair. In their desperation, they will cry out, "We have no king." In the days gone by they had sought for themselves a king contrary to the will of Jehovah; they sought for a king because they would not have Jehovah rule over them. Now in that they have lost their fear of the Lord, and God was angry with them, they were as impotent as if they had no king, they asked, "What then should a king do to us?"

Turning from the religious degeneration of the times, the prophet speaks of the moral defecations. They have spoken falsely; they have entered into covenants, not the covenants of ordinary life, but covenants with foreign nations such as Assyria and Egypt. On these they have relied instead of upon Jehovah. In consequence the judgment that shall fall upon them shall be like the bitterness of the hemlock.

With this brief notice of the moral apostasy, again the thought turns to the religious conditions of the land. This time the reference is to the calves of Bethel, where the king's sanctuary was located. This the chief of all the sanctuaries shall become a source of mourning to the people and to the priests. George Adam Smith entitles this chapter as "Puppet-Kings and Puppet-Gods," and denominates these as the twin targets of Hosea's scorn. He also suggests that as for these calves at Bethel that it may have been in those days of heavy tribute paid to a foreign king they may have been despoiled of their gold to furnish this tribute. However this may be the time was to come when this golden calf would be carried to Assyria as a present to the king. Then will Ephraim bow down her head in shame and Israel will look with chagrin on the counsel of her own conception.

In these days of dissolution Samaria will be destroyed and her king will be like the foam of the waves. Then also shall the high places be destroyed and they shall become a desolation where thorns and thistles shall spring up. When these calamities shall come upon them they will cry to the mountains, "Cover us, and to the hills, Fall on us."

From the present circumstances the prophet turns to survey the history of Israel, and finds

that it is one continuous sequence of crime. From the days of Gibeah in the time of the judges when there was an outbreak of moral corruption down to the present time, they have transgressed. Because of these sins now it is the purpose of Jehovah to chastise them. As for Ephraim although she dwells in prosperity and peace, yet the time is coming when the judgment of God will fall upon her; the word of Jehovah is, "Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck. I will make Ephraim to ride: Judah shall plow, and Jacob shall break the clods."

With this long continued denouncement of the sins of Israel Hosea gives a call to repentance. "It is Hosea's greatness," says G. A. Smith, "that, while he felt the vices of his day with all needed thoroughness and realism, he yet never allowed them to be inevitable or ultimate, but preached repentance and pardon, with the possibility of holiness even for his depraved generation." Changing to a word of exhortation the prophet commands, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

With the brief note of hope and mercy again the thought turns back and we hear the admonition, "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." And again also comes the warning of the impending judgment. "Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled." All this shall come to pass, "Because of your great wickedness: in a morning shall the king of Israel utterly be cut off." Concluding this chapter G. A. Smith observes, "The political decay of Israel, then, so deeply figured in all these chapters, must end in utter collapse. Let us sum up the gradual features of this decay: the substance of the people scattered abroad; the national spirit dissipated; the national prestige humbled; the kings mere puppets; the prophets corrupted; the national vigor sapped by impurity; the idolatry conscious of its impotence."

HOMILETICAL SUGGESTIONS

These chapters are not replete with texts but one or two suggestive ones may be found. First in chapter 9, verse 11, the portion stating, "As for Ephraim, their glory shall fly away like a

bird," might make a good text. A theme might be, "Wordly glory is but for a moment." For divisions one might discuss different phases of worldly glory. Then in chapter 10 verse 12 another good text is found. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."

The theme might be, the call of repentance to a sinful people. Then the elements in this repentance might serve as divisions, first a turning to righteousness, which will bring its reward in the bestowal of mercy, then second they are to break up the very depths of their nature, and third they are to continue their seeking until the Lord shall "rain righteousness" upon them.

HOMILETICAL

CHRIST'S DESCRIPTION OF HELL

By CLARENCE S. MOORE

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matt. 23: 33).

I. HELL IS SOMEWHAT DEFINED BY THE WORDS USED IN THE HEBREW AND GREEK—*Sheol, hades, tartarus, gehenna.*

II. ILLUSTRATIONS OF HELL

1. Gehenna was the city dump—so hell is the place for taking all that would defile the city—heaven.
2. Outer darkness (Matt. 8: 12, 22: 13). Outside the king's palace it was night and dark while the wedding supper was in progress within.
3. A furnace of fire (Matt. 13: 40-42)—a place where the tares were burned.
4. A place of devoured corpses (Mark 9: 44).

III. HELL IS A STATE OF EXISTENCE

Eyes, hands, soul and body.

(Matt. 5: 29, 30; 10: 28; 13: 42; 22: 13.)

IV. A PLACE OF EVERLASTING DAMNATION (Matt. 25: 46).

V. AN INESCAPABLE PLACE FOR THE WICKED (Matt. 23: 33).

The only hope of escape is through our Lord Jesus Christ (John 3: 16).

Conclusion: The following are false notions about hell: (1) That we receive all the hell there is while we live; (2) That there is no future hell; (3) That hell will burn up all who go there and that it will thus not be everlasting; (4) That we shall have an opportunity to repent between death and the judgment; (5) That someone can be baptized for us after we die and that by this means we can escape. But the teaching of the Bible is that hell is a place of burning fire where lost men shall spend eternity in conscious sorrow. And as is ever the case, the truth

is the safe way; for if any of those ways which we have listed as false should turn out to be true, then it would still be better to take what God's Word says about it and make the preparation implied and live the life demanded.

THE RIGHT KIND OF PRAYER

By E. M. VAUGHT

And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned (Neh. 1:5, 6).

INTRODUCTION

Nehemiah, unlike the rich man, made the right kind of prayer.

I. IT WAS PENITENT

He prayed that God would hear him as he "confessed the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned." We find the same spirit of confession running through that beautiful penitential Psalm of David which has been used by thousands of praying people in the world.

II. IT WAS UNSELFISH

The first, as well as a large part of the prayer was well absorbed with thoughts about God. Then he prayed for Israel, God's people, and then for himself in the work that he undertook for God.

III. IT WAS IMPORTUNATE

"Hear the prayer of thy servant, which I pray before thee now, day and night." He

did not grow weary in prayer, but persevered "day and night" until the answer came.

IV. IT WAS DEFINITE

The prayer, while broad in scope, was definite in purpose. It was for God's glory, His nation, and that His servant might minister to those people in a definite way.

V. IT WAS CONFIDENT

There was nothing wavering in his petition. He had faith in God and expected an answer to his prayer.

VI. IT WAS MADE TO GOD

"I beseech thee, O Lord God of heaven, the great and terrible God."

The psalmist sought God *with his whole heart*.

To be saved from sinning, we *must* be saved from sin.

Illustrations: John Baptist said but little about Jesus, but he *did* say, "Behold the Lamb of God," etc.

Someone asked Father Withy, "Do you think anyone can live without sinning?" He answered, "Very comfortably, very comfortably."

Phæbe Palmer said, "Put on my tombstone 'The blood of Jesus Christ cleanseth *me* from all sin.'"

THE POWER OF THE WORD TO KEEP US FROM SIN

(Psalm 119:11)

I. A BRIEF EXEGESIS OF THE TEXT

A pleasant and comprehensive view of the text is this: The *best thing* in the world, the *Word of God*, in the *best place* in the world, a heart made clean by the blood of Jesus, for the *best purpose* in the world—that *I might not sin against Thee*.

THREE BIG WORDS: Heart, Sin, Word.

II. THE WICKEDNESS OF THE NATURAL HUMAN HEART AND THE DECEITFULNESS OF SIN

1. Where is sin located?
2. Its heinousness.
3. The cause of crime.

Illustration: James Clark Ridpath asked the cause of crime.

Preacher—Original sin.

Doctor—Bad health—sin is a disease.

Lawyer—Violation, law.

Banker—The silver agitation.

Teacher—Ignorance of the masses.

Astronomer—Spots on the sun.

Politician—The badness of the law.

Busy man—Idleness is the mother of all vice.

Nurseryman—Lack of fruit.

Man with phonetic alphabet—The abomination of the English orthography.

SIN, the wickedness of the human heart, is the cause of crime.

III. "THY WORD." "THEE."

A pleasant variety of meaning obtained. He speaks to God, he loves the Word because it is God's Word, and he hates sin because it is sin against God himself.

THE CLOUD OF WITNESSES

By H. J. HART

Text: Heb. 12:1, 2.

Introduction: CONSIDER WHAT GOES BEFORE

1. A most august assembly.
2. The apostle endeavors to inspire greater effort.
3. Things about text.

I. THE CLOUD OF WITNESSES

1. A multitude in number.
2. They are sympathetic in their interest.
3. They are glorious in character.

II. THE BESETTING SIN

1. Becomes a mighty weight impeding the soul's progress.
2. The popular sins.
3. Inbred sin.

III. THE SUFFICIENT SAVIOR

1. Climaxes with a perfect example.
2. Sufficient in his endurance.
3. Sufficient in His office.

IMMIGRATION LAWS OF GOD'S KINGDOM

By CLARENCE S. MOORE

They which do such things shall not inherit the kingdom of God (Gal. 5: 21).

Introduction: Nations have immigration laws. It is their privilege to make such laws, ours, if we would enter, to obey them. And God's kingdom has such laws.

I. THINGS WHICH WE MUST LEAVE IF WE ENTER GOD'S KINGDOM

1. Things which are wicked (1 Cor. 6: 9, 10; Gal. 5: 19, 20).
2. Things that are either wicked or doubtful (Eph. 5: 3-14).

II. SOME THINGS WE MUST HAVE IF WE ENTER

1. The new birth (John 3: 3).
2. Holiness of heart and life (Heb. 12: 14).

ENTIRE SANCTIFICATION

By U. T. HOLLENBACK

Text: And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. 5:23).

Proposition: Entire Sanctification is receivable by true Christians.

Introduction: The text is in the form of an inspired prayer.

I. SANCTIFICATION IS PROVISIONAL FOR ALL.

Suggested by the prayer for it.

Procured by the atonement of Christ (Heb. 13:12).

Possible through the omnipotence of God.

II. THEY WERE TRUE CHRISTIANS ALREADY

1. They were in a good degree of regenerating grace.

a. Actively and passively consecrated to God.

“Works of faith, labor of love”—actively.

“Patience of hope”—passively.

b. Numbered with God’s elect.

c. Negatively and positively righteous in conduct. Negative—turned from idols. Positive—turned to serve God.

d. Examples of saving grace (Ch. 1:7).

III. ENTIRE SANCTIFICATION MAY BE EFFECTED

1. It is by “the God of peace himself.”

a. Omnipotence, who can wash the earth from sin and sinners by the flood can wash one Christian’s heart.

He who can create a world and millions more can “create in you a clean heart.”

b. Faithfulness pledged to it (5:24).

c. Knows us thoroughly. The workman who made us can surely repair and “restore a right spirit within us.”

IV. ENTIRE IN ITS PROMISED PERMANENCE

1. Proposes to preserve until His coming. Preserves by the elimination of spots and the permeation through body, soul and spirit.

2. No other “epoch” of grace needed as this will preserve until.

3. Tremendous lasting qualities.

Every phase of the second blessing thus expressed.

Do you think of it as:

a. Sanctification? Then you have the text.

b. Perfection? “For by one offering he hath perfected forever them that are sanctified” (Heb. 10:14).

c. Standing grace? “By whom also we have access by faith into this grace wherein we stand” (Rom. 5:2).

d. Baptism with the Holy Ghost? “That he may abide with you forever” (John 14:16).

Makes religion easy. Probability but not the possibility of apostasy is thus removed. The theories of some seem to imply: “Sanctification is tremendously hard to get, and awfully, tremendously, mighty, perilously easy to lose.” The opposite to that is the truth, thereby giving a strong incentive to invest in it.

“SEEKING GOD”

By CECIL B. ARMSTRONG

(Isa. 55:6, 7)

INTRODUCTION

I. AN EARNEST EXHORTATION

“Seek ye the Lord.”

1. Given by inspiration. More than the exhortation of the earnest prophet. God speaks through him.

2. Given in view of man’s needs. To be happy man must have God.

II. A SPECIFIED TIME

“While he may be found, call ye upon him while he is near.” These words suggest:

1. A time when God may be found (Psa. 145:18; 2 Cor. 6:1, 2).

2. A time when God may not be found.

Compare text with Rom. 1:18-32.

Procrastination until:

Gospel hardened (Prov. 29:1).

Death overtakes you unprepared (Matt. 25:1-13; Jeremiah 8:20).

III. CONDITIONS STATED

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah.”

1. All sin must be forsaken.

(a) Wicked ways.

(b) Unrighteous thoughts.

2. Return unto God. Not enough to forsake sin. Must, like the prodigal, return unto the Father. This means:

(a) A complete surrender to God’s commandments.

(b) Where possible, restitution is to be made.

(c) Life of faithful service.

IV. ENCOURAGEMENT RENDERED

“And he will have mercy upon him; and to our God, for he will abundantly pardon.” Man a wanderer from God. Bible based on this fact. Many exhortations to seek God. The text presents an impressive one.

1. God will accept the *seeking sinner* (Luke 15:11-32; and text).

2. Note the beauty of this parallelism.

V. CONCLUSION

Blessed state of those who seek God. They always find him.

MARK THE PERFECT MAN

By C. E. CORNELL

I. INTRODUCTION

The setting of the text.

The moral worth of such an utterance (Compare 2 Chron. Ch. 30) Hezekiah.

II. RIGHTeousNESS COMPARED WITH WICKEDNESS

"The Perfect man."

Mark—His strength of character.

His careful walk.

His freedom from worldly entanglements.

"Behold the Upright."

Right conduct.

Right conversation.

Right motive.

III. PERFECTION

What it is not:

Not perfection as Adam.

Not perfection as an angel.

Not infallibility.

What it is:

Christian Perfection or Perfect Love.

Describe the natural man, his milk of human kindness.

Illustrate: "The Value of a Sparrow"

(see below).

IV. THE VICTORIOUS LIFE

The present environments of life.

An "inward" environment and an "outward" environment.

V. TRIUMPHANT END

"The end of that man is peace."

Illustration: Frances Willard when she died whispered and said, "I am creeping in with mother."

ELEVEN MEN IN A BOAT

By CLARENCE S. MOORE

TEXT: Matt. 14: 26-28; Mark 6: 45-52.

Introduction: The praying Christ knew where the helpless disciples were on the storm-swept sea, though they knew not where He was.

I. PETER IS THE MAN WHO TRIED.

We may condemn him for doubting, yet he was the only one who had faith enough to try. It is difficult to walk on the water, and it is difficult to live above sin, but there is something commendable in the one who even tries.

II. THE ELEVEN DID NOT EVEN TRY.

They claimed to have seen a ghost and seemed to have been apt in telling Peter where he failed, but they did not even try.

III. JESUS APPRAISED THOSE WHO DO NOT TRY.

1. They demand of others what they will not touch themselves (Matt. 23: 4; Luke 11: 46).

2. They are mote hunters (Matt. 7: 3-5).

3. They strain out gnats and swallow camels (Matt. 23: 23, 24).

4. They will be judged by the standards they have held up for others (Matt. 7: 2).

SERMON THEME: The Tragedy of the Ages (CLARENCE S. MOORE).

TEXT: Rev. 6: 17.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Occupy Till I Come

When Mr. Whitefield was last in America, Mr. Tennant paid him a visit, as he was passing through New Jersey; and one day dined, with other ministers, at a gentleman's house. After dinner Mr. Whitefield adverted to the difficulties attending the gospel ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared his great consolation that in a short time his work would be done, when he should depart and be with Christ. He then appealed to the ministers if it was not their great comfort that they should go to rest. They generally assented, except Mr. Tennant who sat next to Mr. Whitefield in silence, and by his countenance discovered but little pleasure in the conversation. On which Mr. Whitefield, tapping him on the knee, said, "Well, Brother Tennant, you are the oldest man among us, do you not rejoice to think that your time is so near at hand, when you will be called home?" Mr. Tennant bluntly answered, "I have no wish about it." Mr. Whitefield pressed him again; Mr. Tennant again answered, "No, sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death, my business is to live as long as I can—as well as I can—and serve my Master as faithfully as I can, until He shall think proper to call me home." Mr. Whitefield still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennant replied, "I have no choice about it; I am God's servant,

and have engaged to do His business as long as He pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man into the field to plow; and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master, the sun is very hot, and the plowing hard, I am weary of the work you have appointed me, and am overdone with the heat and burden of the day. Do, master, let me return home, and be discharged from this hard service?' What would I say? why, that he was a lazy fellow, that it was his business to do the work that I had appointed him, until I should think fit to call him home."—*Selected.*

Henry Clay at Family Prayers

Henry Clay, the great American statesman and orator, once lodged overnight at a humble cabin in his native state of Kentucky. The family was in the habit of holding worship morning and evening, but the father trembled at the thought of doing so in the presence of a guest so distinguished. The children were becoming sleepy, and the wife, by significant gestures, suggested that the time for prayer had come. The man hinted to his guest that perhaps he would like to go to bed. But Mr. Clay with great politeness said that he did not feel at all sleepy, and that, unless it was intrusive, would be happy to enjoy the society of his host longer. Of course the man could not object. Still the matter of prayer could not be postponed without sending the children to bed contrary to their settled custom. At last, with considerable trepidation, the father told his guest that he could stay and unite in their devotions or retire at his option. Mr. Clay promptly replied that he would remain. When the wonted exercises, gone through with much fear and trembling, were over, Mr. Clay, with no little feeling, approached the man and said, "My dear sir, never again feel the least hesitation in the discharge of your duty to God on account of the presence of man. I saw your embarrassment, and remained on purpose that you might never feel it again. Remember that every man of sense will respect the individual who is not ashamed to acknowledge his dependence upon his Maker; and he deserves only contempt who can cherish any other feeling than reverence for 'the consecrated hour of man in audience with the deity.' I would rather know that the prayers of a pious man, no matter how humble his po-

sition in life, were ascending in my behalf than to have the wildest applause of listening senators." Mr. Clay then retired for the night. The man remarked that it was the best lesson of his life.—*Selected.*

The Wrath to Come

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come?" An irreligious young man went to hear Mr. Whitefield, who took the above passage for his text: "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me, —I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, 'Oh, my hearers! the wrath to come! the wrath to come!' These words sank deep into my heart, like lead in the waters. I wept, and, when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went, 'The wrath to come! the wrath to come!'" The result was that the young man soon after made a public profession of religion, and in a short time became a very eminent preacher.—*Selected.*

On Returning Good for Evil

The Maori of New Zealand, when converted, are said to make good Salvation Army soldiers. The Army officer out there tells of "Warrior Brown," an old Maori woman who had won her name by her fighting qualities when in drink or enraged. Coming under Army influence, she was converted, and gave her testimony at an open-air meeting, whereupon some foolish person hit her with a potato, a nasty blow. A week before the cowardly insulter would have needed to make himself scarce for his trouble; but what a change! "Warrior" picked up the potato without a word and put it in her pocket. No more was heard of the incident until the harvest festival came round, and then "Warrior" brought a little sack of potatoes and explained that she had cut up and planted the insulting potato, and was now presenting to the Lord its increase.—*Sunday at Home.*

Speak Evil of No Man

The late Dr. Waugh of London had a marked dislike of everything bordering on slander or defamation. The following is an illustration of his character in this point. One of his people had traveled all the way from Newtown to his father's, where he usually resided, to communicate to him an unfavorable report concerning another member of his congregation. Some friends being with him, this person was requested to stay and dine with him. After dinner he took occasion, in a jocular manner, to ask each person, in his turn, how far he had ever known a man to travel to tell an evil report of his neighbor: when some gave one reply and some another; he at last came to this individual, but without waiting for his self-condemning reply, or necessarily exposing him, Dr. Waugh stated that he had lately met with a Christian professor, apparently so zealous for the honor of the church, as to walk fourteen miles with no other object than that of making known to his minister the failings of a brother member. He then in a warm and impressive manner enlarged on the praise of that "charity which covers a multitude of sins; which rejoiceth not in iniquity, but rejoiceth in the truth."—*Selected.*

The Modesty of Humility

Reginald De Koven told at a musicale in Chicago a pretty story in praise of modesty.

A group of tourists were visiting Beethoven's house in Bonn. One of the tourists, a girl of twenty or so, sat down at Beethoven's piano and played the "Moonlight Sonata" none too well,—Beethoven's own work, in his own room, on his own piano!

When the girl had finished, she arose and said to the old caretaker:

"I suppose lots of famous musicians have been here and played on this instrument?"

"Well, miss," the caretaker answered gravely, "Paderewski was here last year, and his friends urged him to play, but he shook his head and said: 'No, I am not worthy.'"—G. B. F. HALLOCK.

Crucifying Christ Afresh

Bridaine, a celebrated French preacher, discursing on the passion of Christ, expressed himself thus: "A man, accused of a crime of which he was innocent, was condemned to death by the iniquity of his judges. He was led to punishment, but no gibbet was prepared, nor was there any

executioner to perform the sentence. The people, moved with compassion, hoped that this sufferer would escape. But one man raised his voice and said, 'I am going to prepare a gibbet, and I will be the executioner.' You groan with indignation! Well, my brethren, in each of you I behold this cruel man. There are no Jews here today to crucify Jesus Christ; but you dare to rise up and say, 'I will crucify him.'" These words pronounced by the preacher, though very young, with all the dignity of an apostle, and with the most powerful emotion, produced such effect, that nothing was heard but the sobs of the auditory.—*Selected.*

An Evil Heart

While walking down the street one day I passed a place where a man was washing a large plate-glass show-window. There was one soiled spot which defied all efforts to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to someone in the store.

Many are striving to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamois of morality, but still the consciousness of it is not removed. The trouble is, "It's on the inside." It is the heart that is bad. If the fountain is bitter, the stream will not be sweet. Nothing but the blood of Jesus applied by the mighty hand of the Holy Spirit can cleanse the inside, for God's Spirit alone can reach the fountain head.—*Ram's Horn.*

Judgment

The 19th of May, 1790, was remarkably dark in Connecticut. Candles were lighted in many houses; the birds were silent and disappeared; and domestic fowls retired to roost. The people were impressed by the idea that the day of judgment was at hand. This opinion was entertained by the legislature, at that time sitting at Hartford. The house of representatives adjourned; the council proposed to follow the example. Colonel Davenport objected: "The day of judgment," said he, "is either approaching, or it is not. If it is not, there is no cause for adjourning; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."—*Selected.*

PRACTICAL

THE RUGGED ASPECTS OF GOSPEL PREACHING

By J. GLENN GOULD

I AM impressed, as I read the letters of St. Paul to Timothy, with the repeated emphasis which he places upon what might be called the rugged aspects of the work of the ministry and of the preaching of the gospel. Timothy stands in a very close and intimate relation to the apostle, a relation indeed which Paul chooses to describe as that of father and son in the gospel. Timothy had doubtless been converted under Paul's own ministry, for he refers to him as "my own son in the faith." There is nothing which more clearly reveals the tender love and esteem with which Timothy is regarded than the noble address of the second letter: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved son: Grace, mercy, and peace from God the Father and Christ Jesus our Lord."

It is not difficult, therefore, to account for the tender and godly jealousy with which he writes to Timothy these gracious pastoral letters. They are filled with such warning and counsel, such reproof and earnest exhortation, as make one feel that here the great shepherd heart of St. Paul is laid bare to its bleeding, palpitating quick. His very soul is spread on the sacred page. There is reason enough for the fact that the ordination charge of every man who has laid on him the consecrating hands of the presbytery comes out of one, or the other, or both of the Epistles to Timothy.

But St. Paul seems to have been even more deeply moved by the conviction that Timothy was his own successor in the gospel ministry. How else can we interpret his words in the second letter? "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered and the time of my departure is at hand." Paul the aged felt that the hour had come when he must pass the torch to younger and more virile hands. Who but Timothy was

qualified to carry on the glorious Pauline traditions of the ministry?

It would appear that as Paul analyzed the eminent qualifications which Timothy possessed for such a task, he had misgivings concerning only one point. There was a weak and vulnerable spot in the young man regarding which he must be warned. Timothy was of mixed ancestry. His mother was a Jewess, and of an exceedingly devout lineage. But his father was a Greek, and quite evidently not even a proselyte to the Jewish faith. It might seem that such a mingling of racial strains might offer the youth a rich heritage, as indeed it did. On the one hand, he no doubt possessed from his mother the penchant for religion which is so marked a characteristic of the Jewish race, and this was faithfully developed by constant nurture. On the other hand, it is apparent that he inherited from his Greek father many of the rich traits of culture—a love of delicate beauty and of formal truth—which have made the contribution of ancient Greece to our civilization so very precious. It might seem, at first thought, that this would be all to the good; and doubtless St. Paul felt that the young man's personality was greatly enriched by this heritage of culture. Nevertheless he recognized that this Greek cultural background could also become a snare to Timothy in his ministry. It would be easy for a man with such a mind to suffer the Christian message in his hands to lose that rugged, arousing, fearless grip which made men's knees to smite together and their guilty countenances to grow pale at its proclamation. How easily could the gospel message be reduced to a thing of merely academic interest in the hands of such a man! How foreign to everything Greek were the conflict, sorrow and bloody sweat of Jesus' passion! How subtly could the whole message of the manger, the cross and the tomb be denatured and robbed of its redemptive significance!

In the presence of such a danger St. Paul could not hold his peace. For him the gospel was a thing of transforming power; an energy which was simply uprooting in its might. His

conception of gospel preaching had in it nothing that savored of the purely theoretical, but was a thing of tumult, tears and triumph. Not the parlor, but the battlefield was his analogy. Seeing Timothy's danger, therefore, Paul exhorts him to heroism. "Fight the good fight of faith," he cries; "lay hold on eternal life, whereunto thou art called and hast professed a good profession before many witnesses." "O Timothy,"—and his whole heart's yearning is in his words—"keep that which is committed to thy trust." "Be not thou ashamed of the testimony of our Lord." "Be strong in the grace that is in Christ Jesus." "Thou therefore endure hardness as a good soldier of Jesus Christ." "Remember the judgment day just ahead," counsels St. Paul; "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the Word."

The conflict between these two conceptions of the Christian gospel did not end with Timothy. In every age the Christian minister has been forced to choose the one or the other as the ideal of his ministry. The Pauline message of atoning grace, redeeming mercy and bleeding sacrifice has become the historic and orthodox gospel of the truly Christian church. But the constant and subtle antagonist of that gospel has been the temptation to make it merely a thing of formal creeds and splendid ideals, remote from the sighing, sorrow and sin of a godless world. We must, therefore, constantly reaffirm the rugged and challenging might of the Christian message.

The gospel rests upon a rugged historical basis, and one calculated to commend itself only to the man who feels deeply the enormity of the world's sin. There is nothing attractive about the physical cross of Christ. His death in the manner of crucifixion was a horrible and shocking death. The cross possessed about the same social standing as the headsman's block, the gibbet with its dangling noose, or the modern electric chair. If Christianity ever hoped to move in the upper circles of that ancient world it might well be advised, as a counsel of expediency, to suppress its story of the cross. Here was something which could not fail to shock the delicate Grecian temperament. Paul himself asserted that to the Greek it was "foolishness."

But for the great apostle the cross was the central feature of the message. To the Corinthians he says, "I determined not to know any-

thing among you save Jesus Christ and him crucified." To the Galatians he cries, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." It was a thing of torture and tears, of heart-break and bloodshed; but withal it was surrounded with an effulgence of glory which had transfigured it into a thing sublime.

Furthermore, the gospel was a rugged thing by reason of the enormity of the task committed to it. It was not to any slight healing of the world's hurt that the apostle went forth with the message of a crucified Christ. They assayed the radical task of completely transforming the hearts of men by that message. Here was a world dying in its iniquity—so did those first century preachers conceive it. Hell bent and hell bound, cursed by the devil and powerless to change itself into something better, such were men then, and such, I venture, are men today. But the gospel came and comes to such a world with a challenge to the power of sin and a promise of deliverance from it. There was claimed for this gospel power to save unto the uttermost. It gave a new promise of the life that now is and of that which is to come. And the joy of it all was that it worked. After years of experiment with the mighty, mystic forces which streamed from the person of the crucified Lord, Paul was constrained to make this tremendous claim: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

The ideal of New Testament preaching, I would conclude therefore, is characterized by both a deep and gloomy pessimism and a radiant optimism. Sin has done its worst for men, and that worst is terrible beyond description. Wounds, bruises, putrefying sores—this tells not a tithe of the moral pollution and spiritual degradation which follow in its train. One may well be deeply pessimistic about the race of men, if there be no help. But thank God, there is help. For a salvation is provided, gloriously adequate, able to do for us beyond our fondest dreams, transforming us into children of light and of the day. Here, blessed be God, is *hope*—O write it large against the sky. General William Booth declared that the best preaching is damnation with the cross standing in the midst. And here it is—a world with damnation spread all over its face, like a ghastly battlefield strewn with the

slain. But upstanding in the midst is the symbol of eternal hope—the cross of Jesus Christ. It is a rugged task—one of human salvage; and it can never be made palatable and pleasant to the dilettante or the æsthete. But it gives an immeasurable joy to the soul that has come to the knowledge of Christ.

This is our gospel, unchanged with the passing of centuries. It still flings a challenge into the teeth and eyes of sin and Satan, and gives an assurance of deliverance to every contrite soul. It may be well to inquire what demands such a message makes upon the preacher.

It is apparent instantly that no man can carry such a message to the world unless he feel in his soul the compulsion of a divine commission. The preaching of the gospel and the salvage of men from the wreckage of sin is not simply a task for a pleasant summer's afternoon. It will try your soul betimes like a sword entering into your flesh. It will burden your spirit with a strange oppression above which you can scarcely rise. It will move your heart until you feel yourself frequently literally drained dry of your resources of compassion, and unable to proceed without fresh accessions of grace and power. Such being the case, only one thing is calculated to hold your soul steady and true—the voice deep within you which cries, "Woe is me if I preach not the gospel!"

May I suggest that the threat which Paul must have felt existed in Timothy's Greek background is not for us so remote a thing as might at first thought appear. There is a place in the gospel ministry for culture, and an uplifting of the cultural level of our own ministry, provided that culture be of the proper kind, is altogether desirable. The existence of this institution of learning is a monument to the fact that this is an opinion generally accepted among us.

However, I hope I shall not be misunderstood if I issue a warning against the menace of culture. Education for the task of the ministry, education designed to give precision, poise and power to one's thought, is all to the good. But a cultural accession which tends to make unpalatable the rugged redemptional truths of our gospel is a positively deadly thing. It is impossible, you say, that such a change of thought should overtake one trained in this environment. No, it is not so impossible as one might think. Education vastly increases the breadth of one's knowledge, the scope of one's thought, and one's

appreciation for the treasures of historical, literary and philosophical thought. There is a stimulation, almost an intoxication, which comes to one who drinks deeply at these fountains. Thus exhilarated, the temptation to find in these springs the satisfying cordial for the heart is vastly increased. It becomes easy for one to accept as his measure of truth and standard of excellence the ideals there set forth, and to apply these ideals, almost unconsciously, to the truths of the gospel. So does culture become a menace and strike a deadly blow at one's mental appreciation of Christian truth. I do not mean to suggest for one moment that the Christian gospel suffers in any respect by comparison with any branch of human knowledge. Whether as history, literature or philosophy, the gospel stands supreme. However the content of the gospel is composed of those simple yet imponderable truths which can be only spiritually discerned. They meet man at the place of his misery, his defilement, his sin, and there grapple with the forces that hold him captive from righteousness, truth and God. The Greek temperament would lead one to delight in the artificial and theoretical conditions of the laboratory. The Christian gospel demands that we plunge neck deep into the task of human salvage, snatching men as brands from the eternal burnings. And this latter demand must never be sacrificed to any culture, however commendable it otherwise may be.

There is a further danger against which we need to be warned and which is peculiar to our and other orthodox movements. In these days of irrationalism in religion, the evangelical churches alone lay emphasis upon the intellectual basis of the religious life. We insist that one must first believe, and believe strongly and devoutly if he would live righteously. We hold, with Thomas Carlyle, that "when belief waxes uncertain, practice too becomes unsound, and errors, injustices and miseries everywhere more and more prevail . . . all times a man who will *do* faithfully needs to believe firmly."

This major emphasis among the holiness people is strikingly evident if one turn to the early literature of our movement. The writings of those princely preachers of the nineteenth century—John A. Wood, William McDonald, Asbury Lowrey, Dougan Clark, Daniel Steele, and more recently E. F. Walker and C. J. Fowler, to name only a few, are doctrinal and theological in character. The preaching which as a child I

was privileged to hear at holiness campmeetings, and which, I must regretfully acknowledge, has somewhat gone out of fashion among us of the later generation, was all of it calculated to convince the intellect and so persuade the heart. I long for a renewed emphasis upon the theoretical bases of the experience of holiness, without less insistence upon the practical and ethical manifestations of holiness in the lives of its professors.

The danger which confronts us in such a renewed emphasis, however, is that full salvation teaching may become a merely formal dogma, lacking in passion, pressure and power. The work of holiness, and so the work of the kingdom, cannot be fostered by a mere verbal adherence to Wesleyan doctrine. All over the land today are campmeetings which once were centers of dynamic energy; but which today are holiness campmeetings in name only, their pulpits occupied by men engaged in a preaching bee, their benches filled with mere sermon tasters. The fires on their altars burn low and lower, the Shekinah has lifted, the passion is clean gone.

One has only to look at the modern fundamentalist movement to realize how dead a thing formal orthodoxy can become. So far as the doctrinal issues which divide modernists and fundamentalists are concerned, one's sympathies must always lie with the latter group. But when it comes to the matter of spiritual life and power, there seems to me no possible choice between them—they are equally comatose and moribund. And while the conflict between them has raged on, how hell must have been convulsed with diabolical laughter!

Brethren, we must possess something beyond modernism and fundamentalism, beyond the rendering of lip-service to the Wesleyan concept of full salvation. I plead for a glowing, passionate devotion to Jesus Christ and His glorious gospel which shall inspire us to burn ourselves out for God, and thus make His great name once more a praise in the earth.

I have a profound respect and admiration for Dr. Charles L. Goodell, Methodist preacher extraordinary and at present in charge of the Department of Evangelism of the Federal Council of the Churches of Christ in America. Dr. Goodell has for years been a man with the reputation of having had a revival in every church he has served. I beg leave to quote his own words regarding a momentous period in his ministry.

"When I came to New York," he says, "I feared it would open a new chapter in my experience. I had been before that in Brooklyn for seven years at the Hanson Place church. That had been for years our largest Methodist church and had a wonderful revival history. When I went there I supposed there would be a revival—that was the expected thing. But when I went to Calvary in New York some of my friends said, 'Now there will be an end of the sort of thing you have been expecting all these years. There will doubtless be some spiritual movement but you will face difficult and harder conditions. You will find that New York and Brooklyn are two different places.' And a pulpiteer, since become a novelist, had written, 'New York is the graveyard of ministers.' In October we had a ministers' meeting at Calvary church. I was asked to give an address on the subject of 'Pastoral Evangelism.' As I walked up the aisles to speak, one of the brethren whispered to me, 'It is a new field over here. I wonder how it will be at the end of this season. Perhaps you will not hold revival meetings such as you have been holding, but will undertake some new method of doing your work which will not count so much on getting men converted.' I said what I had to say about evangelistic work, but my brother's words kept ringing in my ears—and I felt forced to add at the close of my address, 'I am under new conditions. What will happen here I do not know. But this is true. God is the same in New York as in every other city in the world. I don't know *what* will happen, but I wish to say this: you can keep your eyes on Calvary church, for *something* is going to happen. It will be a victory for God or the devil. The thing will not be done in a corner. All the community will know whether it goes well or ill with us.' And then," says Dr. Goodell, "I said something that will seem to you too strong. 'But before there shall be a failure of God's work in Calvary church there will be a funeral in Calvary's parsonage, for I simply cannot live to witness the defeat of the armies of the living God. Before God, I will die in the streets before there shall be a failure of that great work in New York City.'"

It is only in this spirit that the work of holiness can be carried on. And yet how rare a thing is such an exhibition of devotion to the task of salvaging men for God! In the early days of Methodism in this country the active

lives of preachers averaged seven years in length. Today we are classified by life insurance companies as the best risks in the world!

"Follow me," cries the impassioned Paul, "as I follow Christ." "Fight, *fight*, FIGHT the good fight of faith." "Endure, *endure*, ENDURE hardness as a good soldier of Jesus Christ."

"Look at the great apostle to the Gentiles," urges Bishop Simpson. "See him persecuted, arrested, imprisoned. See his back bared to the lash. Five times he received forty stripes, save one. I see him gathering his garments around his lacerated shoulders when he whispers, 'None of these things move me.' He is taken to the edge of yonder city, stoned, and left for dead. See him as friends gently raise him up and say, 'Better abandon the gospel; they will kill you if you preach.' Yet, as soon as breath returns, he utters, 'None of these things move me.' I see him yonder, drawn out of the water; he has been a day and night struggling in the deep; nature is overcome; he lies fainting on the beach, the water dripping from his hair; his friends say, 'Surely he will never preach again;' but as the pulse beats once more, and strength returns, again I hear him say, 'None of these things move me.' He is on his way to Jerusalem; the prophets tell him he is to be bound and imprisoned; the people weep at the thought of seeing him no more; the elders of Ephesus come down to Miletus to meet him; he tells them he is going to Jerusalem, that he knows not what shall befall him there, save that the Spirit tells him in every place that bonds and imprisonment await him; but he grandly declares: 'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' Bonds and imprisonment did await him; he stood before Nero; he was condemned to die; and out of the dungeon of his prison he sends, through Timothy, the heroic and joyous message: 'I have fought a good fight, I have finished my course; I have kept the faith.' Such a grand hero was the apostle, living and dying. One work he did, unmoved and unmovable. And to us he speaks: 'Follow me as I have followed Christ.'"

There is one outstanding characteristic of such preaching which it is important we should note. That is its prophetic character. Priest and prophet furnish us two types of Christian min-

istry which ought to be complementary, but which actually are all too often in direct opposition. It was in times of a decadent priesthood that it seems God raised up the prophets. And during that long hiatus between Malachi and Matthew, a period unbroken by an uplifted prophetic voice, even though priests were ministering at the temple altars, it was felt that God was silent toward His people. It might be asserted rough'y that the priest offered men an approach to God, while the prophet afforded God an approach to men.

If this be true, it is certainly not amiss to insist that the need of our age is for a prophetic ministry. And among the characteristics of such a ministry must be noted the element of conviction. The only men who have wrought for God have been believers. Uncle Buddie Robinson has shrewdly declared that no preacher ever yet promoted a revival by asserting what he did not believe. But conviction is more than opinion—even stubborn opinion. It is more than an acknowledgment or recognition of the truth of some proposition. It is a deep, whole-hearted conviction, so intimate as to be virtually woven into the warp and woof of one's thinking and life. A conviction is so true a thing that one will gladly die rather than suffer it to be controverted.

How appalling the need for a ministry possessing convictions is indicated by these indicting words of Dr. Hugh T. Kerr, retiring moderator of the Presbyterian Church of the United States of America. Says Dr. Kerr, "We have substituted relativity for reality; psychology for prayer; an inferiority complex for sin; social control for family worship; autosuggestion for conversion; reflex action for revelation; astronomical intimidation for the fear of God; and the spirit of the wheels for the power of the Spirit." Oh, for a prophetic voice to lead the church out of such a labyrinthine maze of hopeless uncertainties!

But another element in a prophetic ministry is that of authority. It may appear that conviction and authority are identical; however it appears to me that they are related to each other as cause and effect. There is a certain meaningful verbal formula which is largely out of fashion in the modern pulpit. It is "Thus saith the Lord." Someone complained to Dr. Goodell that the decline of the church is due to the fact that people are sick of hearing "Thus saith the

Lord;" to which the doctor replied, "How can they be sick of hearing what they so seldom hear?" One can hear "Thus saith the philosophers," or "Thus saith the scientist," or "Thus saith the psycho-analyst;" but who today has the temerity to say "Thus saith the Lord"? This, however, is the unique authority of apostolic preaching—an authority that is derived from the fact that *God has spoken*.

But the term prophetic as applied to the ministry is as broad and inclusive as the many varieties of human nature. The usual type of prophetic ministry is found in Elijah, with all those strange, uncouth qualities of a son of the desert. Elijah has certainly had his anti-types in the history of the church, as, for instance, in such a man as George Fox, founder of the Society of Friends. But there are numerous other types within the designation prophetic.

There is Isaiah, possessing a beauty of imagery, diction and literary style unexcelled in the long centuries which have passed since his day; and yet as mighty in fearless conviction and authoritative utterance as was Elijah. There is Jeremiah, a man of tears and acquainted with grief, who wept day and night for the slain of God's people. I am inclined to the view that perhaps God is wanting modern prophets who will yield Him the fountains of their tears, and weep over the sins of their fellowmen. Such a man was Robert Murray McCheyne. Dr. F. W. Boreham relates the following revealing incident regarding McCheyne, who, by the way, died at the age of thirty years:

"A few years ago a young minister, anxious to learn the secret of Mr. McCheyne's amazing influence, visited the church at Dundee in which he ministered. The sexton, who had served under McCheyne, was still there. The old man took the youthful inquirer into the vestry, and pointed to some of McCheyne's books still lying on the table.

"'Sit down here,' said the sexton, leading his visitor to the chair in which McCheyne used to sit.

"Now, put your elbows on the table!" The visitor obeyed.

"Now, put your face in your hands!" The visitor did so.

"Now let the tears flow! That was the way Mr. McCheyne used to do!"

"The sexton led his guest to the pulpit, and gave him a fresh series of instructions.

"Put your elbows down into the pulpit!" He put his elbows down.

"Now put your face in your hands!" He did so.

"Now let the tears flow! That was the way Mr. McCheyne used to do!"

Oh, for such men today!

You have come to the end of a prescribed course of study, and one designed to give you a mental fitness for the great task of the ministry. You have gotten some glimpses of the vast world of thought, of human achievement, of art and beauty; and no doubt you have developed an appetite and a moderate love for these things. That is all good. But let me urge you, while furnishing and qualifying your intellects, to not neglect your passions. May God plant deep within you that love for souls, that yearning over them, that great cry for them which will enable you to win them. The task is heroic, the burdens are heavy, and some degree of suffering is inevitable. As Paul declared, "Unto you it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." And above all, young men, be true to the rugged and prophetic aspects of this great task. "Endure hardness as a good soldier of Jesus Christ"; and when your labors are ended, you will agree with the old Scotch clergyman who declared, "Oh, 'twas a grand war!"

*An address delivered June 9, 1931, at the graduating exercises of the Theological department of Eastern Nazarene College, Wollaston, Mass.

HOW I ORDINARILY PREPARE TO PREACH

By RAYMOND BROWNING

IT WILL BE more difficult for me to speak on this subject than one like this: "How a Preacher Ought to Prepare to Preach," for as Shakespeare said, "If to do good were as easy as to know what were good to do, chapels had been churches, poor men's cottages princes' palaces." My theme compels me to desist from roaming over the broad landscape of theory and stick to the plain hard path of everyday practice. The wings of imagination must remain folded, the fountain of eloquence be stopped for a season, and I must go through the humbling process of revealing the awkward and common-

place way of doing something that ought to be done so well. If, however this trip to the preacher's workshop should be too disappointing, let me remind you that you cannot always tell what kind of tune an instrument will play just by looking at the insides of the thing, nor can you tell exactly what grade of milk a cow will produce by just looking at the dairy barn or the pasture.

Since a sermon is supposed to have a definite subject around which it is built, it will be necessary for me to tell how I get my subjects, and I shall classify them under the following heads:

1. *Staple Subjects.* These are the ones that are already selected for the preacher. They are the old landmarks already set up and are to be observed at regular intervals like national holidays. In this list will be found, The Lord's Supper, or Communion themes, Funeral sermons, Christmas and Thanksgiving Day messages, Educational, Missionary, and Baptismal addresses. These, like the poor "you have always with you," and must be provided for by every preacher. Their regular return instead of becoming monotonous are rather refreshing because they often relieve the preacher of the painful ordeal of deciding about what to preach.

2. *Battle-Born Subjects.* Spiritual warfare brings volunteer themes. Once you join battle with the powers of darkness, certain subjects inevitably come to the front. In the heat of revival effort there will necessarily arise the discussion of Sin, Salvation, Repentance, Regeneration, Judgment, Eternal Life, God, Heaven, Hell, Sanctification, Final Apostasy and the Second Coming of the Lord. Any preacher who expects to do any revival preaching will find these themes as necessary as tools to a carpenter. The vigor and variety of these themes will be increased where great opposition arises. In former years the debates between certain denominations on the Mode of Baptism, Predestination, Free Will, and the like may not have always produced the finest types of piety, but they did stimulate men to search the Scriptures and gave them a wealth of sermon material.

3. *Wayside Subjects.* In our ordinary routine of everyday duties some incident will suggest a vital and interesting subject. A man selling candy came to my door and in the course of our conversation said, "Preacher, do you know anything good that will help a fellow in these hard

times?" I told him that I couldn't assure him that times would get better, but I was sure of one thing, and that is that God will always take care of a fellow that trusts in Him. Next Sunday morning I preached on "God's Provision for His Children," or "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Another day I invited a prosperous merchant to come to our church services and he told me that he had six stores to look after and didn't have time to attend church. I said, "What will all that amount to when the hearse backs up to take you to the cemetery?" He replied, "Not a thing, sir." The following Sunday I spoke on "Profit and Loss," from the text, "What shall it profit a man if he gain the whole world and lose his soul?" Recently a woman phoned me about a neighbor who was planning suicide by an apparently accidental method so that his family could collect his life insurance. She promised to get him to listen to me on the radio the following Sunday afternoon and I preached from John 14: 1 on "Heart Trouble and the Remedy." Thus in stores and along the streets and in the homes and wherever sympathetic human contacts are made suggestions for sermons will constantly occur.

4. *Premeditated Subjects.* These are the themes that usually come to mind when one thinks and prays over the needs of his congregation. In reading the Bible or in the reading of good books, as we search for something that will meet the special needs of the flocks to which we minister, certain truths seem to rise up like hills from the plain. Our approach to these subjects is usually more careful and deliberate than to other sermon subjects. We know the needs of our people. Other things have been tried and seem to have failed. Now we earnestly endeavor to find something that will tempt the spiritual appetite. We prepare the sacred morsel with care and plan to serve it with grace and unction. This kind of subject is usually most edifying to the flock and most strengthening to the preacher. Recently while meditating and reading I was struck by this verse of Scripture, Psalm 56: 8, "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" and I preached next time on the subject, "A Bottle of Tears." My own heart was melted in holy tenderness and the blessing of the Lord came upon the congregation.

5. *Unpremeditated Subjects.* These are rare

and sometimes as precious as they are rare. They are a part of that mysterious and unaccountable element in every preacher's life. These are the spiritual tremors that come suddenly and without notice. I have occasionally gone to the pulpit with my sermon prepared, my notes written out, and my mind well-composed as to what I would say when suddenly like a breath of flame came another thought and with it the conviction that God would have me preach it there and then. When such moments do come I swing out into the current and let go. Again I say such moments seldom come but when they do the humble thornbush glows with fire, the ox-goad of Shammah flays the Philistines and the handkerchief of Paul makes the devils move out of the territory. Such occasions are not only blessed but humbling in that they reveal to us just how we often fail to discern the real soul need of the congregation and just how the Holy Ghost is ever at hand to render assistance in the critical moment. For example, one night I was preaching in North Carolina when of a sudden the lights went out. Immediately I left my sermon and began to speak of the uncertainty of life, of the unheralded approach of death, of the awfulness of being unprepared, and of an eternity for sinners to spend in the dark. After a while the lights came back and I made the invitation and saw a throng of people fill the altar and weep their way to God.

How I select my texts is the next point for discussion. The relation between the subject and the text is so intimate that it is sometimes hard to distinguish clearly between the two. They are related somewhat like the sword-point and the sword. There is a difference but it may be a little hard to tell where the point ceases and the sword begins. Briefly stated the subject is the chief thought or principle that is to be brought to the listeners and the text is the vehicle that transports it. The text frequently contains the subject so that the natural thing is to merely lift up the subject from the text at hand. Again the subject may come first to mind and then it is necessary to make it with a suitable text. Textual preaching is to my mind the simplest, the most natural, and the most satisfactory. Just as one notices the natural divisions of a territory—its rivers, lakes, mountains and plains, I like to view a text and note some of its outstanding features. For instance, if I were to preach on the "Test of Discipleship"

I would like to use Luke 9: 23, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Here I would note four principal ideas. (And by the way four chief points are usually enough for a sermon.)

1. The Will to perform. "If any man will come after me."
2. Self-denial. "Let him deny himself." This involves regeneration.
3. Self-crucifixion. "Take up his cross daily." This involves sanctification.
4. Holy Walk and Conversation. "Follow me."

May be I want to preach to the young people and I take for a subject "Joseph; the Clean Young Man." Here I select from the life of this Old Testament hero five outstanding marks of greatness:

1. His Vision. He was a dreamer.
2. His Industry. He was always employed.
3. His Purity of Life. Egypt could not corrupt him.
4. His Love for His People. Witness his tenderness toward his aged father.
5. His Piety. "God was with him."

At a glance one can see that the chief secret of Joseph's greatness lies in that phrase, "God was with him," and for that reason I use as a text Genesis 39: 2, "And the Lord was with Joseph; and he was in the house of his master the Egyptian." Such a text affords a wide range for preaching and yet holds the mind to the central thought.

Often I want to preach on some story or incident in the Scriptures which may be rather long and in that case I select a verse out of the story which embodies the central thought and use that as the text. May be the sermon will be from the subject "Prevailing Prayer," and my mind goes back to one of the most beautiful stories in the New Testament. It is the story of Peter's second deliverance from prison found in Acts 12: 1-19. To be sure nineteen verses would be a rather lengthy text, so I select the 5th verse as the key, "Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him." The entire story may be woven into the sermon under the simple natural divisions of the text. 1. Prayer was made. 2. Without ceasing. 3. Of the church. 4. Unto God. 5. For him. Again I like a subject

such as the "Soldier of the Cross" described in Ephesians 6: 10-20. I believe in having plenty of text material so that if I find things a little dry in one verse I can flee to the next one and if my preaching should happen to prove a bit tedious or uninteresting the congregation can at least have the exhilaration of moving from one scriptural landscape to another.

Perhaps it would be in order for me to say that I avoid texts that are too lofty. I prefer the broad and fertile tableland of ordinary scriptural themes. For illustration note this text found in Amos 5: 8. "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Such a text I should like to use but it is too lofty and too majestic. I view it with wonder as I would some lofty, snow-capped mountain and then leave it for some more daring adventurer to scale.

(To be continued)

POINTS FOR PASTORS

By W. G. SCHURMAN

I RECENTLY had presented to me a desk pad, about 6x4 inches, with ample space for memorandums for every day of the year, and space to mark appointments from 9:00 o'clock in the morning until 5:00 in the afternoon. They are sold by the Messenger Publishing Company, 5932 Wentworth Ave., Chicago, Ill. I give the address because I believe one ought to be on the desk of every preacher, not only because it is a great convenience in keeping a memorandum of your appointments and important items that must be attended to during the day, but especially because of the little mottoes or terse sayings written in red letters at the bottom of each page. Here are some of them taken at random—"The less men talk, the more they think." A Nazarene preacher of unusual ability sat with me in a campmeeting while another brother was doing the preaching. At certain places in his message, the people would shout, sometimes standing on their feet, and giving expression to their feelings. I leaned over to him and said that it was very trying to me sometimes that people did not do much shouting during my messages, and that I was tempted to feel sometimes that I was little else but a failure. He said, "You do not want to feel that way. A

congregation cannot shout and think much at the same time." I got the drift, as of course you will. I do not know but what he may have said that to encourage me, but the truth remains, that if people get very busy thinking and following the speaker closely, providing he is giving them something about which to think, they will have less time to burn incense to their emotional nature. I am sure someone will say, "Brother Schurman is opposed to demonstration in meetings." Then you do not know me. I enjoy a noisy, hilarious, shouting congregation, and I am never more pleased than when someone will break into the message and take a few moments to praise the Lord. Of course, I know, and you know, that it is frequently overdone—no, I do not mean overdone—what I mean is that the demonstration is too often out of place. To illustrate: I once heard a preacher make the statement from the pulpit that he believed that every unsanctified person, who had come up to the light of holiness and did not seek and obtain the blessing, will spend their eternity in hell. That statement may be true—I am not taking issue with the truth of it, but I was fairly shocked out of my seat when a good sister shouted, "Glory to God!" Now that sister had a perfect right to praise the Lord, but certainly her praises were ill-timed. Of course, she did not mean to give that idea, but it prevailed nevertheless, that she was rejoicing because of the fact that some people were going to hell.

I trust the reader will understand me when I utter my protest against such an incident. It is readily seen that the woman who did the shouting was not doing much thinking. Such an expression as "Alas! Alas!" or "O God! have mercy," would have been entirely in place, if she must needs express herself aloud, but certainly to give praise to God because some soul is on the way to perdition, while it might not discount her Christian experience, certainly speaks eloquently of her lack of giving thought to what was being said from the platform.

I heard another expression from a man praying recently in our All-Day meeting, who evidently was touching heaven. That peculiar and strange pathos was in his voice, as he raised both of his hands and prayed aloud, as the tears streamed down his face. His prayer was something like this: "O God! give us a revival of religion that will stir men's hearts and set them on fire for Thee. We know it does not take

much fire to start shavings burning, but oh! for that divine something which will start men of thought to working zealously for the cause of our Lord Jesus Christ." Now, no man can make a prayer like that in your presence without making you think, and here are some of the thoughts that flashed through my mind, and I present them for your consideration.

Shavings do, indeed, catch fire very easily but you cannot set fire to coal like you set fire to shavings. When I first came to Illinois I was surprised to see a roommate of mine, where I was in evangelistic work, crumple a newspaper, put it in the stove and then pour some coal on it, and then light the paper with a match. I said, "Why man, you will never make a fire like that in the world." He said, "Is that so—you just wait," and sure enough in ten minutes he had a blazing fire. He then put on more coal. You see I had just come from New England, and nobody burned soft coal down there for heating purposes. They used it in the factories, but everybody had anthracite coal for heating their homes, and you could not start that with a few shavings or a piece of paper. We had to have a foundation of wood before that hard coal would show any indication of being affected, but when it did get on fire it not only threw out great heat but would last all day and late into the night without replenishing.

Now, you can see that got me to thinking. You have heard of folks who are like a flash in the pan, as the saying is—all on fire today, and as cold as ice tomorrow. Then there are others who are not so easily moved, but when moved in the right direction, continue to the end. But I thought further—I remembered that every time I made a fire with anthracite coal, I not only piled wood underneath it, but generally put a few shavings underneath the wood, and the shavings indeed caught fire very easily. While the wood did not resist, it took it longer to ignite, and the wood had to get very hot before the coal was much affected. Can I now make my application? Here is a man who goes into town and pitches his tent. The chances are that the first converts he has will be very ordinary people. Now, this is not always so, but my observation leads me to believe that it is generally so. History shows us that a reformation movement never started with the upper classes, it has always begun with the submerged

tenth. It is related of Jesus that the common people heard Him gladly. We know it is the rank and file of the laboring class that heard Wesley preach and responded to his appeal, and all down through the centuries it is still true that the common people hear the message much more readily than men who cut coupons for a living. But now, if the "shavings" crowd can keep humble and low, and in their place, and just burn and be burnt for Christ, the work will spread just as surely as fire spreads. The Scriptures declare that not many mighty, not many noble, are called. Note now, it does not say not any, but "not many," but one Paul is worth one thousand men like Demas, and it was recognized by his own men that Napoleon was worth ten thousand soldiers. I believe every last one of us would be better if we would think more and talk less, and I believe that the result of more thinking would be less talking.

Here is another little saying on one of the slips of the pad—"Soft jobs make soft people." Isn't it strange that while we know that is true, we shirk hard jobs, and this, alas! creeps into the ministry also. How many times you and I have heard a brother say, "That church has too big a debt; too big a load there." "It represents too much work for me to take." The very fact of the gigantic proportions of the work should challenge us to our best endeavors. The reason David felt that he could kill the giant, according to his own testimony, is that he had previously killed both a bear and a lion, and he said he saw no reason why the God that delivered him out of the paw of the bear and out of the paw of the lion could not deliver him out of the hands of this uncircumcised Philistine. He gave God the glory, tackled the big job, and came to the District Assembly with the sword in one hand and the head of the giant in the other. I suppose in modern parlance that would mean that he came to the assembly a firm believer and preacher of the Word of God, and with the seemingly unsurmountable financial difficulty that stood in the way of his success, solved. When he saw Goliath on the hillside, he could have said, "It is none of my business; I am only a youth, and I am not a soldier anyway; it is none of my affair, I will forget it." But note, the very fact that they were all afraid to tackle him, made David feel that this man who dared to defy the armies of the living God, must be vanquished. He could have given good excuses

for not participating in the fray, but he truly had in mind the same idea as the following saying on the desk pad, "Excuses are the pages of failure." Here is another one, "Success depends on backbone, not wishbone."

Here was an opportunity for a man of courage, and "opportunities look for you when you are worth finding." Here is another quotation—"It is thinking about the load that makes one tired," and that reminds me of a story I heard. A man observed that his friend looked very weary and tired and said to him, "You look as though you were worn to a frazzle." He said, "My friend, I am," and the man asked the occasion of his tired look, and he said, "It is my new job." He asked him what it was, and he said "carrying the hod." "How long have you been working at it," inquired the friend, and he replied, "I start tomorrow morning." Candidly, my brother preacher, is it not the job that you have never tackled that worries you most? Isn't there a law somewhere that works this way—a man becomes the stronger as he works at the seemingly impossible?

The story is told of a youth who was given a little calf all his own. He became very fond of it. He was 18 years of age, and the very first time he had ever been presented with anything he could call his own. He got into the habit of lifting it up and continued this day after day, and the story goes on to say that while the animal gained a little in weight every day, the young man never noticed it, so that when the calf got to weigh 1000 pounds he could still lift it. I do not know how true this may be but there is a message of truth in it, that he who practices lifting loads frequently accomplishes the seemingly impossible, and I believe it works just as successfully in lifting mortgages, and lifting budgets, and lifting expenses, as it does in lifting calves.

Here is a statement on the desk pad that would help many a preacher, "He who rises late, must trot all day." Adam Clarke said that he who did not have a time for everything, seldom had any time for anything, and I suspect that was why Wesley accomplished so much. He worked so methodically at his task that they called him a Methodist, and early converts of Wesley's were so methodical, that is, a time to pray and a time to sleep, and a time to be about their Master's business, that they called them Methodists, which name has clung to them

down through the centuries. Here is another saying, "The easy chair is what makes life so hard," and you will pardon me if I just add a little to this, and say, "The easy chair is what makes the pastor's life so hard." I do not think this needs any comment, and yet I recall that when I was District Superintendent, I called upon a preacher who had the large membership of something like 17 people. When I went to assist him in meetings, one of the members told me that while he had been their pastor for six months, he had not called once at that home. I found him sitting in a chair, with his feet by the stove, and he informed me that his pastorate was hard and there was not much doing in that town. He wished he might have a larger place and a larger opportunity. It has not been with any spirit of "I told you so" that I have purposely followed the record of that man. He has had larger places since that, but he has never increased them, and he is still looking for an opening and an opportunity.

This leads me to quote the next one, and that is, "The first thing to do is to fall in love with your work," and the next one asks the question, "Why not specialize in attempting the impossible?" and this would suggest the third, "Do not turn up your nose at work, turn up your sleeves." In a previous article for the Preachers' Magazine, I gave a number of quotations from the old Methodist Discipline. I looked for this statement but could not find it, but I am as certain as I am living that I read it somewhere from the pen of Methodism, that to follow the discipline of the Methodist Episcopal church as laid down for the rule of a preacher's life, will either make him a success, if God has called him, or will result in his turning away from it in utter disgust and contempt, or words to that effect.

Another little sermonette preached by this pad is that, "A lazy man is of no more use than a dead one." If you have a Sunday school of fifty, do not be contented. Go in for an increase, compare your average attendance with the average attendance of a year ago. Discontent is not a liability but an asset. "Discontent is the self-starter of progress." Every Nazarene pastor should acquaint himself with the program for the Church of the Nazarene. May I mention some things to which he should give attention, and if he fails to do so, will surely spell defeat for him up the road—first, his budget. No man

can take a lazy look at his budget and get by for many years. There might be a financial condition some place which would make it impossible for a man to meet his budget in full, but to never bring it before the congregation, and never to speak of it except in terms of the injustice of asking so much or the impossibility of raising it, will militate against him as sure as his name is what it is. I do not believe it is a big job for any pastor to get one subscription for the Herald of Holiness every week, and if the real small churches had a pastor who would get a subscription every month, it would help tremendously toward increasing the circulation to the 40,000 mark. Now, just think of it, seven whole days for the pastor of a church of 52 members to get one subscription or have a subscription list equal not only to half his membership but to the whole of his membership. Do not knock our program; lock arms and keep step with it.

Another little sermonette we got from our little desk preacher is that "Opportunity never knocks at the door of a knocker." The longer I live the more I see that it is following well known rules of seemingly little importance that lead us to success. "It is very evident that when a mule kicks, he cannot pull." Here is one—"You may delay but time will not." Immediately there came to my mind a situation which existed when I was a boy. Scholars who lived four or five miles away from school were always there ten or fifteen minutes ahead of time, while a girl who lived at the bottom of the school house hill, invariably came in late. I can see her now, pretty as a picture, but walking in sleepy-eyed five to ten minutes late and receiving her usual reprimand from the teacher, and remember in those days where I went to school, there were no street cars, and men were too busy on their farm with the horse to hitch up the wagon and bring the children to school. They walked from four to five miles, brought their lunch, and walked back through the heat of summer and the snow of winter. But now I observe that this same rule holds good with older folks. People in the city of Chicago who come to Sunday school 18 and 20 miles are there sometimes one-half hour ahead of time, while the folks who live nearby, some of them teachers, will come in five to six minutes after the first bell has rung. I do not know why they are habitually late. It may be that they do not

rise early enough, or they have some time to kill, and sit down to read a book until they think it is time to start for church. But again our little desk preacher speaks up, and says, "The best way to kill time is to work it to death." Twenty minutes before Sunday school begins could be used by a number of folks in calling on those who are inclined to be careless in attendance, and would result in a substantial increase in the Sunday school, but I must not forget that I am writing to preachers, and not to laymen, so here is one for you, my pastor. It has reference to the budget. It says, "Don't put things off, put them over." Do not wait until the first week in August to begin to raise your budget, because 999 chances out of 1000 you will come to the assembly with it unpaid. Begin the month following your assembly. Arrange some plan, then work it. No plan will work itself, but hardly anything of this nature will succeed without some plan. Keep alive and alert, and work at your job. "A preacher not fired with enthusiasm will soon be fired." "Do not hope for the best; hop for it." You say, "The more I do, the more they expect me to do." All right, remember, "The willing horse gets the heaviest load and the most oats."

Have you some difficulty in your pastorate. Listen to the desk preacher again—"The best way out of a difficulty is through it." Are you thinking of making a change this year before your work is half done? Grass always looks more tempting on the other side of the fence. Perhaps the pastorate which you are contemplating has problems twice as hard as yours. If you do not solve the one that now confronts you, what reason have you to believe that you will solve the other. "Fortune does not change men, it only unmasks them." Make good where you are, then you will not have to seek another church; the church will seek you. If you succeed where you are, do not boast too much about it. Remember, "The whale gets into trouble when it starts to blow." If you have not had the opportunities that others have and yet have made good, do not become an idolater. "An idolater is a self-made man who worships his maker." Remember the Scripture says, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Self-service is cheap service, and generally deals in cheap goods. Stick to your job. Your pastoral job is enough to make an angel scratch gravel; it will keep you busy. "He

who pursues two hares, catches neither." No preacher has any business with an "on the side" job. Paul said, "This one thing I do." Keep on the move; think up some new scheme or work some new plan to overcome your difficulties, and meet your problems. The moment a preacher thinks he is in clover he is in danger. "He who thinks himself in clover, should beware of the bees." Keep your congregation busy doing something. No, you won't have to "boss" them. "A good boss does not have to do much bossing." If things were discouraging during the month just past, try to improve the next one. "Do not worry because the tide is out; it will come back." Do not be afraid to keep before your people not only the importance but the necessity of meeting their obligations. I remember years ago, over twenty-five years ago, I heard our beloved Senior General Superintendent, Rev. H. F. Reynolds, make the following remark, while he was asking for an offering: He said he used to work on the farm, and he observed that there was great danger of a cow going dry unless you milked her dry each day. Therefore the only way to have a liberal congregation is to keep giving, and with that the desk preacher agrees, which says, "A cow does not give milk, we have to take it from them."

Don't forget, my brother, that we are the Levites of our day, and we are to take tithes from the people. Make no apologies for taking an offering, meeting your obligations and giving the church a good name in the community. It recently came to my ears that a committee from a certain Church of the Nazarene came to Chicago to borrow some money to build a church building. When the people from whom they borrowed investigated the First Church of the Nazarene of Chicago and found their reputation and record for meeting their obligations was excellent, they loaned this other church the money they desired.

I said some time ago, "Think more, talk less." Let me add to that by quoting the little desk preacher again, "Remember you have two ears, and but one mouth," the inference being—hear a lot, say less. Listen to other folks. Do not not be averse to learning from anybody. Do not make your sermons too long. Dr. C. J. Fowler is my authority for the statement that 45 minutes is long enough for any evangelistic message, and if you can make it shorter, so much the better, both for the people and the re-

sults. "A short speech maketh a glad audience." Do not be a grouch nor carry grudges. "The smallest men harbor the biggest grouches." Remember that heads may differ, but hearts can agree. Do not lay too much stress on what you heard from some person. "He hears but half who hears one party only." Give the other fellow a chance to tell his side of it. Too many of us made serious mistakes in our youth. Oh! that we might get the ear of our younger men in the ministry and that they would listen to us, but I guess everyone has to learn from experience. Remember, "He who journeys the wrong way must make his journey twice." Would to God we had known how to do some things the right way in our early ministry. Take your job seriously. Do not be melancholy, but be sober. "He went to the bad by being a good fellow," is one of the sayings of this little desk preacher.

A recent editorial culled from an American paper says something like this: "When you allow yourself to become angry you are hurting only one person, yourself. Calm expression of opinion is more convincing than angry argument. If you are right, you are right and it needs no emphasis or screaming. If a man is sure of himself and his point, he talks in a low tone of voice. Loud talking and violence gets you nowhere. They merely call attention to the weakness of your position, and then he gives this illustration: "When you get on the upper story of a large factory you will hear a great clatter because the machines are all running, but you can stop any one of these noisy shuttles with one finger. When you get down in the basement there is a great Corliss engine, you will find it running quietly and smoothly, yet if you get in its way, it will crush you like an eggshell. Noisy talk means that there is something wrong somewhere. It is not an evidence of strength but of weakness. Keep still, keep cool, if you want to get ahead."

Here is another saying culled from a daily, under the caption "Agreeableness": "It is worth money because it sells more dry goods, groceries, real estate, automobiles, typewriters, furniture and life insurance than any amount of smooth talk and convincing arguments. Just be pleasant and you can walk away with a sale right under the nose of the man who knows it all," and I have thought that if agreeableness will do that for automobiles and furniture and life in-

surance, might it not work equally well in our effort to sell to our congregations the virtues of the Christian religion.

Let me close by a quotation from the little preacher again in harmony with the scripture which said that, "He that winneth souls is wise"—here is the quotation, "Some men are wise, others just look wise."

BOOKS THAT HAVE HELPED ME

By CHARLES A. GIBSON

ANY proper consideration of books to be of benefit must carry with it a classification. I want to deal with books under the following heads:

1. Foundation
2. Inspirational
3. Style
4. Collateral

Under foundation we find, of course, The Bible. Here we should use a good authorized version. Other versions come under another head. We need also a good concordance—Cruden's being the best for beginners. Strong's or Young's can come as we can afford them.

References: Commentaries are needed, Clarke being the first choice, Matthew Henry next. The Biblical Illustrator, the Pulpit Commentary. Preacher's Homiletic Commentary, may come as one can afford them. Dean Alford's New Testament Commentaries are great. These books should not be merely read, but should be marked and studied. Especially mark any portion which is to be woven into a message. The advantages are a saving of time and a guard against repetition. In all reading where interpretation is used it is well to mark the book with the text connecting same. "Foster's Encyclopedia of Prose" is one of the best for illustration for a young preacher. Moody's book of illustrations is good but small. Spurgeon's illustrations are good, but like his sermon notes, not of much help unless connected with his sermons. We must not neglect the books on holiness—all holiness books may be read with profit: "Holiness and Power," "Perfect Love," "Inheritance Restored," etc. "Making a Sermon," by Pattison should be read and reread. "Ministry to the Congregation" by Kern is of great help in foundation work. "The Ideal Ministry" by Johnson is one of the finest in this line. We

should refer often to books of Systematic Theology. Every pastor should have and study "The Crises of the Christ" by G. Campbell Morgan; "Earth's Earliest Ages" by G. H. Pember; "Knowing the Scriptures" by A. T. Pierson; and the "Training of the Twelve" by A. R. Bruce. These four books will have to be studied to be appreciated but a review of them is not fitting here. When a foundation has been laid we will do well to continually build thereon. Nothing should ever be permitted to come into our lives to hinder our study and development. The rush of pastoral activities, social engagements, or domestic cares should never be allowed to interfere with continual study, storing of knowledge, and obtaining of sidelights on truths presented. In this day in particular many preachers will plead poverty, but really the same preachers did not buy and read books when they had funds.

I recall now my first library. It consisted of Dean Alford's Commentaries (a loan from a friend), several of Dr. Watson's books, three years copies of the Christian Witness, Adam Clarke's Theology, Watson's Institutes a work on Psychology, and Wakefield's Theology. I read every spare moment till I had read them all and then began to buy books. I could do so without much trouble, for then my salary was four dollars per week. One illustration may encourage some others to dare to buy books in trying times. I saw an advertisement for a book at thirty-five cents. I had just that amount so I addressed the envelope to the publishing house. That day my companion took suddenly ill and I was so busy I did not mail the letter. The next day she died and I was in such close straits that I opened my letter and used the thirty-five cents for needs at the house—the only time I ever backed up on the purchase of a book.

We should have a large supply of inspirational books. When all is said that can be said of theology, etc., it still remains that only as we get inspired can we preach either doctrine or practice in an acceptable way. It is not mine to write on prayer and devotion in this article, but they must have a front place in all we do. If however we prayerfully and devotedly feed our minds, God will bring to our remembrance what we need when we need it. Joseph Parker, George Mathison, and Frank Boreham are a good sample of the *suggestion* type. Each will stir your heart as you read and turn your mind into lines

of thought and texts of special interest. To broaden your imagination read Spurgeon's sermons (not his sermon notes). Then leaving the field of religion and especially theology, I read Hugo and Dickens.

Style is an interesting and helpful study. Lewis Albert Banks is a wonderful writer in this line. He always seems to touch in every sermon each type of mind: serious, light, pathetic, mirthful and scholarly. Alexander Maclaren has a wonderful style as does also F. W. Robertson. Sam Jones and Billy Sunday are more interesting in a study of style than in theology. We can benefit by each of these. As a finished preacher Dr. Thomas Guthrie stands out and in applying illustration and imagination he has no peer. To read for oratory one can do no better than to read Newell Dwight Hillis, T. Dewitt Talmage and that great old author, Daniel March.

Collateral reading will take you into every field and help you to glean from all fence corners whether they be scientific, inspirational, political, or literary. Every preacher should read much poetry, a sales magazine or two, some literature on encouragement as Houses' "Glory of Going On," Marden's "Pushing to the Front" and "The Secret of Achievement," Ralph Parlett's "University of Hard Knocks," Russell Conwell's "Acres of Diamonds" and other works. Our evangelistic fires can be stirred if we will kindle them at the feet of Finney and learn from him two things; first, that revivals never come easily, and second, that they cannot be produced on a sandy foundation. Read Caughey till you see that by passion, perseverance, and persuasion, men can be reached for God and full salvation anywhere.

All spiritual strength for ourselves, all noble ties to one another, have their real source in that inner sanctuary where God denies his lonely audience to none. Its secrets are holy; its asylum, inviolate; its consolations, sure; and all are open to the simple heart-word, "Thou art my hiding place."—JAMES MARTINEAU.

In Christ, peace; in the world, tribulation. And if we overcome the world, it must be because Christ is more for us than an example, because in the depth of communion with him his spirit of life flows into our spirits and we in him as well as by him are conquerors.—ALEXANDER MACLAREN.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

IN the reference classification I want to mention several sets of books. The first one, *HANDFULS ON PURPOSE*, which many of our preachers are now using. Also, *THE BIBLICAL ILLUSTRATOR*, the only objection to which is the price which has placed it a bit out of the reach of many. Maclaren's *EXPOSITION OF SCRIPTURE* are books that every preacher should eventually own. I like Hastings' *GREAT TEXTS OF SCRIPTURE* very much. He does not always agree with us in his doctrine but he has some very practical, workable outlines. Many of our preachers are using Adam Clarke's Commentary but there is an increasing number of them who are getting Matthew Henry's. Personally, I think the latter is much more usable and better fitted for our preachers, although of course it is not Arminian in its theology. An inexpensive little book that the Publishing House has recently issued is *BIBLE READINGS ON HOLINESS* by B. W. Miller. In this modest book I found some excellent sermon outlines as well as a great deal of material that can be used very advantageously for prayermeeting talks or messages for young people's meetings.

Books of illustrations should really be included in the classification we are now discussing. I am always a bit dubious about too heartily recommending any book of illustrations. There is no class of material that is more in demand by most of our preachers and yet testimony is general to the effect that it is very difficult to get good illustrations with point and pith that can be used with telling effect. Now that Hallock's *4000 BEST MODERN ILLUSTRATIONS* has been put out in the dollar series, every one of our preachers should get the book before the limited edition is exhausted.

In the field of biography there is a wide choice. Fortunately a preacher who has access to a public library can do a great deal of reading along this line at no expense. Every one of our preachers, however, should own a good life of John Wesley. Perhaps many of our men do not know that the Publishing House has had printed for it a special edition of the life of John Wesley by Telford. This book is in the Course of Study. A very well written set of brief biographies is the Christian Hero series in which there are the biographies of five or six outstanding

missionaries, including Carey, Livingstone, Taylor, and Paton, also the life stories of outstanding preachers such as Moody, Spurgeon, John Wesley and others. These books are small in size and inexpensive, selling at 75 cents each, but they give one a very good idea of the salient points in the lives of the various preachers and missionaries with whom they deal. A recent biography which is attracting considerable attention is one by Georgia Harkness, *JOHN CALVIN, THE MAN AND HIS ETHICS*. This is quite an exhaustive volume of almost 300 pages giving a life sketch of Calvin, as well as a summary of his doctrine. I surmise that most of our preachers have read Dr. Hills' brief sketch of the life of Dr. Bresee, which was put out by the Publishing House about a year ago. Another inexpensive booklet written by our Rev. H. D. Brown sets forth interesting events in the early ministry of Dr. Bresee.

The last classification with which we shall deal is that of doctrine. Quite naturally our minds revert to Dr. Hills' monumental work recently published, *FUNDAMENTAL CHRISTIAN THEOLOGY*, in two volumes. Another publication of our own House which perhaps many of our preachers have overlooked is the booklet entitled, *THE HOLY SPIRIT*, by Dr. Chapman. We have had some very enthusiastic comments on this book. One preacher, after reading it, was so delighted that he ordered quite a number to sell to his congregation. Another inexpensive book that every one of our preachers should read, not only for their own profit but so that they can recommend it for their membership is *FUNDAMENTALS OF CHRISTIAN BELIEFS* by Rev. B. W. Miller. This book is a summary of theology for the layman.

You will indulge me, I am sure, if in closing I urge our preachers to give more attention to reading. That is a scriptural admonition. Every preacher, be his training ever so thorough, and his background ever so extensive, needs fresh contacts with the minds of other men. This contact can be had in no better or effective manner than through the printed page. You remember that Erasmus, the great scholar of Luther's time, said, "When I get a little money, I buy books, and if any is left, I buy food and clothes." Daniel Webster once said, "If religious books are not widely circulated among the masses in this country and the people do not

become religious, I do not know what is to become of us as a nation." This has been a very matter-of-fact, straight-from-the-shoulder discussion without any frills or furbelows but in order to save my paper from the prosaic, I am quoting the following paragraph by Wallace H. Finch in the *Christian Advocate*: "Did I say a preacher's books are his tools? Let me change the figure. They are his daily bread; they are sustenance for his heart, his mind, his spirit. Let me change the figure again: they are the source of his divine fire. Often he will come to them spent and exhausted, his torch gone out. They will kindle him again; they will set him on fire. The smoldering spark he holds, under their contagion, will burst into flame. Let me change the figure again: they are his unfailing spring of refreshing waters. The sun of a pitiless publicity beats upon him. He is every man's servant. The streets he treads and the roads he travels are dry and hot; they consume moisture. His books are an unfailing spring of refreshing waters; they slake his thirst, rest his weariness, invigorate and inspire him. Let me change the figure of speech once more: a preacher's books are his living, breathing, blessed companions. They will talk to him with companionable intimacy when he is lonely; chide him when he lags behind his best; banter him when he is thinking too much of his precious self; laugh with him at the idiosyncrasies and oddities of the human crowd; joust with him upon the mimic field of imagination, and sit with him in the cool of the day at the door of his tent like visiting angels. A preacher and his books. There's a subject for a Rembrandt, or a Millet. No modish artist need attempt it; it will take a hand that paints from life."

PRAYER

As in poetry, so in prayer, the whole subject matter should be furnished by the heart, and the understanding should be allowed only to shape and arrange the effusions of the heart in the manner best adapted to answer the end designed. From the fullness of a heart overflowing with holy affections, as from a copious fountain, we should pour forth a torrent of pious, humble and ardently affectionate feelings; while our understandings only shape the channel and teach the gushing streams of devotion where to flow, and when to stop.—EDWARD PAYSON.

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