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GETTING THE SERVICE READY FOR THE MESSAGE

By THE EDITOR

PEOPLE who are not preachers are likely to be greatly mistaken in their ideas of what it takes to get a meeting ready for the preaching. Some, I think, imagine that a long testimony meeting in which the people are encouraged to "talk" to exhaustion is a good thing before the preaching. Others imagine that a lengthy and "rousing" song service in which there is much *perspiration*, even if inspiration is lacking is a fine preparation. Some special singers are wont to come on just before the sermon with a light song that stirs up religious fun—or if it is a good, solid song, then they think the way to do is to work on the emotions of the people until a shout is raised and the preacher is put up in the midst of a storm with the evident thought that he can drive the tide yet higher.

But preachers know that much depends upon the "atmosphere" that is developed as a preparation for the sermon. Therefore the preacher should be really in charge of the service from the beginning. If there is a special singer the preacher should either select the songs or else suggest the general character of songs that are to be used. The preacher knows the line of truth he expects to bring to the people and he knows the line of worship service that will prepare both him and the people for it.

I have sometimes planned a service of devotional type and have even selected the opening hymn. When, lo, a light-hearted song leader stood up and clapped his hands and demonstrated and ranted and tried to "work the people up." He has even urged the people to sing by sections, by sex, or by age and has made a sort of side-show out of the proposition so that when I came to read the scripture lesson and talk about prayer and meditation and devotion the impression was that I had set in to reprove the exercise we had just been through, when this was not my thought or intention at all.

But I have also had the opposite difficulty. I have gone to preach for a pastor who was so obsessed with the idea of giving me an early start that he had practically no worship service and put me up to preach before the congregation got "settled," and I felt that I was at a disadvantage in not having an atmosphere sufficiently distinct from the secular and usual.

There was something consistent and helpful in the method of the old circuit rider who lined the hymns so the people could sing without books, and read a lesson from the Old Testament and one from the New. For by the time he had come to the place for preaching, the people were prepared with him for the occasion. In fact the service was a unit from the beginning to the close; for it was planned and directed with the one purpose in mind. Of course we cannot go back to the exact ways of the old circuit rider, but we should find some way to apply the lesson on effectiveness which his method taught.

There is a better way than to discuss the relative importance of the different parts of a given service, and that better way is to plan the service as one undivided whole and make the various parts contribute to the common end by properly supporting and supplementing one another. Still there is no way of ignoring the fact that in the Protestant church the sermon is the hub of the service. Therefore it is better to consider the worship portion as a preparation for the sermon rather than to risk adjusting the sermon to the introductory worship period.

PULPIT AND WORSHIP VOCABULARY AND INTONATION

By THE EDITOR

Someone sent me a clipping from a daily printed in Manchester, England, describing an investigation carried on by the British Broadcasting Company relative to the best sort of vocabulary and intonation to use in the pulpit and in the worship services of the church. The investigation was said to show that in these instances there should be as little departure from the usages of ordinary life and conversation as possible, although it was admitted that some concessions are highly advisable. It was said that there is general dissatisfaction with the stilted style so common in the old days. There is an air and impression of insincerity in what was once known as a "pulpit" manner. The clipping was quite interesting, but hardly adapted to reproduction in these pages. The suggestion, however, is valuable.

Only yesterday I heard one pray who has a very pleasing voice and sincere manner in ordinary conversation among the people. But in the public prayer he was artificial, strained, monotonous and much given to useless repetition. The intonation was sing-song, the vocabulary was sickeningly "pious," and the whole prayer seemed like an ordeal. The best part of it was the relief one felt when it was all over and one discovered that nothing calamitous had happened yet.

I have known a preacher who enunciated so confusedly and emphasized so monotonously that a listener did not know whether to flee or to go to sleep. If the word "the" was in line for emphasis the preacher would say it just as loud and vociferous as he would say the most meaningful word in the paragraph. The emphasis had nothing to do with the thought or with the importance of the word—it just came every so often, hit or miss.

Then I have known a preacher who dropped in ejaculations of praise, even to using the holy name of God, amidst his notices and in the beginning of his sermon when he had not yet gone far enough for the listener to discover whether he was going to hear anything worth while or not. I have heard one like that within the past week. I studied him somewhat closely. In this case, I feel sure these ejaculations of praise took the place of the "Ahs" that some others use when their words are reluctant for the want of lively thoughts to spur them up. The preacher was not really blessed and happy. His thoughts, let alone his heart, was not especially in what he was doing.

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He was bridging over an intellectual depression. He was hedging for advantage before the battle commenced. But to me there was the impression of carelessness bordering on irreverence.

Last night I heard the pastor of a small church. He lifted his voice to such a high pitch and used so much lung power that his words, unable to reverberate among the rafters on account of the low ceiling, clashed and boomed upon the ears of the hearers until one could not see the lightning for being stunned by the thunder. As I sat there I recalled the advice of Wesley which was that the preacher should endeavor to speak loudly enough that all present can hear him without straining, but to avoid speaking louder than that both for the sake of his own voice and the ears of his listeners.

I think the average pastor bores the people unnecessarily with wearisome, long drawn and oft-repeated notices. He often assumes an academic air and announces as though it were strictly a professional matter. Just why a preacher cannot stand up and tell the hours of his services for the benefit of the few strangers who may be present, and give out special notices once and without comment is a little difficult to understand. If he would practice this for a while the people would learn to listen and to remember. But as it is, what is the use to either listen or remember? it will all come again and will be illustrated and argued before the service has ended.

I think the suggestion of the Manchester paper is a good one. There should be some concession to the pulpit and worship service as compared with ordinary social conversation, but the concession should not be great and should not be made with effort. Any man who stands up to read the Bible in the presence of worshipers should feel a reverence and awe appropriate to the occasion, and backed with this proper sense of propriety, he should read naturally and distinctly, but not strainedly or noticeably sanctimoniously, lest he appear to be adding to the Word of God by his vocal interpretations. And when a man preaches the Word of God to the people, if he is religious and intelligent, he does feel a sense of restraint and need of special candor and care. And backed by this, he should be natural. To introduce levity and lightness or to descend to the valley of assumed or developed pessimism is impious and foolish. But to speak out earnestly as a dying man to dying men, with intonations largely directed by the letter and spirit of the particular line of truth or testimony he is setting forth, is the ideal way.

There is what, for want of a better name, I call a "secular" voice which is offensive in the pulpit. I heard it a while ago in a ritualistic church. The preacher wore a robe and led a service that had been carefully outlined. But in spite of all that, his voice was metallic and made one think more of a captain of a river steamer than of a leader of the people's devotions. It may be he could not help it. Perhaps he "was born that way." Still I could not help feeling that the depths of his soul were not stirred and that he was but an actor on a stage. Well, he was not that, he was just the opposite of that. An actor said to a formal, cold preacher, "We present fictions as though they were facts; you present facts as though they were fictions." But something should be done about this. Either the preacher should have a revival in his own heart so he would have something to express, or else he should have a course in voice training so he can better express what he feels. As it stands now, either his heart or his voice is in for indictment as unsuited to the holy office of the ministry.

We are not interested in merely setting forth the ideal of vocabulary and intonation as they might exist in one who is fortunately endowed by birthright or early environment. Rather we are concerned for improvement for ourselves and others. It must be possible for all of us to improve. And if we improve we must not refuse to study ourselves and others on this very point. Strange that any of us should think ourselves so excellent that we make ourselves the standard. But perhaps this is not the case. Perhaps we only assume the superiority complex to cover a cowed and discouraged soul. But whatever the situation, let's be courageous. Let's come right out into the light and look ourselves over. We have too glorious a gospel for us to hinder it by presenting it in other than the best way possible to us. Let us examine our method of announcement and see if we cannot improve it. Let us strive earnestly for a more appropriate vocabulary. Let us make sure of sincerity as a heart condition, and then make our intonations interpret what we know and feel. Let us become better preachers of a gospel that is so good that no man can improve it.

HAS THE PREACHER'S MAGAZINE HELPED YOU?

The December number will complete the seventh volume of the Preacher's Magazine. Publications that are designed especially to help preachers are not plentiful at best. And those which attempt to adapt themselves to the whole wide field of the Protestant ministry are too general to be of much assistance to those who are set to the task of making effective in the ministry of the Church of the Nazarene and kindred bodies which hold to the vital, evangelistic program of the full gospel. This rather limited field we have tried to serve, and the expressions we have had from subscribers have been of an encouraging nature, and have caused us to think we have at least some measure of success.

But our difficulty has been and still is securing a sufficient number of subscribers to make the burden of publication endurable. The Nazarene Publishing House took up this enterprise at my earnest solicitation, and I have always felt somewhat responsible for the financial losses the Publishers must sustain year by year. And now I think it possible that we can make the Magazine self-supporting. Not by raising the price of subscriptions, but by increasing the number of subscriptions. The plan calls for instant co-operation among our subscribers, and is so simple that no one can possibly misunderstand.

First, let every subscriber who appreciates the help he gets from the Magazine send in his renewal *now, today*. Most subscriptions expire with the December issue, and the new volume begins with the January number. Send in your renewal without delay. This is the best proof that you want the Magazine to continue and is the best assurance the Publishers can get.

Second, let every subscriber personally solicit a brother preacher's subscription and send that in also right away. Some can get more than one with just a little effort. But let us all aim at getting one.

It is not possible to make a wide canvass for subscriptions, since only preachers are invited to subscribe, and the usefulness of the Magazine would be diminished by the presence of the names of lay members on the list. And it is not possible for the Publishers to find the preachers who should take the Magazine. There remains no way but for our subscribers to help us out.

What do you say? Let your answer be in the mails before the end of the week.

Yours to serve,

J. B. CHAPMAN, *Editor.*

DEVOTIONAL

GOD'S PURPOSE IN SAVING ISRAEL OUT OF EGYPT

By A. M. HILLS

WHEN thy son asketh thee in time to come saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and Jehovah brought us out of Egypt with a mighty hand; and Jehovah showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes, and *he brought us*

out from thence that he might bring us in, to give us the land which he swore unto our fathers, and Jehovah commanded us to do all these statutes, to fear Jehovah our God for our good always, that he might preserve us alive, as at this day. And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us" (Deut. 6:20-25).

Read before service Exodus 15:1-18.

God teaches His great truths of salvation and two works of grace by illustrations on such a colossal scale that all the world may see and understand.

After the matchless crossing of the Red Sea Moses sang of Jehovah, "Who is like unto thee, glorious in holiness, fearful in praises, doing wonders. The people that thou hast purchased, thou wilt bring them in and plant them in the mountain of thine inheritance; thy holy habitation."

I. These striking scriptures have led theologians and hymn-writers for centuries to regard Egypt with its hard bondage, degrading tasks and cruel servitude as a type of the unregenerate state—the bondage of the soul to sin and Satan. The crossing of the Red Sea and the deliverance of the Israelites from Pharaoh and his hosts has been used to symbolize the deliverance of the soul in the experience of forgiveness and justification, the lifting of the pangs and penalties of sin, the restoration to the divine favor.

II. Then the hymn-writers and theologians widely diverge as to the meaning of the desert wandering and the Promised Land! Here is a hymn written by Dr. Isaac Watts:

*"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.*

*"There everlasting spring abides
And never withering flowers:
Death, like a narrow sea, divides
This heavenly land from ours."*

His conception, you see, plainly was that Canaan was a type of heaven. And, of course, if that were so, then the long, needless and disgraceful forty years of wandering in the wilderness was a normal Christian experience. And it would further follow, that there are but two crises in human experience; one is conversion, and the other is death.

But there is another theology and another kind of literature entirely different, more scriptural, more exalting to the life and more spiritual. This hymn from Charles Wesley will illustrate what I am saying:

*"O glorious hope of perfect love!
It lifts me up to things above;
It bears on eagles' wings;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' priests and kings.*

*"Rejoicing now in earnest hope,
I stand and from the mountain top,
See all the land below;
Rivers of milk and honey rise,
And all the fruits of paradise,
In endless plenty grow.*

*"A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest:
There dwells the Lord our righteousness
And keeps His own in perfect peace,
And everlasting rest.*

*"O that I might at once go up;
No more on this side Jordan stop,
But now the land possess;
This moment end my legal years [not my
life],
Sorrows and sins, and doubts and fears,
A howling wilderness.*

*"Now, O my Joshua! bring me in!
Cast out Thy foes, the inbred sin,
The carnal mind remove;
The purchase of Thy death divide;
Give me with all the sanctified,
The heritage of love."*

You see, this interpretation regards Canaan not as the type of heaven, but as the type of sanctification, the rest of heart from inbred sin in this life.

III. This was evidently the design of God in this great series of remarkable events. The divine Being was not acting aimlessly, without a plan. "He brought us out," said Moses, "that he might bring us in to give us the land which he swore unto our fathers." And what if there was a divine purpose in it—a teaching of truth by object lessons for all coming ages! Just as Israel was delivered from Egyptian bondage on purpose to go into Canaan inheritance at Kadesh-Barnea, what if today and all days, God calls all persons out of the Egypt of sin by conversion just on purpose to take them into the Canaan of sanctification at Kadesh.

It is barely possible that it was no accident that the Hebrew word for holiness was Kadash. It is significant too that the pillar of cloud and fire led the people to Kadesh, and Jehovah commanded them to go in, and take possession of their inheritance. But they indulged in the luxury of "a

spell"! Some doubtless doubted the divine ability to take the country. There were cities in it walled to heaven. And there were giants whom perhaps God could not conquer. All the committee of spies unanimously reported that it was indeed a wonderful country; such fertility and such fruit they had never seen. But—! The *majority*! And just think! It was an *overwhelming majority*—even ten to two! And to think of it, the minority were two *religious enthusiasts* who put substantially all their confidence in God! It would never do to go off in such wild enthusiasm! The more they discussed the matter, the more excited they got till they were ready to stone Moses and Aaron, Caleb and Joshua, forsake God and go back to the servitude of Egypt.

This was such outbreking, excuseless sin, after all God had done for them that Jehovah turned them back to die in the wilderness—that whole adult generation, save Caleb and Joshua.

And so it is today. When the full and blazing light comes to converts in regard to the second work of grace and they learn that it is not only their blessed blood-bought privilege to be sanctified, but that "This is also the *will of God* even your sanctification" (1 Thess. 4:3), "For God hath called you to sanctification" (1 Thess. 4:7 and 2 Thess. 2:14) then they will have to go forward into their spiritual Canaan, or go back into the wilderness of backsliding. That seems to be the plain teaching of the lesson before us.

This whole historical incident is cited and enlarged upon in the second and third chapters of Hebrews. We are told of the "rest" God has prepared for His people in nine verses just as He prepared the Promised Land for ancient Israel, which they forfeited and lost forever, because of their unbelief and rebellion. We are faithfully warned not to repeat their folly. "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: but exhort one another day by day, so long as it is called Today; lest any one of you be hardened by the deceitfulness of sin; for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end: while it is said, Today, if ye shall hear his voice, harden not your hearts as in the provocation. For who, when they heard did provoke? Nay, did not all they that came out of Egypt by Moses? And with whom was he displeased forty years? Was it not with them that sinned, whose

bodies fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief. Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it" (Heb. 3:12—4:1, R. V.).

Manifestly there are two Scripture rests for those who will accept them, Matt. 11:28, for the sinner, and the soul rest of Canaan for the Christian, "The people of God" (Heb. 4:9).

There came a time when Charles Wesley heard of it, and sought it, and wrote:

*"Breathe, O breathe Thy loving spirit
Into every troubled breast.
Let us all in Thee inherit,
Let us find THAT SECOND REST.
Take away our bent to sinning,
Alpha and Omega be;
End of faith as its beginning,
Set our hearts at liberty."*

Toplady, in spite of his unfriendly theology, felt the same longing of soul for Canaan and wrote:

*"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side that flowed,
Be of sin the DOUBLE CURE,
SAVE FROM WRATH, and MAKE ME PURE."*

Dr. Watts, in spite of his mistaken theology, felt the need of Canaan rest, even if he did put it beyond death, and wrote:

*"Lord, we are vile, conceived in sin,
And born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts his race and taints us all."*

*"Soon as we draw our infant breath
The seeds of sin grow up to death.
Thou art the Lord of every heart,
But we're defiled in every part."*

*"Behold, we fall before Thy face,
Our only refuge is Thy grace;
No outward forms can make us clean,
The leprosy is deep within."*

All Christians have this same trouble, whether Wesley, Toplady or Watts. They all want more than deliverance from Egypt by justification from the penalty of sin. They need the *cleansing* from the offensive leprosy of conscious unlikeness to

God. The promised land of deliverance from inbred sin is for them. God has provided it and lovingly leads us to it and invites us to enter in. Then comes the solemn warning: "Let us there-

fore fear, lest a promise being left us of entering into his rest any of you should seem to have come short of it" (Heb. 4:1). In other words, go forward at Kadesh and get sanctified.

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By BASIL W. MILLER

Chapter Four. Continued.

VI. THE DIRECT WITNESS OF THE HOLY SPIRIT

THE witness of the Holy Spirit to one's adoption, according to Wesley, comes directly from the Holy Spirit to the human consciousness. It is not to be confused with any type of dynamic inspiration or infusion coming through the mind. It is not the same as "an inner illumination of the mind" whereby one knows his religious status. Nor is it an intuition arising from conscience or fruits of personal righteousness, whereby one thinks he is a child of God. While all of these may be worthy within themselves and true, still to Wesley they will not be accepted as substitutes for this direct testimony of the Holy Spirit. As to the manner of the coming of this witness, Wesley may remain in doubt, but as to the fact of its directness he does not waver.

(1) He gladly admits the witness of the human spirit, being nearly the testimony of conscience, as it is abetted by the fruits of the Spirit. In quoting Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God," he states, "It is manifest, here are two witnesses mentioned, who testify together the same thing; the Spirit of God, and our own spirit."¹ He would not have us believe that the divine witness is all there is, but he affirms that the witness coming from the Holy Spirit speaks directly to, and along with, this human spirit. It is not our purpose at this point to discuss the nature of this human witness, suffice it to say it finds its completion in the testimony coming from the divine Spirit.

(2) The second witness received, the witness of the Spirit, he affirms to come immediate and direct. Speaking about the text, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6), he states, "Is not this something *immediate* and *direct*, not the result of reflection or argumentation? Does not this Spirit cry, 'Abba, Father,' in our hearts the moment it is given, antecedently to any reflection upon our sincerity; yea to any reasoning whatsoever? . . . All these texts then, in their obvious meaning, describe a direct testimony of the Spirit."²

Again on this score he writes, "The sum of all is this: the testimony of the Spirit is an inward impression on the soul of believers, whereby the Spirit of God directly testifies to their spirit, that they are the children of God. And it is not questioned, whether there is a testimony of the Spirit; but whether there is any *direct* testimony? Whether there is any other than that which arises from a consciousness of the fruit of the Spirit? We believe there is; because this is the plain, natural meaning of the text, illustrated by the preceding words, and by the parallel passage in the epistle to the Galatians; because, in the nature of things, the testimony must precede the fruit which springs from it; and because this plain meaning of the Word of God is confirmed by the experience of innumerable children of God; yea, and by the experience of all who are convinced of sin, who can never rest till they have a direct witness."²

Whereby we see that the witness of the Holy Spirit cannot be merged into the testimony of our own spirit. Thus we should have only one wit-

¹*Sermons*, Vol. 1, 95.

¹*Ibid*, I, p. 95.

²*Ibid*, I, p. 99.

ness, and one testimony instead of two distinct testimonies. .

2. Moreover, the testimony of the Holy Spirit precedes the testimony of the human spirit. Wesley is very distinct on this point. To him the Spirit witnesses to one's adoption before any fruits of the Spirit can be said to exist. It is the basis of a life of righteousness. Let him speak on this issue: "That the testimony of the Spirit of God, must, in the very nature of things be antecedent to the testimony of our own spirit, may appear from this single consideration; We must be holy in heart and life, before we can be conscious that we are so. But we must love God, before we can be holy at all, this being the root of holiness. Now we cannot love God, till we know He loves us: 'We love him because he first loved us;' and we cannot know His love to us, till His Spirit witnesses to our spirit. Till then we cannot believe it. . . . Since therefore the testimony of his Spirit must precede the love of God, and all holiness, of consequence it must precede our consciousness thereof."

Wesley raised this question in order to carry his point of the direct witness of the Spirit, as distinct from the human spirit. If both witnesses came together then there was no argument on which he could rest his views that the witness of the Spirit was direct, and distinct. Otherwise there would be one united witness, which could be thought of as coming only from the human spirit, or the conscience. Thus the divine element in this witness to personal salvation would be eliminated. While Wesley is a firm believer in the testimony of the conscience as derived from the fruits of the Spirit, still he is unwilling to have anything overshadow the divine, direct, and supernatural element in one's assurance of salvation. By keeping these two distinct, through showing that the divine witness antedates the other, he is able to maintain the supernatural process.

3. The fact that this witness to sonship is direct is also confirmed by human experience. As noted elsewhere human testimony confirms the existence of the witness, but Wesley goes farther and affirms that this direct witness of the Spirit is so authenticated. "It is confirmed by your experience and mine. The Spirit itself bore witness to my spirit, that I was a child of God, gave me an evidence hereof, and I immediately cried,

'Abba, Father.' And this I did (and so did you) before I reflected on, or was conscious of any fruit of the Spirit." This needs no further comment than is given above, where the argument for the confirmation of the existence of the witness of the Spirit is found. For every step in his argument, Wesley was careful to have experience with him. It became the test of each element in his doctrinal structure.

4. This direct testimony is to be sought by the sinner that he might have peace from the turbulence of his heart. Sin, Wesley thought, brought unrest, the stress of temptation and evil. Every awakened sinner is in a state of uneasiness until the witness of the Spirit comes directly to his soul that he has been accepted by God as His child, and that his sins are "covered by the blood of Christ." The sinner cannot be satisfied with anything less than this immediate witness or persuasion of assurance, born of the testimony of the Holy Spirit. A quotation on this will suffice to show the strength of his argument:

"These," speaking of sinners, "cannot be satisfied with anything less than a direct testimony from His Spirit, that He is 'merciful to their unrighteousness, and remembers their sins and iniquities no more.' Tell any of these, 'You are to know you are a child, by reflection on what He has wrought in you, on your love, joy and peace;' and will he not immediately reply, 'By all this I know I am a child of the devil.'"¹ Again he makes the same assertion that the sinner cannot rest until he has the direct witness, and can know that his sins are forgiven.²

The force of this argument is that since even the aroused and convicted sinner cannot rest until the Spirit directly witnesses that he is forgiven, therefore in the nature of things this direct witness from the Spirit must be a possibility. Throughout Wesley is trying to establish the one thought: That the assurance of salvation comes through a direct witness of the Holy Spirit to our spirit. If he can lay a foundation for this, then his doctrine is trustworthy.

5. In Wesley's desire to posit the doctrine of the direct witness of the Spirit as an integral part of Arminian theology he tries to establish the idea that to deny this witness is to deny the heart of evangelical belief, and more especially of Armin-

¹*Sermons*, I, p. 96.

²*Ibid*, I, 99.

¹*Ibid*, I, 95, 6.

ianism, justification by faith. Evangelicalism, under whatever flag it sailed at that time, believed that this doctrine of Luther was the *sine qua non* of the Christian faith. Lutheranism, Calvinism, and Arminianism joined hands on this score. So Wesley strikes at the core of Protestantism and states that this witness of the Spirit and justification by faith stand or fall together. He writes:

"Everyone therefore who denies the existence of such a testimony in effect denies justification by faith. It follows that either he never experienced this, either he never was justified, or that he has forgotten . . . the experience he then had himself; the manner wherein God wrought in his soul, when his former sins were blotted out."¹

This again is an appeal to his own personal experience. He means to say, that when he was converted, he experienced this witness, hence every one should possess it, when God justifies him. If Wesley's position be correct that the witness of the Spirit is both possible and necessary, and a benefit of the atonement, it would follow that to deny it was to deny justification by faith. Since he carefully laid his premises, and diligently employed strict logic in his arguments, he declared that his conclusion was correct. Therefore justification by faith realized in the soul, and the witness of the Spirit, must coexist.

6. As Wesley was definite in his declaration of the necessity of the Spirit's witness to justification, so also was he insistent upon the need for this direct witness to sanctification. It must be remembered that in his doctrine sanctification was as integral a part of the process of regeneration as justification. For him the process did not cease at justification. He would say that justification was regeneration begun, and sanctification was regeneration completed. One was the beginning and the other the end of the same process. His argument ran something as follows: Justification is that divine work whereby God forgives one's actual sins. But after justification sin, the sin principle, or depravity, remains in the heart of the believer. Sanctification eradicates this sin principle, or cleanses it. It can thus be seen that the process of redemption would not be completed until sanctification was experienced. Since sanc-

tification was as essential as justification, the witness of the Spirit would also be necessary to sanctification.² Let us then note Wesley's statements on this score.

"Q. But how do you know that you are sanctified, saved from your inbred corruption?"

"A. I can know it in no otherwise than I know that I am justified. . . .

"We know it by the witness and by the fruit of the Spirit. . . . As when we were justified the Spirit bore witness with our spirit that our sins were forgiven, so, when we were sanctified He bore witness that they were taken away. Indeed, the witness of sanctification is not always clear at first . . . neither is it always the same, like that of justification, sometimes stronger, and sometimes weaker. Yea, and sometimes it is withdrawn. Yet, in general, the latter testimony of the Spirit is both as clear and as steady as the former."³

Again, "To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more—a divine evidence and conviction that He doeth it. In that hour it is done, God says to the innermost soul, 'According to thy faith be it unto thee.' Then the soul is pure from every spot of sin."⁴

Pope in commenting upon this witness of the Spirit says, "It is undoubted that Mr. Wesley taught that the witness of finished sanctification is to be expected. . . . There is no text of Scripture that directly promises the knowledge of so great an internal work; but none is necessary. It is the prerogative of the Holy Spirit to make His indwelling and work evident to the consciousness . . . by giving us 'the full assurance of hope.'"⁵

In the later history of Wesley's doctrine this possibility of the Spirit's direct witness to sanctification might be said to be the battle ground. Writers up until the time of Sheldon fairly well accepted Wesley's doctrine *in toto*. But with Sheldon, at the beginning of the present century, doubt begins to arise. He reasons somewhat as follows:

(1) A conviction of sonship toward God, however luminous, does not involve self-knowledge. "It may assure him that he is a child of God, but not that he is a perfected child."⁶

¹*Ibid*, 287.

²*Works*, Vol. XI, p. 53.

³Pope, *Op. cit.*, Vol. III, p. 127.

⁴Sheldon, *System of Christian Doctrine*, p. 74.

¹*Ibid*, I, p. 97.

²For his argument see, *A Plain Account of Christian Perfection*.

(2) This assurance could come only from an omniscient source that no remnant of sinful tendency beneath the consciousness remained. "The fact of entire sanctification can be duly certified by nothing except this special revelation."¹ To which Wesley would remark, that the witness of the Spirit is a special divine revelation.

(3) It is not a part of divine economy to grant this. The Scriptures do not so inform us, for they do not testify to a perfection of sonship.

(4) Since a scriptural warrant is wanting it must be approved, if at all, by the testimony of Christians. Some suppose that they have received this witness, but the number is small. "It might not be easy to prove that the actual possessor of entire sanctification would be damaged by the consciousness of its possession. Yet on the other hand something may be conceded to the widespread conviction that the most genuine saint is wont to be unaware of his sainthood."²

VII. THE RELATIONSHIP OF THE DIRECT AND INDIRECT WITNESSES TO ASSURANCE

1. This direct witness does not stand alone; but from it comes an indirect one. The direct testimony of the Spirit is given to the witness of the soul. The Spirit concurrently testifies with, or as Wesley would say, to, the human spirit that we are the children of God. One does not stand by itself in its affirmation of assurance of redemption. At the expense of a possible repetition of material let us quote Wesley at this point:

"The sum of all is this: the testimony of the Spirit is an inward impression on the souls of believers, whereby the Spirit of God directly testifies to their spirit, that they are the children of God. And it is not questioned whether there is a testimony of the Spirit; but whether there is any direct testimony? Whether there is any other than that which arises from a consciousness of the fruit of the Spirit. We believe there is; because this is the plain meaning of the text . . . because in the nature of the thing the testimony must precede the fruit which springs from it."³

Wesley terms this the "testimony of the conscience." The Spirit testifies to the conscience, or along with the conscience, and this united wit-

ness is the basis of assurance of forgiveness and sonship. The two cannot be separated in the thinking of Wesley. First the Spirit witness, and the fruits of the Spirit, or the voice of conscience, unites with this divine affirmation. The order of precedence as noted elsewhere is the witness of the Spirit always first, and followed by the other.

2. These two witnesses can by no juggling of words be made to refer to the same thing. They are distinct in their source. The first is from the Holy Spirit, while the second is from the human spirit, consciousness, or the conscience. They are distinct in that which prompts their witness. The first is based upon the fact that one has been adopted into God's family as a child (Rom. 8:16), and the second is the result of a "conscience void of offence," or of the fact that one possesses the fruits of the Spirit, love, joy, peace, etc. While they both affirm the same thing, still Wesley would have us believe that the final testimony is the result of two distinct, inseparable forces, divine and human. He states the doctrine thus:

"'But the direct witness is never referred to in the Book of God.' Not as standing alone; not as a single witness; but as connected with the other; as giving a joint testimony; testifying with our spirit that we are the children of God.'" Again, "The preposition (speaking with reference to Rom. 8:16) *sun* only denotes that He witnesses this, at the same time that He enables us to cry, 'Abba, Father.' But I contend not; seeing so many other texts, with the experience of real Christians, sufficiently evince that there is in every believer both the testimony of God's Spirit and the testimony of his own, that he is a child of God."²

3. The supposition of the distinctiveness of the divine Spirit and the conscience as to the filial relationship with God is the one point with which more recent Wesleyan theologians are divergent from Wesley in their views than any other. The modern trend is toward a complete unification of these witnesses. It even goes so far from Wesley's original statement as to deny the witness of the Holy Spirit, and to make the voice of conscience absolutely decisive. The current theory of assurance is termed dynamic, hereby meaning that the Holy Spirit works mediately through the con-

¹*Ibid.*

²*Ibid.*

³*Sermons*, Vol. I, p. 99.

¹*Ibid.*, p. 98.

²*Works*, Vol. V, p. 113.

science, losing His own identity, and permitting the feeling, or sense of filial relationship to be final.

Sheldon in one of his later works brings this out. Commenting on Romans 8:16, he writes, "The witness *with* is specified here most evidently, but at the same time a witness to the human spirit, since no third party is contemplated. The theory of immediate communion has its advocates, but the apostle's language does not exclude the supposition that the Holy Spirit works dynamically, and effects assurance mediately, that is, by enkindling and sustaining the filial temper which cannot well refrain from calling unto God as Father."¹ While he grants, as anyone must who reads this text accurately, the possibility of an immediate witness from the Holy Spirit, still he affirms his belief in the mediateness of this witness, working dynamically through the soul. By such a means the distinctiveness of these two witnesses is denied.

Miley, one of the staunch defenders of Wesleyanism in all its implications, while accepting the immediateness, and hence the distinctiveness of the witness of the Spirit, practically denies it when he outlines the mode through which it comes. "We have seen that in the work of assurance the Spirit makes no direct communication to the intelligence, nor in any way reveals Himself, but simply by an immediate operation within the consciousness produces the assurance of a gracious sonship. We have also seen that the two witnessings coalesce in a purely unitary state of assurance wherein consciousness observes no distinction between the two."² His doctrine is Wesleyan to a point, still the final effect is a denial of the distinctiveness of the two witnesses. As we have seen, Wesley said that there are two distinct witnesses, both of which can be recognized as separate from the other.

Wesley would criticize Miley's doctrine by saying that if such be true then we have no method by which we can be certain that there is a direct witness of the Spirit. There would be no marks by which it could be understood. Wesley's great contention is that one may have a direct witness of the Holy Spirit to his adoption that he cannot doubt it. As was seen, this comes previous to the

testimony of the conscience, and hence can be recognized as separate from the other. In reality Miley laid the foundation for the later dynamic theory of assurance, wherein the distinctiveness and immediateness of the work of the Spirit is denied.

Lewis, now professor of theology at Drew University, which chair both Miley and Curtis at earlier dates held, would go one step farther than either of these writers, and practically deny the work of the Spirit as understood by Wesley. In his *Manual of Christian Beliefs* he tries to reinterpret the basic Methodist doctrines in the light of today. But in doing this he drifts from the moorings of Wesleyan theology. He says on this score, "There are many people for whom the traditional doctrine of the Holy Spirit is no longer convincing, who yet are firmly convinced of their experience of God. . . . Whatever a man does or feels under a conviction of the divine will is for him an experience of the Holy Spirit."³

He makes only one possible reference which might be interpreted as relating to the Holy Spirit, when he says, "It co-operates with man's own spirit."⁴ He here and elsewhere utterly rejects the Wesleyan standard because of his belief concerning the development of the doctrine of the Spirit, he finds his basis in the Greek World-Spirit idea, which denies the reality of the action of the Holy Spirit.

But when such steps as these are taken they must reject the theology of Wesley and offer as substitutes modern ideas of religious truth.

¹Lewis, *A Manual of Christian Beliefs*, p. 108, 9.

²*Ibid*, p. 104.

On the subject of sleep, Sir Thomas Browne said, "Sleep is death's younger brother, and so like him, that I never dare trust him without my prayers." Longfellow said, "Sleep, death's beautiful brother, fairest phenomenon, poetic reality, thou sweet collapsing of the weary spirit; thou mystery that everyone knows; thou remnant of primeval innocence and bliss; for Adam slept in Paradise." Reade said, "Sleep—life's nurse, sent from heaven to create us anew day by day." Shakespeare said:

"Sleep—do not omit the heavy offer of it:

It seldom visits sorrow; and when it doth,

It is a comforter."

And the Bible says, "He giveth his beloved sleep."

³Sheldon, *New Testament Theology*, p. 242.

⁴Miley, *Systematic Theology*, Vol. II, p. 351.

EXPOSITIONAL

MICAH, THE REVIVAL PREACHER

A Remnant Saved out of the Ruin and Exalted

(Chs. 3—5)

By OLIVE M. WINCHESTER

THE messages of Micah fall in three main divisions with the address, "Hear ye," beginning each section. In each division a certain cycle of thought is followed, a delineation of the corrupt conditions prevailing, a warning of imminent judgment and a setting forth of the hope of future salvation. In chapters 3—5 this comes out very distinctly with two of the *most* outstanding Messianic prophecies found in Scripture.

PRESENT DISTRESS

From the note of hope which closed chapter 2, the prophet turned to face the conditions around about him. He was not only an idealist who could see the future with its glories, but he was also a realist who saw the actual state of affairs as they existed then. He addresses himself first to the rulers of the land, asking of them if it was not devolvent upon them to understand the principles of justice. Herein Micah follows in line with the other 8th Century prophets in that one of the main themes of his preaching is the need of justice. Religion had revolved itself into a series of ceremonies and thus had become mechanical; all principles of ethics and righteousness had been omitted. The prophets of this period were calling the people back again to truth and justice, a justice wherein they would show pity on the poor instead of the harsh and cruel treatment they had been wont to give. In the most striking figures the prophet depicts the oppression exercised by the rulers on the poor. He charges them that they eat the flesh of his people and flay the skin from off them; and break their bones, and chop them in pieces as for the pot, and as flesh within the caldron. These were, to be sure, figures, yet they represent a heartless cruelty on the part of the princes. They might carry on such persecution for a time, yet the day would come when they themselves would cry for mercy, they

would make their plea to Jehovah, but He would not answer them, yea He would hide His face from them. This would be the resultant effects of their evil doings. The measure which they had meted out to others would be meted back to them.

After the word of rebuke to the rulers, the prophet uttered a denunciation against the prophets. Instead of being spiritual guides to the people, they were leading them astray. They themselves were mercenary in their objective, and when they did not receive monetary reward, they would declare woe against their hearers. In consequence of their evil deeds, the judgment of God would come upon them also; they would grope in the darkness for a vision from God and would not find any; they shall be thrown into confusion and with shame they shall cover their lips for they shall be without a word of comfort to the people who will be in distress because of the judgments of God. In contrast to these hireling prophets Micah himself was filled with power of the Spirit of Jehovah; he might be declaring unto the people of God their sins and iniquities, instead of proclaiming a message of peace, but inasmuch as this was the message given by Jehovah, the might of the Spirit of the Lord was resting upon him.

With special messages to these two particular classes, Micah then comprehends all the leaders, the rulers, the priests and the prophets. All have been mercenary in their work, they have sought for rewards and bribes; yet at the same time in confidence they asserted that Jehovah was in their midst and this being so no evil could befall them. Like the people of the northern kingdom, they felt that they were alone the people of Jehovah and to maintain the glory of His name He would deliver them. But the prophet proclaims a message to the contrary; he announces that the time will come when Zion shall be plowed as a field and Jerusalem shall become heaps. All the glory of the city shall pass away and destruction shall follow.

FUTURE GLORY

Turning away from the corruption of sin that Micah saw on every hand, he caught in his mind's eye a vision of the future glory of the people. Whether this Messianic section is original with Micah or he is uttering the words of the older prophet, Isaiah, it matters little as to the message which Micah wished to convey, it is one and the same in either case: To obtain a correct view of the purport of the passage we should analyze its imagery first, then give its interpretation. This Terry has done in his work on Hermeneutics; he gives the essential contents thus; (1) "The temple mountain (including Zion) is to be exalted into prominence above all other hills; (2) Jerusalem will be the source of law and revelation; (3) there will be a confluence of all nations thither; (4) universal peace is to be effected by divine judgment among the nations." Thereupon follows the interpretation; (1) "Jerusalem occupies a conspicuous historical, geographical and religious position in the origin and development of the kingdom of God on earth; (2) the gospel is a republication and enlargement of the law and word of Jehovah, having issued from Jerusalem as a geographical and historical starting point (cf. Luke 24:27); (3) the nations will acknowledge and accept the truths and excellencies of this new and higher revelation; (4) the ultimate result will be universal peace among the nations." Skinner in dealing with the section first gives as a title, "Zion the center of the universal religion in the latter days"; then he continues, "In this striking picture of the Messianic age the following features should be noticed: (1) The pre-eminence amongst the mountains of the world of Zion, the acknowledged seat of Jehovah's universal dominion (cf. Jer. 3:7; Psa. 2:6; 110:2, etc., also Eze. 40:2). (2) The extension of the true religion is effected not by conquest but by the moral influence of Israel's theocratic institutions upon surrounding peoples (cf. Isa. 40:3). The submission of the nations is spontaneous; they are filled with eager desire to learn the ways of Jehovah (cf. Zech. 2:11; 8:22). Hence (3) the nations retain their political independence. They are not conceived as absorbed in the Jewish nationality or as incorporated in a world-empire. Jehovah, not Israel, rules the world and He rules it by His word, not by the sword. (4) The authority of Jehovah, appealed to in all international disputes, brings war to an end, and ushers in an era of universal peace." It

is to be noted that there is nothing said in the passage as to way in which the reign of the gospel and universal peace is to be brought to pass; we are given only the general outlines.

Following this distinctive Messianic section which extends through verses 1-5 of chapter 5, the same line of thought is continued in verses 6-8. In the day of blessing there shall be gathered the lame and the afflicted. Under the rule of the oppressing princes the unfortunates had suffered, but under the reign of the Messiah, they shall receive care; they shall be the remnant; they shall become a strong nation. They represented the righteous seed in the earth and once again they shall dwell in Jerusalem. Jerusalem shall become once more the center of dominion. Here again we have the exaltation of the city of Zion representative of the time when the gospel shall have supremacy.

Looking away from the picture of future glory, the prophet returns again to the conditions around about him. He sees a cry of despair in the nation; he sees not only the present distress but as he looks into the future which is not far removed he beholds his nation a captive. But in the midst of this his thought turns away to the more distant future and he discerns that even out of Babylon Jehovah's people shall be redeemed. It may be that for the present many nations are assembled against them, with the intent to destroy; but they do not understand the purpose of the divine plan; they are as "sheaves to the threshing-floor"; Judah is to arise and thresh. Through the Lord their God they shall become strong and will triumph over many peoples, and they shall take the spoil thereof and bring it to the altar of the Lord. Throughout this whole chapter we note that the thought is ever recurring back to the final redemption of the nation when it shall reign in majesty with Jehovah as king. For a moment the prophet is borne down by present conditions but straightway again he returns to the theme of redemption.

A RESTORED NATION

Once more the thought of the prophet returns to the distress awaiting the nation, then again he moves in his vision to a future time. He sees the little town of Bethlehem and utters a prophetic word, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have

been from of old, from everlasting." The significance of this reference to the birthplace of Christ is brought out by Smith: "Bethlehem was the birthplace of David, but when Micah says that the Deliverer shall emerge from her he does not only mean what Isaiah affirms by his promise of a rod from the stock of Jesse, that the King to come shall spring from the one great dynasty in Judah. Micah means rather to emphasize the rustic and popular origin of the Messiah, too small to be among the thousands of Judah. David, the son of Jesse the Bethlehemite, was a dearer figure than Solomon son of David the king. He impressed the people's imagination, because he had sprung from themselves, and in his lifetime had been the popular rival of an unlovable despot. Micah himself was the prophet of the country as distinct from the capital, of the peasants as against the rich who oppressed them. When, therefore, he fixed upon Bethlehem as the Messiah's birthplace, he doubtless desired, without departing from the orthodox hope in the Davidic dynasty, to throw round its new representative those associations which had so endeared to the people their father-monarch. We may conceive how much a promise would affect the crushed peasants for whom Micah wrote. A Savior who was one of themselves, not born up there in the capital, foster-brother of the very nobles who oppressed them, but born among the people, sharer of their toils and their wrongs!—it would bring hope to every broken heart among the disheartened poor of Israel."

With still another brief reference to struggle and travail, Micah continues with his outlook upon the future. This time he sees the Messiah and he exclaims: "And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth." Not only shall the Messiah feed the flock but He shall bring peace. As Isaiah had in the manifold name given to the Messiah called Him the "Prince of Peace," so Micah proclaims the fact that the Messiah shall be peace; He shall be peace in time of need when a hostile force shall come against them. Thus we have the picture of the shepherd king and the blessings which flow from him.

*"As the good shepherd tends his fleecy care,
Seeks freshest pasture and the purest air,
Explores the lost, the wandering sheep directs,*

*By day o'ersees them, and by night protects;
The tender lambs he raises in his arms.
Feeds from his hand, and in his bosom warms,
Thus shall mankind His guardian care engage,
The promised Father of the future age."*—POPE.

Continuing the work of the Messiah when He shall come to the deliverance of His people, there is the overthrow of Assyria, and the exaltation of the remnant of Jacob. This remnant shall be a source of refreshment like the morning dew upon the grass, yea, as showers of rain. Moreover the remnant shall be strong as a lion in the midst of the nations, overthrowing all adversaries. Herein we see another point of comparison between Micah and the older prophet Isaiah in the prominence given to the thought of the remnant. Although the people had become corrupt, yet there remained those who had not bowed down their knees to the graven images, and these would be the seed of the future church.

With a brief passage outlining the course of judgment that was to fall upon the people, the taking of the horses and chariots wherein they trusted for strength, the cutting of their cities and strongholds, the removal of their soothsayers, the casting down of their idols, the prophet concludes his message proclaiming the fact that God will "execute vengeance in anger and wrath upon the nations which hearkened not."

HOMILETICAL SUGGESTIONS

In chapter 3 verse 8 we have an interesting text: "But as for me, I am full of power by the Spirit of Jehovah, and of judgment," and of might, to declare unto Jacob his sin." A theme might be, Enduements of the Spirit, and the first thought, is power, the second judgment, the third boldness. In chapter 5 verse 4 is an excellent text: "And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth." The theme might be, Christ feeding His flock, and divisions, In strength, In majesty, In eternal life giving power. Also verse 5 the first part in this same chapter, is a good text, "And this man shall be our peace." Lange says, "Christ is our peace, because through Him we have peace above us with God, within us in our conscience, around us with other men."

*"Peace hath her victories
Not less renowned than war."*—MILTON.

HOMILETICAL

TO LIVE IS CHRIST

By ROY L. HOLLENBACK

Text: *To live is Christ, but to die is gain* (Phil. 1:21).

This text is a little index into the philosophy of life which the apostle held, and which sustained him against the discouraging elements of his stormy career.

There are two questions which naturally suggest themselves in the wording of the text, the first of which is:

I. WHAT KIND OF LIVING IS CHRIST?

1. That living is Christ of which He is the author and the source. "I am the bread of life." "Except ye eat my flesh," etc.
2. That living is Christ of which He is the primal element. Christianity is not the conforming to a set of rules or a certain code of ethics and ceremonies. But "Christ liveth in me." Christ is enthroned in our hearts by the Holy Ghost.
3. That living is Christ which mirrors the same holy tempers that radiated from Him.
Peter and John so impressed the people that "they took knowledge of them that they had been with Jesus."
4. That living is Christ which is designed to the same ends for which Christ lived. That is, saving men from sin, and pointing them to Christ as the Savior.
5. That living is Christ which is mingled with the same spirit of sacrifice which characterized His life.

II. WHAT KIND OF DYING IS GAIN?

1. That dying is gain which concludes a life of unselfish service for Christ.
A life spent thus for others' salvation will speak on and live on forever in its influence here below.
2. That dying is gain which brings to an end all that renders living a burden.
We lay aside disease, pain, sorrow, etc.
3. That dying is gain in which there is no sting nor foreboding of a second death.
4. That dying is gain which transports us to a better place, and opens to us a fuller life.
If there is an "abundant entrance" awaiting us.

CONCLUSION:

These assurances should arm us against discouragement, whether our prospects are to live or to die, for there is nothing to lose in either living or dying. They should destroy all fear of hardship, of enemy opposition, or even of death in the fight; for "to die is gain."

THE NEW BIRTH

By HAROLD J. SUTTON

The "New Birth" is twofold in its nature:

- a. Justification.
- b. Regeneration.

I. DISTINGUISH BETWEEN THESE

1. "Justification is an act of God's free grace, wherein He pardons all our sins, and accepts us righteous in His sight, only for Christ's sake; God's mercy pardoning and His justice justifying."
2. Regeneration is the renewal of our fallen nature by the power of the Holy Ghost, whereby the regenerate are delivered from the power of sin which reigns over the unregenerate, the power of sin being broken, and the principle of obedience planted in the heart."

Some differences:

- a. Justification takes place in heaven.
Regeneration takes place in us.
- b. Justification is a work done for us.
Regeneration is a work done in us.
- c. Justification removes the guilt of sin.
Regeneration removes the love of sin.
- d. Justification brings the favor of God.
Regeneration brings the nature of God.

II. THE NATURE OF THE NEW BIRTH

"Born again," "new creation," "passing from death unto life," "darkness to light," "knowledge of the truth," "kingdom of Satan to kingdom of God's dear Son."

III. MARKS OF THE NEW BIRTH

1. Victory over the world.

The regenerate do not:

- a. Seek the world's company.
- b. Fear its frowns.
- c. Conform to its practices.
- d. Delight in its pleasures.
- e. Adopt its principles.

"In their new nature there is a spirit of intense antagonism to all that is in the world, and any other course is a clear indication that the love of

the Father is not in them. Come out from among them and be separate is the condition of sonship."

2. Dominion over sin.

"There is that love to God that makes them delight to do His will, so that it is contrary to the nature of their newborn soul to commit sin. God hates sin and by imparting His nature to the regenerate, hatred of sin takes the place of love of sin, and the power of sin is broken."

3. Love for one another.

"It is a love that leaps over the barriers of sect and party, church and nation, and fixes its regard on everyone that loves God and seeks to do His will."

4. Practice of Universal Righteousness.

"There is such a clear conviction of the rectitude of God's claims and such a delight in keeping His commandments, and such a view of personal obligation to God for His unbounded love, as to prompt the eager question, 'How shall I please the Lord and promote His glory?'"

5. Family likeness.

Children, sons and daughters, have a family likeness. If you are in the family you will act and look like it.

BELIEVING—OR DYING IN SIN

By ROY L. HOLLENBACK

TEXT: *For if ye believe not that I am he ye shall die in your sins* (John 8:24). (Read vs. 21-24).

These words are lifted from one of the lengthy discourses Jesus gave in encounter with enemy opposition. The first thing I would have you observe is,

I. THE UNSWERVING PURPOSE OF CHRIST HIMSELF: "I go my way" (v. 21).

His way was the way to the ministry, to the cross, to heaven. And no man had power to intercept His straight path to the cross and to glory. His enemies thought Him a victim to their treachery, but He went only His own way to the cross—He was not forced or hurried.

Notice,

II. THE PRONOUNCEMENT HE MADE CONCERNING THEM TO WHOM HE SPAKE: "Ye shall seek me and shall die in your sins."

1. "*Ye shall seek me*," etc. There is such a thing as putting ourselves beyond the place where Christ can be found. "Seek ye the Lord *while he may be found*." God is not mocked. You cannot wait for your own good time and then turn to God at leisure.

2. "*Ye shall die in your sins*."

a. This meant that for them hope was passed.

b. This is equally true of all who persist

in sin. There is no death-bed repentance for those who have had, and declined, opportunities for years!

3. "*Whither I go ye cannot come*."

"Cannot." There is only one way to the Father, and Christ is that way. If you will not take that Way, there is simply no coming.

III. THE FATAL ARBITER OF THIS HOPELESS STATE: "For if ye believe not." Their souls were damned by *unbelief*.

1. *To be saved there is one particular thing which must be believed*: "For if ye believe not that I am (he) ye shall die in your sins." The word "he" does not belong in this passage. Should read: "If ye believe not that I AM," etc.

a. "I AM" is the title He has held from the beginning. He told Moses to tell the people that "*I AM*" had sent him.

b. It was the speaking of this name of His which caused those who apprehended Him to fall back as dead. He simply said, "I AM!"

c. In verses 56 and 58 He claims that title again: "Before Abraham was I AM."

This name as applied to Him is no meaningless term, but has all significance. To be saved we must believe that He is the I AM. It includes:

(1) Believing in Him as the *ONLY* way to heaven: "*I AM* the way." He is not one of a thousand ways. He is *the* way. Without Him you are lost without doubt or chance.

Also,

(2) *Believing in Him as being the full embodiment of truth: I AM* the truth." Even all natural and scientific truth, if pursued to a great enough depth, would be found to lead to Christ. When a soul comes to possess Him, it has the truth.

(3) *Believing in Him as being the Source and Fountain of all life: "I AM* the life."

a. Without Him, of course you are now dead. "Dead in sins," etc.

b. Unless life is appropriated through faith in Him you will remain dead to all eternity—"Ye shall die in your sins."

Jesus said to the sister of Lazarus, "*I am* the resurrection and the life . . . believest thou this?" Ah, unless we do believe it there is no hope and no life for us.

2. *In believing in Him as the "I AM" there must be a corresponding appropriation of Him as our model of life.* The things (in verse 23) that He has declared Himself to be, we must also be.

- (1) "*I AM* from above; ye are from beneath." This implies that there must be a heavenward reference of all our deeds and our desires. We too must be "from above." "Seek those things which are above," etc.
- (2) "Ye are of this world; *I AM* not of this world." You cannot savingly believe in Christ, unless you too can say, "I am not of this world." Christ was able to say of the disciples, when He commended them to the Father for His keeping, "They are not of this world, even as I am not of this world."

CONCLUSION: This whole message resolves itself into this: that unless you have a saving faith in Christ which appropriates Him as your Savior, and which brings the manner of your conduct up to the standards of His precept and example, there is no hope of salvation. "Ye shall die in your sins."

TEACHINGS FROM THE CROSS

By H. J. HART

Text: Gal. 6:14.

Introduction: THE PHILOSOPHY OF A GREAT MAN:

1. What the cross stood for.
2. Yet the apostle found something in which he could glory.
3. The cross stood at the apex of history.
4. What is revealed in the cross.

I. STANDS FOR REVELATION OF

1. God's love for the sinner.
2. God's hatred for sin.
3. Clow's Four Dimensions of love (Eph. 3:18) compared with John 3:16. Breadth—so love the world; length—gave His Son; depth—whosoever believeth on him; height—have everlasting life.

II. IT STOOD FOR THE VALUE OF A SOUL

1. Here alone is the correct foot rule by which to measure a man.
2. The "Dirt Philosophy" does not; it uncrowns him; conceals his true worth.
3. Things that speak the greatness of man: The condescension, the incarnation, but cross greater.

III. THE CROSS STANDS FOR DELIVERANCE

1. Whom the Son makes free, etc.
2. Christ alone makes free.
3. Follow the Hindu, the smoking altars of Israel, etc.

4. Stand beneath the cross tree, here is liberty.

IV. THE CROSS STANDS FOR LIFE

1. I am come that they might have life.
2. Men are dying, But "God hath given life and that life is in his Son."

ABRAHAM'S CALL

By I. L. FLYNN

Text: Heb. 11:8-19.

I. CALL TO SEPARATION

Leave country, old neighbors.
We must separate from world.
Be careful of our business, associates, marriages.

II. CALLED TO HOLINESS

"Walk before me—be perfect" (Gen. 17:1).
Go on into Canaan of perfect love.
Not perfect before world; before God.
Our call to holiness (1 Thess. 4:7, 8).

III. NAME CHANGED

From Abram to Abraham. Significance.
So Jacob. Denotes change of character.
Do they call you a "sanctified" man?

IV. ENLARGE HIS BORDERS

The whole land before him, walk through it.
"Wherever put feet," as was said to Joshua.

V. CALLED TO BE A BLESSING

"Make thee a blessing" (Gen. 12:2).
You can be a blessing to others.
People like to have you visit them.

VI. CALLED TO SACRIFICE

Call to give up all for Him, and His cause.
Abraham called to sacrifice Isaac.
Have you sacrificed your Isaac? that which is the dearest of life?
What is your idol?

OUT INTO THE DEEP

By I. L. FLYNN

(Luke 5:1-11).

INTRODUCTION: Jesus teaching, then asked disciples to launch out into the deep water.
A good catch.

1. Into depth of God's Word.
2. Down lower in prayer.
3. A greater faith.
4. A fuller consecration.
5. More patience.
6. Deeper into His love.

After all, the good things come from the depths.

A CHRISTMAS SERMON

TEXT: 1 Timothy 3:16

I. INTRODUCTION

God or Godliness.

II. MANIFESTED IN THE FLESH

1. Where was Christ before Christmas?
2. The correspondence between the Christ of the Old Testament, and the Christ of the New Testament.

Illustrations: "In the beginning was the Word," etc. According to these words Christ was co-eternal with the Father. He antedated time and creation. He made the world, and prior to His advent He was busy building up His providences. He was the active person of the Godhead in dealing with mankind. All revelations from God came through Him. He was *the Word*.

"He did not always maintain invisibility. He fellowshiped with man. He walked with Adam in the garden in the cool of the day. Just as He had special friends in Peter, James and John, in the New Testament. He had special friends in the Old Testament times, and conversed with Abraham, Isaac and Jacob. With Abraham He talked face to face and was tender and kind before His incarnation, as He was tender and kind to John after His incarnation. He dealt with Jacob and was patient, just as He was with Peter."

"There is a correspondence between the Son of God in the Old Testament and the Son of God in the New Testament. He is the same Son of God in both. In both Testaments He does similar acts. In Exodus He executes the plagues, and in Revelation He pours out the vials of wrath. In the Pentateuch He watches over the Old Testament saints, and in the New Testament—the book of Acts—He cares for the New Testament church."

The Mystery of the Incarnation: "For the sun to fall from its sphere, and be degraded into a wandering atom; for an angel to be turned out of heaven, and be converted into a fly or a worm, had not been such abasement; for they were creatures before, and so they would abide still, though in an inferior rank. But for the infinite, glorious Creator of all things to become a creature, is a mystery exceeding all human understanding."

III. "JUSTIFIED IN THE SPIRIT"

The first Adam condemned, the second Adam justified. The first Adam disobedient, the second Adam obedient—even unto the death of the cross.

IV. "SEEN OF ANGELS"

The whole scene of His incarnate history was transacted beneath the view of the higher intelligences.

V. "PREACHED UNTO THE GENTILES"

1. Rather, unto *nations* irrespective of race.
2. Confirmed by the Commission He gave His apostles.
3. The poor, the suffering, the *lost* have the gospel preached unto them.

VI. "BELIEVED ON IN THE WORLD"

1. His coming into the world, the world's greatest event.
2. A changed world ever after.

VII. "RECEIVED UP INTO GLÓRY"

1. Rather, *in* glory.
2. He is triumphant over sin, death and the grave.
3. The universal triumph of His children.

TAKE TIME TO BE HOLY

By A. H. EGGLESTON

TEXT: "*Let this mind be in you, which was also in Christ Jesus*" (Phil. 2: 5).

- I. *Take time to read and study God's Word*, not from a sense of duty, but for its rich soul food.

"I have esteemed the words of his mouth more than my necessary food" (Job 23: 12).

"I have hid or laid up the words of his mouth more than my appointed portion" (Marg. Job 23: 12).

- II. *Take time to pray*, not from a sense of duty, but to hold sacred communion and fellowship with the Triune God.

Solomon's Song affords an excellent example of the mutual love of Christ and His Church. The keynote to this fellowship in prayer is: "My beloved is mine, and I am his" (Song of Sol. 2: 10).

- III. *Take time to meditate upon God and His Word*.

"I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Song of Sol. 2: 3).

"My meditation of him shall be sweet: I will be glad in the Lord" (Psa. 104: 34).

- IV. *Take time to think* before you answer the sharp words of another.

"Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. 141: 3).

- V. *Take time to speak gently*.

"Christ also suffered for us [for you—marg.], leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself [committed his cause—marg.] to him that judgeth righteously" (1 Pet. 2: 21-23).

VI. *Take time to be like Jesus.*

"Let this mind be in you, which was also in Christ Jesus" (Text).

He was a thorough student of the law; unsurpassed as an Example in prayer; One who deeply meditated and pondered; and whose every thought and word and action was in perfect harmony with the will of His Father.

VII. *"Take time to be holy"*

*"Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word;
Make friends of God's children,
Help those who are weak,
Forgetting in nothing
His blessing to seek.*

*"Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone;
By looking to Jesus,
Like Him thou shall be;
Thy friends in thy conduct
His likeness shall see.*

*"Take time to be holy,
Let Him be thy Guide,
And run not before Him,
Whatever betide;
In joy or in sorrow,
Still follow thy Lord,
And, looking to Jesus,
Still trust in His Word.*

*"Take time to be holy,
Be calm in thy soul,
Each thought and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above."*

—GEO. COLES STEBBINS.

PREPARE TO MEET GOD

By I. L. FLYNN

(Amos 4:12).

1. There is a God.
2. He is a holy God.
3. We must meet Him.
4. We are called to prepare.
5. When shall we prepare?
6. May meet Him unexpectedly.

REPENTANCE

By HAROLD J. SUTTON

Not a popular subject. Material for sermon preparation scarce. Repentance the theme of Old Testament prophets, of John, of Jesus, of the apostles. Everywhere in the Bible. Two calls set forth in the Word: one to "Repentance and the other to Holiness."

I. WHAT REPENTANCE IS

"A godly sorrow for sin, and a consequent turning therefrom to God." "Being sorry enough to quit"—a little girl.

Negatively, it is a sorrow for past sins. Positively, it is a turning to God. A ceasing from evil, and a performance of good. A turning from, and a turning to.

When the grief has only respect to the consequence that is legal. Evangelical repentance goes beyond this. Peter and Judas. The former sorrowed a godly sorrow that worked repentance, the latter sorrowed the sorrow of the world that worked death.

II. REPENTANCE ESSENTIAL TO SALVATION

Absolutely necessary. Impenitence is hostility and where this is faith cannot be exercised. It is proving to God that you know you are a sinner (Acts 2:38; Mark 1:4; Luke 24:47; Acts 3:19, 11:18; 5:30, 31; 2 Pet. 3:9; 2 Cor. 7:10). To repent is the only way.

III. HOW REPENTANCE IS BROUGHT ABOUT

By conviction. This is the work of the Spirit (John 16:8). Repentance is dependent upon conviction. Conviction dependent upon three things:

1. Preaching in the power of the Holy Ghost.
 2. Prayerfulness on the part of the people of God.
 3. Piety in the conduct of the people of God.
- Conviction important because without conviction there can be no real repentance.

IV. ELEMENTS IN TRUE REPENTANCE

1. Sorrow for sin. This is not repentance, but an element in it. Sorrow, not because found out, or results of sin, but sorrow for the sins themselves. A holy God has been sinned against. Sorrow for the sin in its relation to God. Genuinely, honestly sorry (2 Cor. 7:9, 10).

2. Confession of sin (Prov. 28:13; 1 John 1:9). Blood will not blot out unconfessed sins. Clean breast must be made. This does not mean to get up in public and air the filth of a past life in a spirit that seems to be proud of it. Confession to the proper ones.

3. Restitution (Luke 19:8). Ill-gotten gain to be restored. The old score to be settled, back tracks to be made.

4. Forsaking of Sin (Isa. 55:7; 2 Cor. 6:17). Necessary to forsake a-l-l sin. Forsake every known sin to get converted. Amendment is implied in confession. Confession is hypocrisy minus forsaking. Many say they repent at night by asking God to forgive them the sins of the day. To ask forgiveness for the sins we expect to commit tomorrow is not repentance but a conscience salve.

5. Turning to God. After we have turned from we must turn to (Acts 3:19; 26:20).

This leads us to the exercise of saving faith. Who can instruct another to believe? Faith is the gift of God, and when the conditions are met faith springs up spontaneously in the heart. When seekers are on believing ground they will believe because it is impossible not to believe. To get one to attempt to believe when he is not on believing ground does not save him. He may be fooled into thinking he has what in reality he does not possess, but he is not saved. He goes away thinking he has as much as the rest, or that there is nothing in it. The result is that he either makes a profession or gives up altogether. Let us be careful here.

VI. ODDS AGAINST DEATHBED REPENTANCE

1. Impaired faculties. When body is filled with pain, and the mind is distracted, it is almost impossible to concentrate on seeking God.

2. Wrong motives. So-called deathbed repentance is prompted by fear rather than godly sorrow for sin. Remorse and despair fill the soul and sin is viewed, not with respect to an offended God, but with the results and consequences which are the wages of sin. Many argue the thief on the cross and the eleventh hour workers as examples of belated repentance. While this was undoubtedly their last opportunity, as far as we can learn it was their first, which means they took the only chance given them. This can be said of few in our day.

VI. CONCLUSION

1. Repentance commanded. Because it is unnatural (anything that we would do naturally God would not command us to do).

2. It is man's only hope (text).

3. Now (Acts 17:30). This is your day; night will soon be here; God's day is coming.

Settle in your mind, that no sermon is worth much in which the Lord is not the principal speaker. There may be poetry, refinement, historic truth, moral truth, pathos, and all the charms of rhetoric; but all will be lost, for the purposes of preaching, if the word of the Lord is not the staple of the discourse.—JOHN HALL.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Effective Preaching

An old Scotch woman said to her pastor, "That was a grand sermon you preached last Sabbath at the kirk!"

Seeking to test her sincerity he asked, "And what was the text?"

"Ah, meenister!" she replied, "I dinna ken the text or the words. But I came home and took the false bottom out o' my peckmeasure!"—*Revelation*.

Faith and Works

The one test of a true reception of Him is the abandonment of past evil and restitution for it so far as possible. It is useless to talk about loving Jesus Christ, and trusting Him, and having the sweet assurance of forgiveness, and a glorious hope of heaven, unless these have made you break off your bad habits of whatsoever sort they may be, and cast them behind your backs. Strong emotion, sweet deep feeling, assured confidence in the sense of forgiveness and the hope of heaven, are all very well. Let us see your faith by your works; and of these works the chief is, "Behold the evil that I did, I do it no more: Behold, Lord, the half of my goods I give to the poor."—ALEX. MACLAREN.

Childlike Faith

A father was sitting with his blind daughter on his knee. Just then a friend came in, and picking her up, walked off with her down the garden. The little one expressed no surprise nor fear, so her father said, "Aren't you afraid, darling?" "No," she said. "But you don't know who has you." "No," was the prompt reply, "but you do, Father!" That was enough.

Pardon and Justification

Some think that to be "justified" is simply to be forgiven. But the Word represents something greater still. The justified man, and he is every man that has come to God in Christ, is not only forgiven, but regarded in God's sight as though he had never sinned. He is a man against whom God has no charge to lay forever.

I have seen this illustrated by the case of the French military officer, Captain Dreyfus. You remember that he was charged with selling French military secrets to the German army and court-martialed for it. And because he was a Jew his

hearing was utterly unfair, and in the face of evidence he was accounted guilty, and banished to Devil's Island. But there were friends who kept agitating for a second trial, and when this was had, again in the face of evidence he was found guilty. Now, however, the President of France, to save the face of the nation, pardoned him. Captain Dreyfus is free. He may go where he pleases and do what he likes.

But he is not satisfied with pardon; nor his friends, nor is a large portion of France satisfied with it. The whole world, indeed, has awakened to the unfairness of the judgment, and cried out for another trial that the pardoned man might be justified. The third trial is granted and at last Captain Dreyfus is justified of the crime. He is not pardoned now, but something different and something better. He is now regarded in the eyes of France and of the world as one who never committed the crime.

There are only two ways in which a man may be justified of a crime. One is on the ground of innocence, the other on the ground of paying the penalty for it. Captain Dreyfus was justified on the ground of innocence, for he was innocent. You and I cannot be justified of sin on the ground of innocence, for we are not innocent, but guilty. But we who have accepted Jesus Christ are justified on the other ground that we have paid the penalty of our sin, every particle of it—not in and of ourselves, but in the person of our substitute, Who died, "the just for the unjust, that he might bring us to God." Glory to God for a salvation that not only pardons, but justifies!—JAMES M. GRAY, D. D.

God's Constant Providences

"I had a most remarkable preservation today," said one minister to another at a clerical gathering; "my horse stumbled, and it was by a special providence that I was not killed on the spot." The other minister replied, "I have still more reason to be thankful, for my horse never stumbled at all." How many of us awake in the morning after riding all night in a sleeping-car, and especially render thanks that the train did not jump the track during the hours of darkness? But if the train had actually been pitched down an embankment, and we had escaped unhurt, we would throw ourselves down on our knees and pour out our thanks to God for a wonderful preservation. I suspect that when God said, "Whoso offereth praise glorifieth me," He had reference to the ha-

bitually thankful souls who recognize His loving kindness every hour and under every kind of providences.—DR. T. L. CUYLER.

Finding God's Will

In his life of Henry Drummond, Dr. George Adam Smith has inserted Eight Maxims that he found inscribed on the flyleaf of Drummond's Bible.

1. Pray.
2. Think.
3. Talk to wise people, but do not regard their decision as final.
4. Beware of the bias of your own will, but do not be too much afraid of it. (God never unnecessarily thwarts a man's nature and likings, but it is a mistake to think that His will is the line of the disagreeable.)
5. Meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).
6. When decision and action are necessary go ahead.
7. Never reconsider the decision when it is finally acted upon.
8. You will probably not find out till afterward—long afterward perhaps—that you have been led at all.—DR. G. B. F. HALLOCK.

Courageous Testimony

Von Zealand, Frederick the Great's greatest general, was a Christian and the king was a scoffer. One day the king was making his coarse jokes about the Savior and the whole place was ringing with guffaws of laughter. It was too much for Von Zealand, the general that had won numerous and great battles for Prussia and had really put the crown on the king's brow.

With German militariness he stood up and said, amid the hush of flatterers, shaking his gray head solemnly, "Sire, you know I have not feared death, you know I have fought for you in thirty-eight battles, and thirty-eight battles I have won. Sire, my hairs are gray; I am an old man; I shall soon have to go into the presence of a greater than thou, the mighty God who saved me from my sin, the Lord Jesus Christ, whom you are blaspheming against. Sire, I cannot stand to hear my Savior spoken against. I salute thee, Sire, as an old man who loves the Savior, on the edge of eternity."

Frederick the Great, with a trembling voice said, "General Von Zealand, I beg your pardon; I beg your pardon." The company dispersed, and

the king reflected as never before on that Greater One, whom his general revered even above himself.—DR. AQUILLA WEBB.

Whitefield's Consecration

In the spiritual history of George Whitefield we have a striking example of definite and whole-hearted consecration. With the Wesleys in the "Holy Club" of Oxford, he had sought with prolonged self-mortification and prayer for a deeper work of the Spirit in his heart. Whole days he had spent in wrestling with God for the blessing. He found what he sought, and, at his ordination, was made ready to give himself unreservedly to God. He thus speaks of this experience:

"When the bishop laid his hands upon my head, if my evil heart doth not deceive me, I offered up my whole spirit, soul and body, to the service of God's sanctuary. Let come what will, life or death, depth or height, I shall henceforth live like one who this day, in the presence of men and angels, took the holy sacrament upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church." "I can call upon heaven and earth to witness that, when the bishop laid his hand upon me, I gave

myself up, to be a martyr for Him who hung upon the cross for me. Known unto Him are all future events and contingencies. I have thrown myself blindfolded, and I trust without reserve, into His almighty hands."—DR. A. J. GORDON.

The Spirit's Presence

Dr. Beverly Carradine relates how he "once attended a famous campmeeting. The star preachers and church celebrities from distant states were there, blazing, corruscating and exploding like skyrocketts harmlessly over the heads of the people for four days. Meanwhile there had not been a tear shed or sigh of penitence heard or a soul at the altar. One afternoon an unknown circuit preacher was put up. As he entered the pulpit the observers could but be impressed with the meek bearing and holy face of the man. He preached for thirty minutes from the text: 'Whatsoever ye do, do all to the glory of God.' He did not say a single new or brilliant thing, but he pressed home on heart and conscience the duty of living for God altogether, and for all time. The life urged upon us was one of holiness, and it was pressed by one who was evidently living in it. The effect of that simple sermon by that humble man of God would be hard to describe. A profound conviction, deep humility, weeping tenderness, and desire to prostrate the body before God swept over the audience, and at the first invitation there was a general rush to the altar. Then followed a scene of crying, pleading, agonizing, and shouting that can never be forgotten. The preacher had the experience he was preaching. He lived under the unsetting sun. May God's people everywhere move out of the sunset and twilight and midnight, and from the land of alternating day and night, and settle in the goodly country where the sun never goes down!"

LEAVE IT TO GOD

By Grenville Kleiser

Does the path seem rough and steep?

Leave it to God.

Do you sow, but fail to reap?

Leave it to God.

Yield to Him your human will,

Listen childlike and be still,

Know that Love your mind can fill,—

Leave it to God.

Is your life an up-hill fight?

Leave it to God.

Do you struggle for the right?

Leave it to God.

Though the way be drear and long

Sorrow will give place to song,—

Good must triumph over wrong,—

Leave it to God.

If in doubt just what to do,

Leave it to God.

He will make it plain to you,

Leave it to God.

Serve Him faithfully today,

He will guide you all the way,

Simply trust Him, watch and pray,—

Leave it to God.

"The Book—the one book—the book that is older than our fathers, that is truer than tradition, that is more learned than universities, that is more authoritative than councils, that is more infallible than popes, that is more orthodox than creeds, that is more powerful than ceremonies—the sword of the Spirit, the omnipotent Word of God—the wonder of the world—the boon of heaven."

Faith unites us to Christ, and acquiesces in the redemption purchased by Him as the meritorious cause of our adoption.—FISHER'S CATECHISM.

PRACTICAL

THE PASTOR'S CHURCH SCHOOL FIELD

By W. W. CLAY

III. LEADERSHIP FUNDAMENTALS

NOT everyone who has shown outstanding leadership has been able to analyze the process by which he obtained his leadership, or was conscious of the factors that make for real leadership. Indeed leadership as seen in many of the world's great heroes has often seemed to be a spontaneous thing, a something that just happened because of the nature of the occasion, and the innate ability of the man. Yet leadership always is a matter of development as well as of personality, and it always has a definite method whose processes may be analyzed. So while some may become leaders without knowing these processes, there are many others to whom such a knowledge would be a help to leadership development. The study of the laws that influence leadership is one of the most profitable to a pastor who seeks the highest efficiency of his church school work.

We have already seen that leadership is more than personality or training, though these are important factors. Nor is leadership bestowed by position. Many a man who feels the call to preach is anxious to get a pastorate because of his desire to be a leader, unconscious of the possibilities for leadership in the work of the local church. To be a General Superintendent or a District Superintendent does not make these men leaders: these positions merely give opportunity for leadership. And while our General and District Superintendents are usually chosen because they have already demonstrated their leadership ability in some other field, yet no matter how outstanding has been their success in other fields, the new position demands that the leadership processes be repeated. Being a pastor does not make a man the leader of his church school work, or of any other department of his work. True, the Manual of the church says that he is the head of the Woman's Missionary Society, of the Young People's Society, and of the Sunday school and other

church schools. But leadership cannot be bestowed even by a vote of the General Assembly. Nor does popular acclaim make leadership. Though the people may receive a man with open arms, and popularity continue to smile upon him, yet he may fail as a leader. Leadership lies in the man himself. All things else—personality, position, popularity and authority—but give opportunity for leadership.

Out of the many things that are related to leadership success, there are a few processes that are so important as to constitute fundamental laws of church school leadership.

First of all, leadership demands vision. The leader must be ahead of his people. The pastor who would lead his people in their church school work must have a vision that is clearer and that sees farther than others. He must see definitely the achievement he would make, the difficulties in the way, and the method of overcoming these difficulties in order to reach his goal. Of what value is a guide who does not know where he is going? What chance of success has a commander who does not know where he is sending his troops or why? And how can a pastor be a real leader to his church schools if he does not see ahead of his workers? Vision is more than dreaming of success. No man can be a real leader merely by saying to his Sunday school, "Come on! I don't know where we're going, but we're on our way." Vision that makes for achievement must crystallize in a goal; for the vision that does not find expression in a goal is but an air-castle. A man's vision must always find expression in terms of a goal. The architect before he can build must first get his vision of his task, and then put his vision into a blueprint, which is only the concrete expression of his goal. Christ has a goal for every man, and as well for every church, both in its entire work and in its educative task as represented by its church school work. Our goal may never approximate even the goal that Christ holds in His thought for us and for the work we serve, yet each goal we set may be in the path that leads toward the ultimate goal Christ holds for us.

But without a worthy goal there is no vision, and without vision there can be no leadership.

Next, leadership demands action that culminates in achievement. A leader must do something, must take his people from their present state, whether it be defeat and discouragement or whether it be the elation of success and the flush of victory, on to another stage of progress and achievement. Here is a place where no excuses can be accepted, where no obstacle or hindrance can serve as an alibi. If the pastor cannot surmount difficulties and overcome obstacles, he cannot be a real leader. He may be, like the center-pole of a tent, the center of his church, and the whole arrangement may with the passing breezes tug and sag in unison with him, and yet occupy the same ground that it occupied last month or last year. But a leader is one that not only has a goal, but who takes his Sunday school ahead toward that goal.

Still another inexorable demand of leadership is faith—faith that the goal can be reached, and will be. It was this faith that took Columbus on across the unknown waters of the Atlantic, a faith that not only carried him through difficulties, but inspired his sailors to keep on toward their goal. But our faith differs from his in that we are dealing with spiritual forces, while he dealt with physical conditions. His faith came from the study of physical laws and meeting their conditions. Our faith must come from meeting the conditions of spiritual faith. Our faith must be the faith that comes from God, the faith that comes forth by prayer and fasting, the faith that moves mountains, the faith that Dr. J. G. Morrison has so aptly termed achieving faith. No man who lacks this faith can be a true leader even in church school work, for our goal is not numbers though that may lie in the pathway, nor intellectual knowledge and training for our pupils, though that too must lie in line with our goal, but in spiritual results, in evangelism, in holy character building, in training for the Master's work, and these ends can never be reached without achieving faith. But such a faith that centers in God and comes from God will always beget the confidence that is indispensable for leadership, confidence that inspires both ourselves and those whom we lead.

Again, leadership demands co-operation. No man is a leader who does things alone, no matter how brilliant the accomplishment or how enthu-

siastic his audience. The pastor may by his own efforts increase the attendance of his Sunday school; he may teach a class and by his teaching win praise and attract attention to his school. But there are others who with the pastor's leadership would do more efficient work and make the school that much more of a success. The possibilities of success for any enterprise are far greater than any one man can accomplish. Leadership is the art of uniting the ability and personality and strength of all the individual workers in a common purpose.

In the application of these fundamental principles of church school leadership lies the development of leadership capacity. It is one thing to know these principles and their importance—and a valuable thing to know as well—but it is another thing to use them in the exercise of actual leadership. It is here that one's personality manifests itself. Tactfulness, appearance, mannerisms, forcefulness, impetuosity, slovenliness, clear thinking, mental sluggishness, and all other qualities that differentiate personalities either help or hinder leadership. Here too is where training shows its power, in increasing the effectiveness of all these principles, and of vision in particular. One other important factor in leadership development is experience. Each goal attained, each new situation faced and conquered, each successful exercise of leadership, makes possible a better leadership. For the details that enter into successful leadership are many, and only experience can make one master of many of them.

Many a man has failed as a leader because of his attempt to force his leadership upon others. Real leadership, at least as far as spiritual leadership is concerned, is unostentatious. It may do for a political candidate to be boastful and self-important, and to assert his leadership, for his goal looks no farther than to get the vote of the people, and there are some people whose vote is swayed by appearance and bombast. But the essence of spiritual leadership is humility. Perhaps the greatest spiritual leader of any age was Moses, and he was noted for his meekness; and the only time when he failed in leadership was when he asserted himself as a leader. What does it matter if people do not recognize you as their leader, if only you succeed in getting them to move forward for God toward the goal you have visioned for them? The only ones that must recognize your leadership ability are yourself and God; and

it does not matter about the rest. Too often a pastor's conception of the way to maintain his leadership is to combat the ones who do not follow him, and force them into following or drive them out of the church. Saul, the first king of Israel, showed his leadership ability in the unanimous way he treated those who scoffed at his leadership. If there are those who will not follow, the only thing to do is just what Saul did—take the ones who will co-operate, train them, inspire them and with them achieve success. Then the others will follow and if they do not it doesn't matter.

One of the necessary tasks of a leader is to get his people to catch his vision and accept the goal he has visioned for them. So long as people are content with their present smallness or inefficiency, they will not want to abandon their timeworn prayer, "God bless our little school." It is the pastor's business to beget a holy dissatisfaction with present conditions, not by criticism, but by showing the possibilities for progress that lie within reach. One of the benefits of the plan in operation in several of our districts of making statistics of every school available monthly to all the schools, is the creation of dissatisfaction with their present attainment. If other schools no larger than themselves have been able to forge ahead, they will desire advancement, will be prepared to accept the pastor's vision and will demand aggressive leadership. No school is so small or so beset by hindrances, but that it can make advancement. Out in one of the western states is a country Sunday school in a sparsely settled neighborhood. They have no pastor, but someone was there with leadership qualities, and as a result they have an outstanding school. It is evident that they never could build a school that was great numerically as there were so few to draw from. Yet that school of less than one hundred members is fully departmentized, and every teacher is thoroughly trained for her task. Such a school cannot help but bear fruit in the lives of those who are being trained by it. The biggest factor in Sunday school success is that the pastor must have a reasonable, workable program and sell it to his people.

Another task of the pastor-leader is the finding and development of workers who will intelligently co-operate with him in the carrying out of his plan. Nearly always there are some who are ready and capable; but there will not be enough

if the school starts to grow; and often the surest way to start the school into renewed growth is to increase the efficiency of its officers and teachers.

To sum up, leadership of the Sunday school and related church schools by the pastor means that the pastor must have a vision and must impart his vision to his workers until there is unity of vision and the acceptance of a common goal. It means that he must find and develop workers capable of carrying out some definite part of the movement toward this goal. It means that he must be able to direct this co-operation and make it effective. It means that he must be patient and bear long with the situation if need be, and yet throw himself into the work until his earnestness will be contagious and his people manifest the same earnestness to reach the goal. When that is accomplished the goal is sure to be won.

Thus far leadership has been discussed in terms of general principles. In a succeeding article an attempt will be made to show how these principles may be worked out in actual practice.

PRACTICAL SUGGESTIONS FOR PREACHERS

From the scrapbook of Pastor Melza H. Brown, Denver, Colorado.

Things Worth Having

1 Tim. 4:1-9

I. *Peace with God.*

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ," Rom. 5:1; Col. 1:20; Luke 1:79; 2:14; John 14:27; 16:33; 20:19; 21:26; Acts 10:36; Eph. 2:14-17; Isa. 25:3.

II. *Redemption.*

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace," Eph. 1:7; Rom. 3:24; 1 Cor. 1:30; Heb. 9:12; 1 Peter 1:18, 19; Titus 2:14; Ps. 111:9; 130:4-7; Rev. 5:9.

III. *An high priest.*

"We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens," Heb. 8:1; 2:17, 18; 3:1; 4:14-16; 5:1, 2; 7:21-27; 9:24; 13:11, 12; Ex. 28:12, 29, 38; Mal. 2:7; Rev. 8:3, 4.

IV. *Access to the throne of grace.*

"Through him we both have access by one Spirit unto the Father," Eph. 2:18; 3:12; Heb.

10:19-22; Rom. 5:2; John 10:7-9; 14:6; 1 Pet. 3:18; 1 John 2:1, 2; John 14:13, 14.

V. *A well grounded hope.*

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," Heb. 6:19; Rom. 5:5; 8:23, 24; 12:12; 15:4, 13; Col. 1:5; 1 Thess. 2:19; 5:18; Tit. 2:13; 1 Pet. 1:3; 1 John 3:2, 3.

VI. *A building of God.*

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5:1; John 14:2, 3; Luke 10:20; Matt. 6:20; Acts 7:55; Phil. 3:20, 21; Heb. 10:34; 11:16; 13:14; 1 Thess. 4:14-18.

VII. *A right to the tree of life.*

"Blessed are they that have washed their robes (see Revised Version), that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14; 1:6; 2:7; 7:14; 1 Jno. 1:12, 13; Prov. 3:13-18; 13:12; Luke 23:43; John 10:1; Acts 4:12; Heb. 11:10.

J. H. B.

What to Preach

Jesus—Acts 8:35.

Jesus Christ—Acts 5:42.

Judgment—Acts 10:42.

Righteousness—Ps. 40:9; Acts 24:25.

Repentance—Matt. 4:17.

"Turn . . . unto the living God"—Acts 14:15.

Christ crucified—1 Cor. 1:23.

The resurrection—Acts 17:18.

The Word—Acts 16:6; 2 Tim. 4:2.

The word of faith—Rom. 10:8.

Good tidings—Isa. 61:1; Acts 13:32.

Deliverance—Luke 4:18; Col. 1:13.

Remission of sins—Luke 24:47.

Peace—Eph. 2:17.

Kingdom of God—Luke 9:60.

M. M. A.

Things the Christian should do Continually

1. Should seek the face of the Lord continually, 1 Chron. 16:11; Ps. 109:15.

2. Should praise the Lord continually, Ps. 71:6.

3. Should pray continually, Acts 6:4; 1 Thess. 5:17; Ps. 72:15.

4. Should magnify the Lord continually, Ps. 70:4.

5. Should hope continually, Ps. 71:14.

6. Should keep God's word continually, Ps. 119:44; 119:117; Jno. 15:7; 1 Jno. 2:5.

7. The Lord will guide thee continually, Isa. 58:11. J. E. W.

Prophecies Concerning Christ's Second Coming

His Coming does not mean death, because His Coming again to receive us is not the same as our going to Him.

1. He will come "Himself," with "Shout," "Voice of Archangel," "Trump of God," 1 Thess. 4:16.
2. Dead shall hear His voice, John 5:28.
3. Shall be raised and changed, 1 Cor. 15:51, 52.
4. Caught up to meet Him, 1 Thess. 4:17.
5. Received unto Himself, John 14:3.
6. Will come to earth, Acts 1:11.
7. To same Mount of Olives, Acts 1:12; Zech. 14:4.
8. In flaming fire, 2 Thess. 1:8.
9. In clouds, with power and great glory, Matt. 24:30.
10. With His Saints, 1 Thess. 3:13; Jude 1:14.
11. Every eye shall see Him, Rev. 1:7.
12. Will Destroy Antichrist, 2 Thess. 2:8.
13. Will sit on His Throne, Matt. 25:31; Rev. 3:21.
14. All nations gathered together, Matt. 25:32.
15. His will be the Throne of David, Isa. 9:6, 7; Luke 1:32.
16. On Earth, Jer. 23:5, 6.
17. "The Saints" shall reign, Dan. 7:18, 22, 27; Rev. 5:10.
18. All Kings and Nations shall serve Him, Ps. 72:1; Isa. 49:6, 7.
19. The "Sovereignty" of this world His, Zech. 9:10; Rev. 2:15.
20. The People shall gather unto Him, Gen. 49:10.
21. The Nations shall go up to Jerusalem to worship Him, Ps. 86:9; Zech. 14:10; Jer. 3:17.

Fleshly and Spiritual Life Contrasted as in Romans 8

"Fleshly or Carnal"

1. Unbelief, Heb. 3:19, 4:2; Rom. 14:23.
2. Fleshly, Rom. 8:5.
3. Under the law, Gal. 5:4-5; Rom. 6:14.
4. Sin in nature and practice, Rom. 7:14; Rom. 3:20; 1 John 3:4.
5. Death, spiritual and eternal, Rom. 6:23; Heb. 9:27; 2 Thess. 1:9.
6. "Old man" rules, Eph. 4:22; Rom. 6:6.
7. Children of Satan, Acts 13:10; John 8:44, 47 (Jesus' words).
8. Strife and unrest, Eph. 2:2-3.

9. Unholy and carnal, Rom. 8:6-7, and Chap. 7.
10. Cursedness and defeat, Gal. 3:13.
11. Condemnation and judgment, John 3:36.
12. Bondage and slavery, Rom. 6:16; John 8:34.
"Spiritual Believer"
 1. Belief, Eph. 1:13; John 5:24.
 2. Spiritually minded, Rom. 8:1-10.
 3. Under grace, Rom. 6:14; Eph. 2:8, 9.
 4. Righteousness practiced, Rom. 8:4 and 10; 2 Cor. 5:21.
 5. Life Spiritual and everlasting, Rom. 8:2, 6, 10; John 5:24.
 6. "New man" in Christ rules, 2 Cor. 5:17; Col. 3:10.
 7. Children of God, Rom. 8:14-16; 1 John 3:1-2.
 8. Peace and rest in Christ, Rom. 8:6; Phil. 4:7.
 9. Holiness and godliness, Rom. 6:22 and 18; Rom. 8:1-13.
 10. Blessedness and victory, 1 Cor. 12:9; 1 John 5:4; Gal. 5:22-23.
 11. No condemnation, judgment past, Rom. 8:1; John 5:24.
 12. Freedom and liberty, Rom. 8:2, 21.

J. T. L.

Practical Truths as to the Walk of the Christian in Connection with "The Coming of Christ"

1. We are to hold fast till He come. The whole truth of God, Rev. 2:20, 25.
2. We are to be steadfast in our service for Christ, 1 Cor. 15:58.
3. We are to stand fast in the Lord, Phil. 3:20; 4:1.
4. We are to rejoice in the Lord alway, Phil. 4:4.
5. We are to increase and abound in love one to another, that He may establish our hearts unblameable in holiness before God, 1 Thess. 3:12, 13.
6. We are to seek those things that are above, and set our affection on things above; not on things on the earth; and to mortify our bodies, Col. 3:1-5.
7. We are to fight the good fight of faith, and lay hold on eternal life, 1 Tim. 6:12, 13, 14.
8. We are to preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine, 2 Tim. 4:2, 8.
9. We are to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, Tit. 2:12, 13.
10. We are to be patient and long suffering, and to establish our hearts, James 5:7, 8.

11. We are comforted in regard to our sleeping loved ones, who are with Christ, and as to our speedy reunion with them, 1 Thess. 4:13, 16.

12. We are to abide in Christ; that we may not be ashamed, and have confidence before Him at His coming, 1 John 2:28.

13. We are to hold the Word of His patience and the results to us, Rev. 3:10, 11.

14. Those who are elders are to feed the flock of God, and to be as examples to them, 1 Peter 5:2.
W. H.

What Preaching Should Be

1. *Reverential* before God, "before whom I stand."
2. *Informational* for man's mind.
3. *Inspirational* for man's soul and spirit.
4. *Providential* for man for that specific time.
5. *Evidential*, meeting all man's doubts.
6. *Prudential*, not giving needless offense.
7. *Confidential* and personal, spoken as man to man, not a formal recital or reading.

IN OTHER WORDS:

- Be a preacher not a politician.
Be a practicer not a theoretician.
Be a teacher not a diplomat.
Be a proclaimer not a compromiser.
Be a condemner of sin not a condoner.
Be a soul-winner not a "world-winner."
Be a peace-maker not a trouble-maker.
Be a positive preacher not a negative affirmer.
Be a servant of God not merely a servant of men's opinions.
Be a spiritual preacher not a social service man.
Be a separated man not a "worldly good mixer."
Be a witness of God and for God not a waster of time by need'less arguments.
J. T. L.

Why Should God's People Work?

1. To show the genuineness of their faith and love, James 2:18, 26; John 14:15; and 15:10, 14.
2. God chose and regenerated them that they might work, John 15:16; Eph. 2:10.
3. Christ died that they might work, Titus 2:14; 2 Cor. 5:15.
4. Scriptures given to qualify them for work, 2 Tim. 3:16, 17.
5. Sufficient help offered to enable them to work, 2 Cor. 9:8; and 12:9; Phil. 4:13.
6. That they may be blessed and happy, James 1:25; John 13:17.
7. To glorify God and be like Him, Matt. 5:16;

1 Pet. 2:12; John 15:8; Titus 3:8; Matt. 5:44, 45, 48.

Let God's people therefore OBEY, Heb. 10:24.
G. T.

Courage

1. We must put away abominations, and then we have the promise that God will be with us, 2 Chron. 15:8; Deut. 31:6, 7, 8, 23.

2. Be of good courage and take the Word of God for your guide, and you will prosper, Josh. 1:6, 9, 18; 1 Chron. 22:13.

3. We must go to work, 1 Chron. 28:20.

4. We are exhorted to play the man, 2 Sam. 10:12.

5. We should wait on the Lord, Ps. 27:14.

6. He will also strengthen, Ps. 31:24.

7. We should exhort others to be of good courage, Isa. 41:6.
J. E. W.

Two Kinds of Wisdom

I. *The first is the wisdom that cometh from below. It is designated as—*

1. Earthly, Phil. 3:18, 19; Rom. 8:5.

2. Sensual, Jude 16-19.

3. Devilish (Phariseism), John 8:44. Sowing error is devilish, Matt. 13:39, c. f. Matt. 13:24-30. The unsanctified tongue devilish, James 3:6.

II. *The second is the wisdom that cometh from above. It is termed—*

1. Pure, Ps. 24:4; Matt. 5:8; 1 Pet. 1:15, 16; Rom. 12:1; 1 Cor. 5:7; 2 Cor. 6:14-18; 2 Cor. 7:1.

2. Peaceable, Isa. 32:17, 18; Heb. 12:11.

3. Gentle, Titus 3:1, 2; 2 Tim. 2:24.

4. Easy to be entreated (or persuaded), 1 Cor. 4:13.

5. Full of mercy and good fruits, Matt. 5:7; John 15:1-16.

6. Without partiality, James 2:1-13.

7. Without hypocrisy, Rom. 12:9-21.

J. E. W.

For Sermon and Short Talks

What the Sinner and Saint Is Partaker of in Hebrews 12

1. Partaker of *sin*, vs. 1.

2. Partaker of *faith in Christ*, vs. 2.

3. Partaker of the *atonement of Christ and His salvation*, vs. 2.

4. Partaker of *chastisement* as sons of God, vs. 3-10.

5. Partaker of *His holiness* as a result of chastisement, vs. 10-15.

6. Partaker of *His righteousness*, vs. 11.

7. Partaker of *His peace* as result of imparted righteousness and holiness, vs. 11-14.

8. Partaker of *Heaven itself*, finally, vs. 22-24.

Note:

"Without blood"—no remission of sins (9:22).

"Without faith"—impossible to please Him (11:6).

"Without chastisement"—not sons (12:8).

"Without holiness no man shall see the Lord" (12:14).
J. T. L.

EDITOR'S NOTE—Some of the sermon outlines in Brother Brown's selections are from *King's Business*. The source of others cannot be determined. But we pass them all on with the hope that many will find them useful.

A MESSAGE TO THE SANCTIFIED

By MELZA H. BROWN

NO CLASS of people on earth are more in need of ministering to than the sanctified people. Perhaps at first thought this may seem too strong a statement, but there are sound reasons for the same. The sanctified people are the targets for the enemies' heaviest guns and their warfare is rough and severe. The sanctified have the best appetite for spiritual things of any people on earth. Again the sanctified are in better condition to receive a ministry than any other class of people. Then still more important is the fact that they are the people upon whom God is depending to lead the battle and set the pace.

Obtaining the experience of holiness or sanctification is only the starting place of spiritual development. No Christian can develop much while he has an internal warfare with sin. However after sin is destroyed and he is through with the sin question and completely on the hands of God the individual is ready to go somewhere spiritually. And where is he going?

This is the question. Is he to camp on Jordan's bank? Is he to mill around in the same territory he has taken? Or worse yet is he to allow every preacher that comes his way to preach away his experience and have to make another trip to the altar and seek over again and profess over again? To all these we say most emphatically, *no*.

The sanctified need to develop their inheritance. To them has been opened all the storehouses of divine grace. The amount they have depends on how much they take. No experience of grace insures one of spiritual success any more than a large inherited capital insures a business man of financial success. The question is what are you going to do with the capital. Some men have inherited a large estate and lost it all by poor man-

agement and laziness and other men have started with a very small capital and by developing and using what they had to good advantage have amassed a great fortune. So with people spiritually. Some people pray through in fine style and seem to get a tremendous blessing and a wonderful outpouring of the Spirit, but that is as far as they go, and all they ever have to testify to is that experience they received back there, and they may even lose that and exist on in spiritual bankruptcy while some other individual will come to the altar, make an eternal covenant with God and while seemingly God does not bless him so bountifully with the Spirit nor with glory he immediately sets to work with what he has received and begins to gain more and is soon up in the hill country taking grape vineyards and developing spiritual gold mines and striking spiritual oil wells and organizing spiritual armies to make some expeditions to take some new country for Jesus.

The apostle Paul wrote several epistles to sanctified people and in all of them urged the people to go on to higher heights and deeper depths. In them also he was continually praying for those sanctified people and notice a few things that he asked God to give them. "The spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe; to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

Paul had a desire for these saints to increase in value and usefulness and thus tried to lead them on in the things of God. The sanctified can benefit by these same prayers today. May we allow God to answer them for us.

PREACHING TO BE UNDERSTOOD

By I. L. FLYNN

Doubtless you have heard many definitions of preaching, but how many have you read or heard retentively? Personally, what is your definition of preaching? Someone has said Dr. Mark Guy Pearse, the eminent English minister, when asked wherein lay the secret of his preaching, replied, "Simply in making plain the meaning of the obvious." Is that a good definition? Do not many preachers fail because they "mumble" their details of incidents and narratives? Paul in his day forbade preaching in an "unknown tongue," or in a "mumble" the people could not understand. In opposition to this is another class of ministers who search the dictionary from Monday morning until Saturday night for big words to use in their Sunday discourses. This is also wrong. The people must have simple preaching, preaching they understand. This was the way Jesus preached. He made the common, everyday things the people were cognizant with to preach for Him. He used the lily to picture the gorgeousness of Solomon's kingdom. The fisherman, the farmer, the builder, the trees, the vine, in fact He took the things with which the people were familiar and made them plain. A lot of preaching today is hazy because of its indefiniteness. It has no depth. To give it depth would require digging. It was remarked of a certain minister that his sermon "had much circumference, but that was all." It was "big," but not comprehensive. Luther said one time of his own preaching, "I took no notice of the doctors, of whom there were about forty, but I preached to the housemaids and the young men, of whom there were about two thousand."

Dr. Phillips Brooks says, "Preaching is truth conveyed through personality." But is not preaching, the human part, man making plain God's plan of salvation? Isn't that the ultimate

INFLUENCE

If all that blooms in earthly bowers
Should die and never bloom again,
Would not more sweetness yet remain
Than if there never had been flowers?

How many gentle, lovely lives
And fragrant deeds that earth has
known,
Were never writ in ink or stone,
And yet their sweetness still survives!
—JULIA W. WOLFE in *The Challenge*.

purpose God had in mind when He called man to preach?

If I should give a word of advice I would say, make plain the Scriptures, or should I say, explain the Scriptures? The people want to know what the Bible teaches regarding themselves. Don't mystify its teaching, make it plain. Give attention to details in preaching. Great preachers preach so little folks can understand them. Why not all of us be "great" preachers? Do not use ambiguous words, nor superfluous words either. I almost said, and leave out the "sudoriferous" words also. But it might be that "sweating" would do away with some of the "superfluous" flesh on some preachers! But here I need to take a dose of my own advice. O brethren, I am intensely concerned about our preaching, and believe better preaching would mean more stars for His crown.

BROWNWOOD, TEXAS

HERE AND THERE AMONG BOOKS

By P. H. LUNN

When we picked up Dr. George A. Buttrick's *JESUS CAME PREACHING* (Scribner—\$2.00) we expected something out of the ordinary. Aside from his reputation as a preacher (he followed Dr. Coffin in the Madison Avenue Presbyterian church of New York City) his previous book, *THE PARABLES OF JESUS*, guarantees anything he writes to be worthy of consideration either by the minister with years of schooling and training to his credit or by the less fortunate preacher striving by diligent study and application to qualify himself for effective service.

This book comprises the Yale Lectures on Preaching for 1931, hence it was prepared specifically for student ministers. Dr. Buttrick insists that executive duties, humanitarian activities, and social graces all are subordinate to preaching as a means of influencing and saving men. He claims that in spite of the fact that our age has scant respect for tradition, whether it be in the field of music, literature, morals or religion, yet Christ is still the preacher's authority. From that premise he goes on to a discussion of the threefold aspect of the big problem with which every preacher innocent of bigotry must be working—(1) Preaching Christ to the Mind of Today, (2) Preaching Christ to the Social Order, (3) Preaching Christ to the Individual of Today.

We invariably approach the task of discussing a "big" book such as this one, with despairing in-

adequacy for the task. Dr. Buttrick examines with such unerring diagnosis, probing almost ruthlessly to the sore spots; he is so fair and so charitable in his judgments, so fearless in denunciations of cant and hypocrisy, so scathing in rebuking cheapness and superficiality and withal so humble in suggesting remedies or improvements, that we cannot begin to do justice to this volume in an informal book chat such as this.

The chapter, "The Craftsmanship of the Preacher," fairly teems with practical helpfulness. Here are suggestions on sermonizing—on selection of texts and topics, on the preacher's reading, on actual sermon building, on illustrations, on delivery. And all this seems to be somewhat above and beyond and differing from the usual rules and prohibitions found in text books of homiletics. Let me quote a choice statement on what any bookman would consider a subject of especial importance: "He [the preacher] should read big books, the books that must be read at the point of a pencil and that make the brain perspire. Reading for 'homiletic bits' is the abomination of desolation."

Any preacher worthy of the name will find in this volume an inspiration to renewed zeal in "stirring up the gift within him" as well as wholesome advice on administering his multitudinous duties.

What we are looking for is not even for tasks equal to our present strength, but for strength equal to any legitimate tasks. That is the glory of religion. It gives us tasks beyond our strength and then gives us strength to do them. It points us to a higher, more difficult way, and sustains us in it.—ELWOOD WORCESTER.

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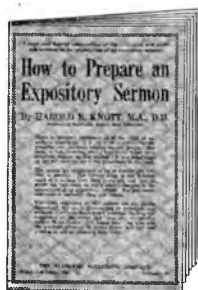
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