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WHOLE NO. 32



HOMER A. RODEHEAVER
Noted gospel song leader and composer.

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The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, *Editor*

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THE READING OF THE SCRIPTURES

NO matter what the peculiar method of the preacher, he must make the reading of the Scriptures a prominent part of the public service. Even the quoting of the Scriptures is a poor substitute for the careful reading of them in the presence of the people. All experienced preachers are agreed in this matter.

But a good reader of the Scriptures is a rarity. Perhaps there are more men who can preach well than there are who can read the Scriptures well. And some of the best readers of the Scriptures are frank to say that they select their Scripture lesson carefully and prepare diligently to read it, realizing that this matter is worthy of the very best effort of which they are capable.

There are a few simple rules which we think are frequently overlooked, which, nevertheless, are quite worthy of being observed: (1) The preacher should familiarize himself with the Scripture portion which he proposes to read in a given service, making sure that he can pronounce the proper names without hesitation and that he can read intelligently and sympathetically. (2) But even though he is familiar with the passage, the preacher should read—not recite. It might surprise us to know how very many people resent the presumption of the preacher who glances from his book to the audience and seems bent on showing that he is not bound to his book and that he is somewhat of an elocutionist. Stand erect and hold the book so that the throat is not bound and so that the words can be distinctly heard and the reader's face can be seen; but do not read so well that there is so strong an interpretation in the intonations and emphases that the Bible is made to become a sectarian book. (3) In reading the New Testament, even though the Greek spelling is found, use the Hebrew pronunciation of Old Testament names. Pronounce Elias Elijah, Esaias Isaiah, Jesus, in Hebrews 4:8, Joshua, etc. (4) Always maintain a reverent mental attitude toward the Bible and handle it in a manner becoming this attitude while you read from it. A noted actor is said to have accused the preacher of handling his Bible and hymn book as though they were day book and ledger, and we have seen handling of the Bible in the pulpit which certainly savored more of carelessness than of reverence. (5) Select passages for public reading which make complete sense, but avoid frequent reading which will give the impression of being "long." (6) Be sparing with comments—as much as possible avoid them altogether. Make the reading a feature.

And since the Scripture reading is a part of the worship, the preacher should use the regular Authorized Version in the pulpit. Many an *ordinary* man who is fairly well acquainted with the language of the Bible resents the injection of unfamiliar phraseology into the service of worship, and not a few listeners will be offended by what seems to them a misquotation of the Scriptures. If the preacher finds it profitable to use other versions in his study, well and good; but there should be no variation from the simple, plain, Authorized Version.

And the wise pastor will use the reading of the Scriptures in the public service as a means of encouraging his people to "bring their Bibles." One preacher bewailed the fact that so few people bring their Bibles to church, but his complaints were silenced by the reminder that "one does not need a Bible in church nowadays." But if it is known that a carefully selected passage of Scripture will be read and that it will be well announced before the reading begins, there will be some people who will bring their Bibles in order that they may follow the preacher more intelligently. And no preacher can overlook the good effects brought about by the presence of many Bibles in the services of the Lord's house. A Bible loving and Bible reading people are very likely to be a genuinely religious people.

DOCTRINAL

THE CURRENT REVIVAL OF ANCIENT ERRORS

By BASIL W. MILLER

III. Neo-Pelagianism

THE basis of the theological creeds of the Church is found in the writings of the early fathers. All outstanding dogmas of our age had their rise before the fifth and sixth centuries. In these early centuries many mighty thinkers arose who ably defended the doctrines of Christendom with their logic and scholarship. Among these was Augustine, born A. D. 354, who early accepted the teachings of Christ because of the devout example of his mother, Monica. He soon became worldly and wandered from the principles of his early life. When thirty-three years old he was again restored and baptized. He became a presbyter in Africa, and was appointed bishop of Hippo Regius, and died there in 430. It was he who laid the foundation for the theological statement of the doctrine of original sin, the grace of God, and the final perseverance of the saints, which later became an elemental tenet of Calvinism. His theology was as follows: Man was created pure, in God's image, and possessed a free will. But when tempted he fell, and in him all humanity sinned. "*Adamo omnes peccaverunt, omnes ille unus fuerunt*" (In Adam all sinned; all were one in him.) Man was capable of restoration, not of himself, but by the grace of God. Then on the point of this grace he said it preceded faith, and is given that man may believe. At this stage he branches off into what is later termed Calvinism. He stated that it followed that God predestinated a certain number to absolute salvation (*decretum absolutum*)—an absolute decree, and that the rest were left to their merited damnation. With much fervor and logic he defended his theology. This theological statement of original sin through the ages has remained the true position of the Arminian wing of the Church, which affords the only foundation for the dogma of entire sanctification.

Out of this Augustinian theology grew the Pelagian controversy which has annoyed the Church through the centuries, and at present has reappeared

under a menacing cloak in the modern program of the Church as the basis of the theory of religious education, and those dogmas which deny the validity of sanctification as eradicating depravity.

Pelagius was a monk of Britain, residing in Rome, and about A. D. 409 he began to propagate his doctrines. His famous seven points are: 1. Adam was created mortal, so that he would have died, whether he had sinned or not. 2. Adam's sin has only affected himself, and not the human race. 3. Newborn infants are in the same condition in which Adam was previous to the fall (*ante peccationem*). 4. The whole human race dies neither in consequence of Adam's death, nor of his transgression; nor does it rise from the dead in consequence of Christ's resurrection. 5. Infants obtain eternal life, though they should not be baptized. 6. The law is as good a means of salvation (*lex sic mittit ad regnum coelorum*) as the gospel. 7. There were some men, even before the appearance of Christ, who did not commit sin. He attacked the Augustinian system on every side. He controverted the innate depravity of man, and held thus that man was created mortal; that Adam's fall has made no change in human nature, and has exerted no influence on posterity; that the human heart is a *tabula rasa*, or a blank, and has no inclination to virtue or vice; that Christ became man not to save us by His atoning blood, but to aid us by His doctrine and example to obtain eternal life. Suffice it to say that these doctrines spread rapidly, were softened in the West into what is termed Semi-Pelagianism, and that the third general council of the Church held in Ephesus, A. D. 431, condemned Pelagius as well as Nestorius.

Pelagianism then is a denial, first, of the headship of Adam; second, of native depravity; and it is an affirmation of the non-moral basis of human nature. In our discussion we shall limit our remarks to these three points, in showing the reappearance of Neo-Pelagianism.

Before discussing the current revival of Pelagianism it is well to state the true Wesleyan position of depravity and original nature. The seventh

article of religion as stated during the time of Wesley reads: "Original sin standeth not in the following of Adam, as the Pelagians do vainly talk, but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness and of his own nature inclined to evil and that continually." The doctrine of native depravity is thus briefly stated: Adam, the federal head of the race, sinned and lost his state of purity with God, and in this fall as the representative of the race, all men fell with him, and hence when man is born he comes forth under the condemnation or guilt of sin, inherited from his progenitors. This is termed depravity. In its nature Arminius stated that it was a matter of the privation of the image of God, and he asserts that "the absence alone of original righteousness is original sin." There is also a tendency toward sin, a deprivation arising from this deprivation of the image of God. The necessary consequence of this deprivation was the total corruption of man's moral nature. In the theory of Arminius this degree of depravity is said to be total, so that man is naturally inclined to do evil, and is destitute of the morally good. This dogma is confirmed by human experience, that the race is degenerate, and also by the direct testimony of the Bible. "The imagination of man's heart is evil from his youth" (Gen. 8:21). "That which is born of the flesh is flesh" (Jno. 3:5, 6).

In passing it should be pointed out that the danger of this heresy lies not so much in what it teaches directly but in its implications. If this be true then there is no need for an atonement, for man by his own will power is able to follow his own conscience and thus is able to attain to eternal life through personal purity or righteousness. And there is also no place for the work of the Spirit in sanctifying the human heart, the gracious work whereby depravity is eradicated, and the moral nature is cleansed from the stains as well as the guilt of sin. For a proper foundation of this doctrine which Wesley affirmed and the Arminian theology teaches there must be a correct theory of original depravity. If the nature is moral, then education can well take the place of saving grace. If the nature is moral, then there is no call for repentance, regeneration, sanctification, which are wrought by the power of the Spirit in the soul. But if the nature be depraved, as the Bible affirms, then there needs be an atonement whereby provisions are made for the forgiveness

of sins, and there is called for the action of the Spirit on the human heart whereby not only actual sins are forgiven, but also the sin principle, or the sin, as Paul expressly calls it, is cleansed from the heart.

There is no alternative, nor is there any escape from this logic. Either man fell in the sin of Adam, and is hence depraved and stands in the need of an atonement, a forgiveness of his actual sins and a cleansing of the heart from carnality: or man is born nonmoral, without the taint of sin, and standing in the need of no forgiveness and cleansing of his nature, and is able to work out his own salvation by the proper use of education and his free will. When this light is thrown upon the Pelagian controversy the many modern implications come to view. There is *first* the implication that man is a sinner in the need of forgiveness, provided in the atonement of Christ for sins; but that the heart of man is not under the sentence of death because of natural guilt. There is the *second* implication affirming the fact that children are born nonmoral and by the processes of education and culture are able to achieve Christian character without the necessity of the conversion process. Then there is the *final* implication which throws to the winds the necessity of an atonement, for man is not a sinner. It is this implication which appears in Neo-Socinianism, Unitarianism, and similar theories which deny the deity of Christ and the necessity of an atonement.

Neo-Pelagianism appears *first* in its current revival in the practical theology of that large body of Christian teachers and ministers belonging to those denominations which are Wesleyan in belief, but which through the recent years have departed from the doctrine of sanctification or Christian Perfection as taught by Wesley, and as affirmed in their early credal statements. Then it also is revived in that other large body of Christian people who deny the necessity of sanctification, saying that the conversion process is a completed work, and that there is no necessity of a further work of grace in the human heart. The first class is found in our theological seminaries which desire to remain at least true to the standard of conversion—to appease a large group of their constituency—and in the ministry, which ministry desires to remain true to a semblance of Scripture affirmations concerning the Christian life. The theologians of the present age of the modern turn of mind are affirming that man is not depraved, basing their doctrine not on the teaching of the Bible,

but on the dictates of the science of psychology, biology, and sociology. This easily finds itself working out through the sermons of the ministers and through the popular religious press. When one denies the possibility of being sanctified wholly, or lightly affirms the necessity of such, it is because of this sentiment that depravity is not a reality and needs not to be cleansed by the Holy Spirit in the process of sanctification.

Then there is that group which affirm that man needs to be cleansed all right, through the existence of depravity, but that conversion not only is forgiveness but it is cleansing. This doctrine is asserted in many of the "higher life" movements. The people are taught to seek for the Holy Spirit in the demonstration of power, but not for the explicit work of cleansing. If conversion forgives and cleanses at the same time, then depravity is taken care of, and the Spirit could well be sought for as power and not purity. Beware of any movement which stresses the work of the Spirit as being an endowment rather than an eradication of sin from the soul. Some affirm that God does a completed work through His gracious power when He converts the soul. Conversion rightly viewed is but the beginning of the process of regeneration, and sanctification is the completion of the same. Conversion is sanctification begun, and sanctification is conversion completed, and "the two are rightly supplements of each other. It is not God's inability to complete the work at one time; but it is man's inability to seek for such at the same time. For in conversion it is necessary to seek for forgiveness, as distinct from cleansing, and in sanctification it is necessary for him to seek for cleansing as distinct from pardon. For both pardon and cleansing man is unable to seek at the same time.

In this connection it is only necessary to state that the Scriptures teach the necessity of sanctification ("This is the will of God, even your sanctification") and any denomination which once affirmed this necessity and now denies it, is compromising with modernism and is well on its way to a complete denial of the tenets of Wesleyanism. In the second place it is seen from the Bible that the two works of grace are distinct. "If we confess our sins he is faithful and just to *forgive* us our sins, and to *cleanse* us from all unrighteousness." Language could be no more clear than this in making the processes distinct, consisting of forgiveness—conversion—and cleansing—sanctification.

The *second* modern revival of Neo-Pelagianism is that which finds itself popularized in the philosophy of current religious education, which denies the depravity of the human heart in affirming—as postulates of science—the nonmoral status of the human heart. Modern Genetic psychology lays down the statements that the human nature consists of inherited instincts, certain reflexes, and definite capacities, and that these exist with no reference to morality or a moral or religious status. From this basis religious education builds its program in which no place is made for conversion or the action of the divine upon man's heart by which he becomes religious. It affirms that to be religious is a matter of learning to follow the rules of living as laid down by Christ, that it is possible for everyone without a conversion break, thus to be developed into a religious person. In laying this foundation religious educators appeal to a large number—a growing number—of ministers and Christian workers who affirm that they never knew a time when they became converted, and that through this crisis they never passed. Those of this rank who are represented by members of the Religious Education Association (as stated by a Unitarian magazine it is the most liberalizing agency in existence), openly scout at the thought of being converted, and declare that the greatest enemy of religious education is those who teach the necessity of conversion. This number is rapidly growing. They are writing our text books in religious education and openly deny the validity of carnality and of the conversion process. One has but to read such books as Betts, "*Method in Teaching Religion*," and Coe, "*A Social Theory of Religious Education*" to see that such is true. The result is that gradually religious education is instilling into our teachers in the church school, our week-day religious schools, our vacation Bible schools this heresy that children do not need to be converted, and that such is not necessary for anyone to be a Christian. Then it is working itself out in our modern sermons by the average minister who has read these works on religious education.

We have reached a crisis in doctrine which is more critical than any of ancient day. Once those without the Church affirmed that conversion was not necessary, now our devoted leaders in the Church, bishops, editors, presiding elders, pastors and teachers, are openly affirming that man is born not in need of being converted to become a Christian. The result is that last year one-third of the churches of three of the largest denominations did

not report a single convert. In all over 11,000 churches reported not a single convert, because they taught that conversion was not a necessity! This is tragical! There must be a reaffirmation of the doctrine of depravity, the necessity of conversion and the need of being cleansed from sin by the act of the Spirit in sanctifying us. One way in which this must be worked out is through the publication of texts in religious education which will dare to affirm allegiance to the doctrines of the Bible, such as depravity, and conversion, and that will build their program of religious education around conversion, sanctification, and other scriptural dogmas. There is no escaping from this logic. Either religious education will become an enemy of the Church and of Christianity, or it will build its program on such tenets of the Bible. Conservative Christendom must awake to this dire necessity.

Neo-Pelagianism also makes its appearance among that large majority of scientific religionists who deny the validity of the inspiration of the Bible, the necessity of an atonement for sins, and all the other dogmas of Christendom. This group is allied with modern science in that it believes in evolution as the basic principle of the origin and development of man and of the universe. With this they relegate the supernatural, if not entirely out of the process, at least to a minor position, and affirm that natural laws and mechanistic principles are sufficient for the process. In other words there is growing up a class of religious thinkers who are naturalists, who become but speculative theists, and who deny the validity of all that the Bible affirms to be supernatural and divine. This group of necessity does not believe in carnality, conversion or the action of the divine on the heart of man in making him to be a religious creature, adopted into the family of God. There is not a great amount of distinction between this and the former class discussed; except the former is made up of professionalists in the field of religious education, and the latter are either seminary professors, university teachers, or ministers in the general field of Christian labor, who are under the modern spell of mechanistic evolution and science and who are thus forced to deny the supernatural and its manifestations to suit their scheme of thinking. In this class we find Unitarian ministers, ministers in the other more liberal denominations such as the Congregational church who have in reality accepted the Socinianism of Unitarianism, and general thinkers

in the field of religion who are specialists in science, psychology or sociology.

Among this group we locate the behavioristic psychologist, who believes man to be but a machine, with his nature confined entirely to that which we are able to measure—neuronic connections, nerve association centers, and the general physical basis of mental reactions. Of course such a class as this would have no place for a moral nature, much less for depravity of that moral nature, and they also have but little time for conversion, and the supernatural in the human life. They would be classed as determinists in philosophy, mechanists in psychology, Pelagianists as concerns the moral nature, Socinians as to the deity of Christ, and naturalists as far as the supernatural is concerned.

In the revival of this ancient error it is seen that the modern garb of Neo-Pelagianism is far more dangerous than its first one. Our theologies need to be rewritten to combat the modern interpretation and implications of these ancient errors. Our ministers are going out of the seminaries trained in ancient theology, historical theology, without a practical knowledge of the current revival of these theological tenets which are classed as erroneous and hence heretical. As a result when such new theories appear with the sanction of church leaders, scientists, and psychologists, it is easy for the young minister, without a basis in theology, to accept them as true, since they are modern.

To combat these revived heresies our theology must be written first briefly showing the historical development of such errors, outlining the true historical position, and finally combatting the present appearance of such doctrines as are erroneous. It will be insufficient for our men to study such theologies as Lee's, Ralston's "Elements of Divinity," and Miley's "Systematic Theology." For these works were written in the terms of the Church world of sixty, forty and thirty years ago, and as a result the newer errors which have reappeared are not studied at all. Give us a theology fresh from the anvil of the modern workshop that will study modern conditions and heresies, in the light of their historical development, and our ministers will longer remain true to the faith. This need also appears in rewriting our commentaries, our works on Christian Evidences, and such technical studies. Our commentaries must throw light on the modern controversy of the origin and development of religion, the substantiating of the historicity of the Bible, as well as taking in consideration

the mass of modern material from the spade of the archæologist, and from the researches of the linguist in biblical languages. Our Christian Evidences must briefly discuss the historical arguments for the verifying of Christianity, then pass to the modern phases where will be combatted the more recent heresies such as evolution and its theological implications, modernism and its denial of the supernatural and all that is held sacred by the Church.

Then let us turn to this great task of rewriting our theologies, commentaries and systems of evidences in the light of modern developments and in terms of the recent cloaks of these ancient errors. The age calls for a trained ministry, and basic to this training must be a thorough knowledge of the doctrines of the Church, the dogmas of the Bible, and of the age in which one lives.

PITTSBURGH, PA.

DEVOTIONAL

PASTORAL THEOLOGY

By A. M. HILLS

Chapter IV. Unction

"But ye have an unction from the Holy One"
(1 John 2:20).

THE baptism with the Holy Spirit and a fresh anointing from the Holy One in response to specific prayer give the man of God the invaluable bestowment of unction. Spurgeon called it, "An indescribable and inimitable something better understood than named." What is it? I wonder how long we might beat our brains before we could plainly put into words what is meant by preaching with unction; yet he who preaches knows its presence, and he who hears soon detects its absence. Samaria in famine typifies a discourse without it; Jerusalem with her "feast of fat things" may represent a sermon enriched with it. Such is the mystery of spiritual anointing; we know, but we can not tell to others what it is.

It is as easy as it is foolish to counterfeit it, as some do who use expressions which are meant to betoken fervent love, but oftener indicate sickly sentimentalism or mere cant. Some have tried to imitate unction by unnatural tones and whines; by turning up the white of their eyes and lifting hands in a most ridiculous manner. Others gesticulate wildly and drive their finger nails into their palms as if they were in convulsions of celestial ardor! Bah! The whole thing smells of the greenroom and the stage. The getting up of fervor in hearts by the simulation of it in the preacher is a loathsome deceit to be scorned by honest men. "To

affect feeling," says Richard Cecil, "is nauseous and soon detected; but to *feel* is the readiest way to the hearts of others."

Unction is a thing which you cannot manufacture, and its counterfeits are worse than worthless; yet it is in itself priceless, and beyond measure needful if you would edify believers and bring sinners to Jesus. To the secret pleader with God this secret is committed; upon him rests the dew of the Lord. And since only in prayer can we obtain it, let us continue, fervent in supplication.

I have read of a congregation that had assembled in the church. The time had come for the preaching service, but the pastor was not there. A messenger was sent for him, but he returned saying that the pastor's door was locked, but he heard him talking to someone inside, saying, "I will not go to church unless you go with me." A friend of the pastor arose in the congregation and said, "He will be here, and the Person to whom he is talking will come with him. We will have a gracious meeting today, for the Person to whom he is talking is God." Just then the church door opened and the preacher entered, but he was not alone. The people looked upon his shining face and recognized that the unseen One was with him. When he preached they were filled with awe as if they were listening to God, and many souls were turned from sin. It was the "unction of the Holy One" in answer to prayer.

Riding on a swift, nonstop train with Rev. George Sharpe from Glasgow to Edinburgh he pointed out to us the village of Shotts, where, after two days and an all night of prayer by the church,

young John Livingstone stood on his church steps and preached Sunday morning with the rain sprinkling his face to a vast audience, and saw five hundred brought to Christ in that one service. No one ever hears about the greatness of the sermon! But the words of the message, however simple, were barbed arrows shot by the convicting power of the Holy Spirit which pierced human hearts and accomplished their divinely intended result. Doubtless it was simply "the unction of the Holy One" that wrought so mightily.

Rev. C. E. Cornell says, "American Methodism has never produced another local preacher of such marvelous spiritual power and usefulness as Benjamin Abbott. He was sixteen years a humble local preacher, and then rose in the ranks till he became an ordained elder, and three years later (1796) he went to his reward." Think of such incidents as these: "The next day I went to my appointment, where I was informed, the children of the devil that day intended to kill me. I had a great congregation. I preached and *God attended the word* with power; several made an attempt to go out, but the crowd was so great about the door they were obliged to stay. They began quickly to fall to the floor, and to cry aloud. One young man fell to the floor, and lay as one dead for above three hours, and many continued to say he was dead. He lay in so dead a state and continued so long that his flesh grew cold, and his blood was stagnated to his elbows. But at last he came to and began to praise God for what He had done for his soul."

Page after page of such incidents are given, reporting such wonderful effects of spiritual power as cannot be accounted for by any mere words of a Methodist local preacher. He must have spoken "loaded words," charged with power by "the unction of the Holy One."

Rev. John Wesley Redfield (born 1810) was another one of those early Methodist preachers on whom the unction of God peculiarly rested. On a certain Sunday evening he felt a strange impression that God would be with him in awful power and that he must begin the service by announcing to the congregation that there would be such a display of divine power that night as they had never witnessed, and that the probation of one soul would end that night. It seemed to him extremely unreasonable, but still he made the statement. He afterward wrote, "An unearthly power lifted me up. . . . The thrills of the heavenly power which I then felt I can never describe. It was a power

given me for the occasion, and it seemed to me it would move a nation or shake a world. Before the sermon was finished the people, uninvited, rose to their feet screaming for mercy. After the altar space was filled, five hundred more rose as seekers. Hundreds were converted and for many years that occasion was referred to as 'the great night.' A woman afterward confessed that six weeks before she dreamed three times in one night that her probation would end in just six weeks. That night the six weeks were ended, and she was gloriously saved."

He was appointed to be pastor of a backslidden church. After much prayer and weeping, he announced a revival meeting. "In the first service," he wrote, I felt an *unearthly thrill* charging me from head to foot while the place was filled with the awful presence of God. In a few minutes the power of God broke like a thunder clap upon the people, and such falling, shouting, screaming, and crying for mercy I had no thought of seeing in that place."

At Bridgeport, Conn., in a few weeks, more than five hundred were converted, and God's supernatural power rested on the community. At a revival in Yale more than fifteen hundred were gloriously saved, and so in other places. He seemed often to speak with an *unction upon him* that was almost irresistible.

Rev. A. B. Earle, the famous Baptist evangelist, throws additional light on this subject. He was the man who led Daniel Steele into the blessing of perfect love, and saw 157,000 persons converted under his ministry. He was one time holding union meetings, alternating between the Baptist and the Congregational church. "I worked hard, and was pale and exhausted. It seemed to me I would have been willing to die for souls, and yet I found my heart was not thoroughly melted. I preached with all earnestness, and wondered why they did not melt down. After prayer and fasting, I went before God and asked what the matter was. Then God seemed to speak to me by the Spirit and say, 'You are just as cold as the churches to whom you are preaching.' 'Am I cold?' 'Your heart has not really broken up for years.' I was startled. The fault was all in the minister, and I was the minister." He told the Congregational minister about it, and he found he himself was in the same condition. They prayed with each other for some days. Finally A. B. Earle prayed all night. "Toward morning the fountain broke up, my heart melted, Christ seemed to breathe on me and say 'Receive

the mass of modern material from the spade of the archæologist, and from the researches of the linguist in biblical languages. Our Christian Evidences must briefly discuss the historical arguments for the verifying of Christianity, then pass to the modern phases where will be combatted the more recent heresies such as evolution and its theological implications, modernism and its denial of the supernatural and all that is held sacred by the Church.

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THE baptism with the Holy Spirit and a fresh anointing from the Holy One in response to specific prayer give the man of God the invaluable bestowment of unction. Spurgeon called it, "An indescribable and inimitable something better understood than named." What is it? I wonder how long we might beat our brains before we could plainly put into words what is meant by preaching with unction; yet he who preaches knows its presence, and he who hears soon detects its absence. Samaria in famine typifies a discourse without it; Jerusalem with her "feast of fat things" may represent a sermon enriched with it. Such is the mystery of spiritual anointing; we know, but we can not tell to others what it is.

It is as easy as it is foolish to counterfeit it, as some do who use expressions which are meant to betoken fervent love, but oftener indicate sickly sentimentalism or mere cant. Some have tried to imitate unction by unnatural tones and whines; by turning up the white of their eyes and lifting hands in a most ridiculous manner. Others gesticulate wildly and drive their finger nails into their palms as if they were in convulsions of celestial ardor! Bah! The whole thing smells of the greenroom and the stage. The getting up of fervor in hearts by the simulation of it in the preacher is a loathsome deceit to be scorned by honest men. "To

affect feeling," says Richard Cecil, "is nauseous and soon detected; but to *feel* is the readiest way to the hearts of others."

Unction is a thing which you cannot manufacture, and its counterfeits are worse than worthless; yet it is in itself priceless, and beyond measure needful if you would edify believers and bring sinners to Jesus. To the secret pleader with God this secret is committed; upon him rests the dew of the Lord. And since only in prayer can we obtain it, let us continue, fervent in supplication.

I have read of a congregation that had assembled in the church. The time had come for the preaching service, but the pastor was not there. A messenger was sent for him, but he returned saying that the pastor's door was locked, but he heard him talking to someone inside, saying, "I will not go to church unless you go with me." A friend of the pastor arose in the congregation and said, "He will be here, and the Person to whom he is talking will come with him. We will have a gracious meeting today, for the Person to whom he is talking is God." Just then the church door opened and the preacher entered, but he was not alone. The people looked upon his shining face and recognized that the unseen One was with him. When he preached they were filled with awe as if they were listening to God, and many souls were turned from sin. It was the "unction of the Holy One" in answer to prayer.

Riding on a swift, nonstop train with Rev George Sharpe from Glasgow to Edinburgh he pointed out to us the village of Shotts, where, after two days and an all night of prayer by the church,

young John Livingstone stood on his church steps and preached Sunday morning with the rain sprinkling his face to a vast audience, and saw five hundred brought to Christ in that one service. No one ever hears about the greatness of the sermon! But the words of the message, however simple, were barbed arrows shot by the convicting power of the Holy Spirit which pierced human hearts and accomplished their divinely intended result. Doubtless it was simply "the unction of the Holy One" that wrought so mightily.

Rev. C. E. Cornell says, "American Methodism has never produced another local preacher of such marvelous spiritual power and usefulness as Benjamin Abbott. He was sixteen years a humble local preacher, and then rose in the ranks till he became an ordained elder, and three years later (1796) he went to his reward." Think of such incidents as these: "The next day I went to my appointment, where I was informed, the children of the devil that day intended to kill me. I had a great congregation. I preached and *God attended the word* with power; several made an attempt to go out, but the crowd was so great about the door they were obliged to stay. They began quickly to fall to the floor, and to cry aloud. One young man fell to the floor, and lay as one dead for above three hours, and many continued to say he was dead. He lay in so dead a state and continued so long that his flesh grew cold, and his blood was stagnated to his elbows. But at last he came to and began to praise God for what He had done for his soul."

Page after page of such incidents are given, reporting such wonderful effects of spiritual power as cannot be accounted for by any mere words of a Methodist local preacher. He must have spoken "loaded words," charged with power by "the unction of the Holy One."

Rev. John Wesley Redfield (born 1810) was another one of those early Methodist preachers on whom the unction of God peculiarly rested. On a certain Sunday evening he felt a strange impression that God would be with him in awful power and that he must begin the service by announcing to the congregation that there would be such a display of divine power that night as they had never witnessed, and that the probation of one soul would end that night. It seemed to him extremely unreasonable, but still he made the statement. He afterward wrote, "An unearthly power lifted me up. . . . The thrills of heavenly power which I then felt I can never describe. It was a power

given me for the occasion, and it seemed to me it would move a nation or shake a world. Before the sermon was finished the people, uninvited, rose to their feet screaming for mercy. After the altar space was filled, five hundred more rose as seekers. Hundreds were converted and for many years that occasion was referred to as 'the great night.' A woman afterward confessed that six weeks before she dreamed three times in one night that her probation would end in just six weeks. That night the six weeks were ended, and she was gloriously saved."

He was appointed to be pastor of a backslidden church. After much prayer and weeping, he announced a revival meeting. "In the first service," he wrote, I felt an *unearthly thrill* charging me from head to foot while the place was filled with the awful presence of God. In a few minutes the power of God broke like a thunder clap upon the people, and such falling, shouting, screaming, and crying for mercy I had no thought of seeing in that place."

At Bridgeport, Conn., in a few weeks, more than five hundred were converted, and God's supernatural power rested on the community. At a revival in Yale more than fifteen hundred were gloriously saved, and so in other places. He seemed often to speak with an *unction upon him* that was almost irresistible.

Rev. A. B. Earle, the famous Baptist evangelist, throws additional light on this subject. He was the man who led Daniel Steele into the blessing of perfect love, and saw 157,000 persons converted under his ministry. He was one time holding union meetings, alternating between the Baptist and the Congregational church. "I worked hard, and was pale and exhausted. It seemed to me I would have been willing to die for souls, and yet I found my heart was not thoroughly melted. I preached with all earnestness, and wondered why they did not melt down. After prayer and fasting, I went before God and asked what the matter was. Then God seemed to speak to me by the Spirit and say, 'You are just as cold as the churches to whom you are preaching.' 'Am I cold?' 'Your heart has not really broken up for years.' I was startled. The fault was all in the minister, and I was the minister." He told the Congregational minister about it, and he found he himself was in the same condition. They prayed with each other for some days. Finally A. B. Earle prayed all night. "Toward morning the fountain broke up, my heart melted, Christ seemed to breathe on me and say 'Receive

ye the Holy Ghost.' In the morning *I went out and said the very words I had used the day before. Now the wicked broke down. I preached a little sermon to the churches and they broke down and the work broke out with power. . . .* For more than sixty years I have noticed that as soon as the pastors have meited down and led the way the churches have usually quickly followed, and I have worked with about ten thousand ministers in twenty-three denominations in this country."

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Before the evening service the two boys went out into the grove behind the church, got down under the boughs of a pine tree and began to pray. Just before the time for the second bell the pastor's son sprang to his feet and said, "I have it." They clasped hands and went to the church, and found standing room at a premium. Harrison said, "The pastor handed me the hymn book and said, 'Take charge of the meeting.' Seeing there were not enough books I said, 'I will read the first hymn as our fathers did so that all can sing.' 'O for a thousand tongues'—I did not get to the end of the first line before a young man by the window broke out crying. I was as nervous as I could be I went to him and requested him to keep still as he was disturbing the meeting.

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the worst sinner in the community. I want you to pray for me that I may be saved.' I then went to the woman and she said, 'I buried my mother a fortnight ago and I promised to meet her in heaven. I want you to pray for me.'

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3. Oh, that all ministers and Christian workers

would pray over this subject, learn how to get this blessing and how to keep it, and how to use it to pull down the strongholds of Satan, and to build up the kingdom of God!

HINTS TO FISHERMEN

By C. E. CORNELL

Faith's Vindication

"The mighty triumphs of God are the vindication of our faith. God answered the king's prayer in His own way. He did not conjure untold legions out of the thin air to come to Hezekiah's aid. He sent a plague upon the Assyrian hosts, and Sennacherib fled, and never renewed the attack. Our faith is vindicated, and the blasphemer confuted when the world beholds the mighty works of God. A steadfast faith and an answering God teach the nations that Jehovah is not futile, nor a vain imagining of men, but the true and living God."

Patient Traveling

How large a part of our Godward life is traveled, not by clear landmarks seen far off in the promised land, but as travelers climb a mountain peak, by putting footstep after footstep, slowly and patiently, into the prints which someone going before us, with keener sight, with stronger nerves, tied to us by the cord of saintly sympathy, has planted deep into the pathless snow of the bleak distance that stretches between humanity and God. We live by one another's blessings.—PHILLIPS BROOKS.

"The Hound of Heaven"

Dr. John A. Hutton, the great English preacher, editor and writer, has written a book, "Guidance from Francis Thompson in Matters of Faith." Five chapters are devoted to "The Hound of Heaven," and Dr. Hutton reveals its meaning by a parable. He writes: "Once upon a time there was a man—Everyman—who had done wrong or a wrong. Whereupon he tried to hide the wrong. And quite right too! It may not be a very high course—to do wrong and to try to hide it; but it would be the sign of a more hopeless condition if a man, having done wrong, were to flout it and boast of it! Like a normal human being, having done wrong, this man tried to hide it. He found that he could not hide it.

The wretched thing was as good a runner as he. In fact, it kept looking over his shoulder as though it had breath and to spare, while he was panting.

"Now we might wonder that a man in such distress could do any thinking at all; but the fact is that he could, and that we all can. With this thing pursuing him, just like Thompson's 'Hound,' the poor hunted man worked out an entire theological and evangelical system. And far from this being strange, perhaps it is the only way.

"In a flash he saw everything and anticipated everything that the great evangelicals from St. Paul to Wesley have celebrated. 'Here I am trying to hide my sin *away from God!* I am right in trying to hide my sin; but most evidently this is not the way!' Whereupon the truth broke upon him. 'Thou art my hiding-place! O fool and slow of heart to believe! I shall no more seek to hide my sin and myself *from God!* I shall cast myself upon His breast and hide myself with all my story there, *in God!*'

"Such is the pith and marrow of Francis Thompson's *The Hound of Heaven.*"

Two Great Missionary Books

Three years ago, Dr. E. Stanley Jones of Sitapur, India, wrote a remarkable book and called it "The Christ of the Indian Road." This book has had a phenomenal sale to date of more than 300,000 copies. It is still classed as among the "best sellers" compiled by The Methodist Book Concern. The author has now completed another, slightly larger volume, "Christ at the Round Table," for which the publishers also predict a huge sale and wide reading.

Dr. Jones' ministry has made its appeal more especially to high-caste Brahmans, Hindus and Mohammedans. Oxford graduates, students in Christian colleges and men learned in the philosophies and arts of non-Christian religions have

been his most earnest listeners. His messages are purely evangelistic, Christ exalted as the personal Savior of every man who will accept Him.

Speaking of the incident that led him to concentrate on the high-caste groups, Dr. Jones says:

"Along with my regular work I had started a Bible class and study group at an Indian club where leading Hindus and Mohammedans gathered. After tennis in the evenings, we would sit together until darkness fell and study the New Testament and discuss spiritual matters. One day one of the leading government officials, a Hindu, remarked, 'How long has this mission been in the city?' I told him about fifty years. He asked very pointedly, 'Then why have you gone only to the low castes? Why haven't you come to us?' I replied that I supposed it was because we thought they did not want us. He replied, 'It is a mistake. We want you, if you will come in the right way.' Almost every moment since then I have been in eager quest for that right way."

"Christ at the Round Table," is not a repetition of "The Christ of the Indian Road," but is fresh, original, sparkling and inspiring. The editor of *The Christian Advocate* New York, says, "Here is a fresh voice speaking of the eternal things in new words, with an accent of reality which carries conviction to the doubter, revives faith, and impels to action."

Either book can be secured through the Nazarene Publishing House, Kansas City, Mo.

An Unwarranted Perversion

In the latest Methodist Hymnal, hymn number 54 is a delightful hymn written by Henry Twells. The whole hymn follows:

"At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

"Once more 'tis even-tide; and we,
Oppressed with various ills, draw near;
What if Thy form we cannot see?
We know and feel that Thou art here.

"O Savior, Christ, our woes dispel;
For some are sick and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

"And all, O Lord, crave perfect rest,
And to be wholly free from sin;
And they who fain would serve Thee best
Are conscious most of wrong within.

"Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Here in this solemn evening hour,
Lord, in Thy mercy heal us all."

The "unwarranted perversion" is in the fourth verse as now printed in the Methodist Hymnal, which is the official hymnal of the Methodist Episcopal Church, and the Methodist Episcopal Church, South. The Joint Commission for the preparation of a common hymnal was made up of the bishops of the two respective churches. The fourth verse tells which way the Methodist breezes of unbelief are blowing; note the spoilation of this beautiful hymn:

"And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve the best,
Are conscious most of wrong within."

Dr. Daniel Steele, the St. John the beloved of Methodism, commenting on this unmethodistic change says: "It would be appropriate for the hymnal of a Calvinistic denomination. Methodism does not teach the necessary continuance of sin in the Christian till death. It teaches the possibility of present complete holiness. It does not deny that the believer who aspires after this blessing may find it on his dying bed. In that case death is not the sanctifier, but the Holy Spirit. This is a shocking untruth that the better a Christian is the more he finds of 'wrong within.' It is certainly not complimentary to the Holy Spirit to say that the more He takes possession of the soul the more intense the consciousness of indwelling sin. The writer of the Epistle to the Hebrews argues the inferiority of the law to the gospel because it never brought the worshiper into a state in which 'he had no more consciousness of sins' (Heb. 10:2, Am. R. V.), in contrast with the atonement made by Christ, whose 'one offering hath (provisionally) perfected forever them that are (being) sanctified.'" This unmethodistic stanza, evidently penned by a Calvinistic preacher, should have been omitted from an Arminian hymnal.

A Noble Swan Song

Alaska has lost its pioneer missionary, Dr. S. Hall Young. By boat and dog team he had traveled long distances visiting all parts of Alaska, the Siberian coast and islands in the Arctic Ocean. While carrying the gospel message through these regions, he endured many hardships and faced endless risks. A friend who knew him well writes,

"His was a happy, useful life. At the age of eighty he remained a young man in his outlook, his faith and his courage. While attending a family reunion at French Creek, West Virginia, he began the writing of a poem which his own life wonderfully illustrated. It was on this journey that he met with an accident which caused his death, and the group at the reunion conducted his funeral service in the grove of the old church, where he was to have preached at the family gathering. The three stanzas of the poem Dr. Young had completed were as follows:

Let me die working,
 Still lacking plans, unfinished tasks undone;
 Clean to its end swift may the race be run;
 No lagging steps, no faltering, no shirking—
Let me die working!

Let me die thinking,
 Let me fare forth still with an open mind,
 Fresh secrets to unfold, new truths to find,
 My soul undimmed, alert, no question blinking,
Let me die thinking!

Let me die laughing,
 No sighing o'er past sins—they are forgiven;
 Spilled on this earth are all the joys of heaven;
 The wine of life, the cup of mirth still quaffing,
Let me die laughing!

Had Dr. Young been spared he would have written two more stanzas, "Let me die giving" and "Let me die aspiring."—*The Watchman-Examiner*.

The Preacher—Things to Avoid

Two extremes to avoid: yelling so loud that your words are jumbled, and speaking so low you cannot be heard.

Avoid "clearing your throat" by a nasty little cough. Habits grow.

Avoid being late. Make yourself be prompt; start on time, quit on time.

A preacher's desk that is piled with letters unanswered, magazines and books unread, is woefully in danger of "being swamped." His work is driving him rather than he driving his work.

Do not throw unopened mail in the wastebasket. Simply because it has only a one cent stamp on it is no reason why it should not be read. One cent mail is quite often very important. It cost some one *something* to send it. It ought to be read.

Do not pay more attention to the rich than you do to the poor. There are vastly more poor folks than rich. Many of them need your warm, friendly handgrasp. Be kind to all, but don't "toady" to the rich.

Don't everlastingly refer to your last charge and what you did there. Faithfulness and true merit is self-advertising. You don't have to "blow" about it. It will get out on you and be favorable. Do something where you are now; that's your present task.

Do not talk your prayermeeting to death. A hint to the wise is sufficient.

Don't get into all the church fusses, pretty soon you will be taking sides. To do so, will prejudice some against you.

Do not try to "run" everything and everybody. Put your church to work, let the capable members do something. Inactivity soon becomes stagnant and stinks. Get as many persons on the job as possible, the larger the number the better.

If you have strength, you ought to make calls. If you think you cannot call on your members, you won't. You can get many a sermon by seeing your people in their homes. You can also cheer many a heart by love and wise counsel. You can enlarge your own heart of sympathy by listening to the sorrows of others.

Reading over your notes while you are in the pulpit just prior to the sermon is not a wise habit. It gives your congregation the idea that you are in doubt or not prepared at all. Never display your weakness.

Never advertise your unpreparedness. Your congregation will find that out sooner or later. To say before you preach that you are unprepared and try to give a valid excuse or reason for your empty mind is fatal. Then worse still, to "harangue" for an hour, just mouthing words, is disgusting to thinking people. Meaningless phrases will not take the place of faithful and prayerful preparation.

Brother preacher, think on these things.

The Name of God

The following list, comprising the name of God in forty-eight languages, was compiled by the French philologist, Louis Berger.

As he was walking along the streets of Paris, he heard a voice beseeching him to buy some nuts. Upon looking back he discovered it was the voice of his old barber, gaining a scanty living by selling nuts.

To aid him, Mr. Berger hastily made out this list, by the sale of which the old barber was enabled to make as good a living, or better, than Mr. Berger himself:

Hebrew—Elohim, Eloah.
Chaldaic—Eilah.
Assyrian—E Leah.
Syriac and Turkish—Alah.
Malay—Alla.
Arabic—Allah.
Language of the Magi—Orsi.
Old Egyptian—Teut.
Armorian—Teuti.
Modern Egyptian—Teun.
Greek—Theos.
Cretan—Thios.
Aeolian and Doric—Illos.
Latin—Deus.
Lower Latin—Diex.
Celtic and Galic—Diu.
French—Dieu.
Spanish—Dios.
Portuguese—Deos.
Old German—Diet.
Provençal—Diou.
Low Breton—Doue.
Italian—Dio.
Irish—Dia.
Olalu Tongue—Deu.
German and Swiss—Gott.
Flemish—Goed.
Dutch—Godt.
English and Old Saxon—God.
Teutonic—Goth.
Danish and Swedish—Gut.
Norwegian—Gud.
Slave—Buch.
Polish—Bog.
Polacca—Bung.
Lapp—Jubinal.
Finnish—Jumala.
Runic—As.
Zemblain—Fetizo.
Pannonian—Istu.
Hindustanee—Rain.
Coromandel—Brama.
Tartar—Magatal.
Persian—Sire.
Chinese—Prussa.
Japanese—Goezur.
Madagascar—Zannar.
Peruvian—Pachacamac.

Saintly Alfred Cookman

A writer has recently said of the Rev. Alfred Cookman, that he was a man of a "robust and impressive physical appearance; he looked like one born to command and he did command. People instinctively followed him, and felt that they

followed a wise leader who loved their souls. With utmost charity for all who differed with him, he taught and exemplified the life of perfect love with a tolerance of spirit and a comprehensiveness of view that made his ministry a benediction. He was intensely human and knew how in the Pauline sense to be all things to all men.

"As a pastor consumed with holy zeal for the souls of men, as an eloquent and persuasive preacher, and as a Johannine spirit illustrating at its best the Wesleyan ideal of perfect love, Alfred Cookman deserves to be remembered as one of the choicest spirits of the Methodist ministry of the last century."

The following wonderful and graphic words of Bishop S. Foster portray with spiritual insight the ultimate cause of Cookman's power:

"He was eloquent and many times mighty in the pulpit. I am certain that this was the verdict of thousands who hung with delight and profit on his words. But it was not his great intellectual power, nor yet his persuasive eloquence, that impressed me chiefly. The one quality in which he seemed to me to rise above, not only the mass of men and the select best, but, I must say it, above every man it has been my privilege to know, was the sacredness of his entire life. Not in the pulpit alone, nor in his pastoral walks exclusively, but everywhere and at all times he seemed invested—not with simulated sanctity—but a Christliness that was as beautiful as it was impressive. He lived 'the higher life' even more than he preached it. His sweet, gentle, and holy walk was both more eloquent and convincing than his most impassioned discourses. His dying words—fitting culmination to his sacred life—will echo in Christian song down the centuries: "Sweeping through the gates, washed in the blood of the Lamb!"

And Dr. T. DeWitt Talmage with words of characteristic force that may be worth the attention of the minister of today:

"Rev. Alfred Cookman's life comes back to me like the sound of a church bell embowered in trees on a soft June day. It was nothing so much I ever saw him do, that so impressed me as *himself*. The more I saw him the more I loved him. His preaching was not made up of ten grains of metaphysics and nine grains of philosophy to one grain of gospel, but with him Christ was *all in all!* Sweep a circle of three feet around the cross of Jesus, and you take in all that there was of Alfred Cookman."

HOMILETICAL

THE IMPORTANCE OF SOUL WINNING

By C. E. CORNELL

Text—James 5:19, 20.

- I. THE GENERAL INDIFFERENCE OF CHURCH MEMBERS.
 1. But few personal workers.
 2. But few soul-winning preachers.
 3. But few churches working at the business.
- II. THE EFFECTIVENESS OF PERSONAL EFFORT.
 1. Our inspiration.
 2. Our dreams.
 3. Our direct effort.
 4. How to work.
- III. THE CHURCH THAT HAS A CONTINUOUS REVIVAL.
 1. It must anticipate it.
 2. It must be a praying church.
 3. It must be a consistent church.
 4. It must be a persistent church.
- IV. THE SUCCESS OF KEEPING AT IT.
 1. Mother's prayers.
 2. Never give up.

Illustration: Saint Monica the mother of Augustine. "Augustine listened to the preaching of Ambrose frequently, but the more he was forced to admire his eloquence, the more he guarded himself against persuasion. Obstinate in seeking truth outside of his only sanctuary, agitated by stings of his conscience, bound by habit, drawn by fear, subjugated by passion, touched by the beauty of virtue, seduced by the charms of vice, victim of both, never satisfied in his false delights, struggling constantly against errors of his sect and mysterious religion, an unfortunate running from rock to rock to escape shipwreck, he flees from the light which pursues him—such is the picture by which he himself describes his conflicts in his confession."

In the garden a mysterious voice said, "Take and read." He met his friend Alype, and he placed the epistles of St. Paul in his hand. He opened it at hazard, and this verse stood out before him: "Let us walk honestly, as in the day; not in rioting and drunkenness . . . But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof."

THE ENTIRE SHEPHERD IN THREE TENSES

By J. B. GALLOWAY

"Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8).

1. Jesus yesterday. The Good Shepherd, who gave His life for the sheep. (John 10:9; Psalm 22) on the cross.
2. Jesus today. The Great Shepherd, who perfects His sheep (Heb. 13:20; Psalm 23) before the Father.
3. Jesus forever. The Chief Shepherd, who rewards His sheep (1 Pet. 5:4; Psalms 24) at His coming.

GOD'S OATH TO ABRAHAM

By A. M. HILLS

Text: "The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life" (Luke 1:73-75).

Abraham, one of the world's great characters. "The friend of God." "All nations blessed in him."

- I. CERTAINTY OF THIS SALVATION

"God swore by himself." We ought to believe God without an oath. How much more with one.
- II. FEATURES OF THIS SALVATION
 1. Deliverance from enemies.
 - (1) *The world*. Pomp, fashions, society, opinions of the people. "Everything opposed to the kingdom of Christ."
 - (2) *The flesh*. Ambitions, appetites, passions, carnal desires.
 - (3) The devil. "We wrestle not against flesh and blood," etc. "Principalities and powers."
 2. *Can serve without fear*. Psalmist: "Whom shall I fear?"
 - (1) Fear of man.
 - (2) Fear of death.
 - (3) Fear of hell.
- III. HAS PROMISED SANCTIFICATION

"Holiness and righteousness before him" "all the days of our life." Not after death but now.

Saved from all uncleanness (Titus 2:14).

"Filthiness of the flesh and spirit" (2 Cor. 7:1).

IV. REASONS FOR HAVING THIS EXPERIENCE

1. God has provided it and wants us to have it.
2. It alone can satisfy the soul. We were not created for sin, but for holiness.
3. It prepares us for the *largest service*. Pentecost prepared the infant church for its great soul-winning career.
4. It alone can fit for heaven (Heb. 12:14).
5. No less experience can make us wholly pleasing to God (Romans 8:7, 8).

THE FULNESS OF CHRIST

By C. E. CORNELL

Text, John 1:16, 17.

I. INTRODUCTION

1. The Prologue of St. John.
2. "Fulness" a Pauline expression. Psa. 16:11, "In thy presence is fulness of joy." Rom. 15:29, "I shall come in the fulness of the blessing," etc. Eph. 3:19, "That ye might be filled with all the fulness of God." Eph. 4:13, "The measure of the stature of the fulness," etc.

II. REFERRING TO THE AMPLITUDE OF CHRIST

- Eph. 1:22-23, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Col. 1:19, "For it pleased the Father that in him should all fulness dwell." Col. 2:9, "For in him dwelleth all the fulness of the Godhead bodily."

III. MEANING OF FULNESS

The word is akin to full, to fill or complete; and means that which is *complete in itself*, plenitude, entire number or quantity. "Of his fulness have all we received," means, that Christians receive from the divine completeness whatever each requires for the perfection of character and for the accomplishment of His work.

1. A plenitude of mercy.
2. A plenitude of grace. Grace is God-possessed.
3. A plenitude of truth. Truth is God-known.

IV. GRACE FOR GRACE

Grace added to grace.

Philo the Jew, "God is always sparing of His first blessings or grace, and afterwards gives other graces upon them, and a third sort upon the second and always new ones upon old ones, sometimes a different kind, and at other times of the same sort."

Grace *received*, not *grown*.

McLaughlin, Two installments, or, one state of grace *instead* of another.

Abbott says, "We have nothing to give in exchange for the divine grace; our only virtue is to receive. It is given to us in exchange for the grace already imparted."

Grace triumphs: In life. In death.

MOSES' ROD BECOMES GOD'S ROD

By J. B. GALLOWAY

"What is that in thine hand?" A rod—not sufficient to do the work God had called him to do (Ex. 4:2). "Cast it on the ground"—Surrender it to God (4:3).

It became a serpent—power—surrendered to God abundantly sufficient. Let God have what you have.

THE GOD THAT ANSWERETH BY FIRE

By C. E. CORNELL

Text—1 Kings 18:24.

I. INTRODUCTION.

1. Israel's deplorable condition.
2. The effect of backsliding on the individual.
3. The backslidden epoch of the church; men of cold hearts have reasoned the church out of her spirituality.

II. ELIJAH'S UNEQUAL ENCOUNTER.

1. Singlehanded—850 prophets of Baal.
2. No controversy, no debate, but fire from heaven settled it.

Illustration: Wesley in England.

III. THE SIGNIFICANCE OF FIRE.

1. Its constant use throughout the Scriptures. Pentecost.
2. Fire the symbol of deep spirituality.
3. Fire.
 - (a) Hardens.
 - (b) Moves.

Illustration: The Painted China, hardened by fire.

Illustration: The man who had a factory all in order, machinery in place, but the factory would not run. Some one suggested that he get some hooked-nosed oil-cans and oil the machinery. He did so yet the factory would not run. Fresco—two bare-footed angels with trumpets at their lips; put up a steeple and chimes; build in a pipe organ and hire a professional quartet to sing, Amen! Have pictures taken and hang them everywhere. Still the factory would not run. But put fire under the boiler and generate steam and off whirls the machinery. It was the *fire* that did it. Many churches have very pretty and convenient appointments, but no fire.

SERMON BUDS FROM ISAIAH'S MESSAGES

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God's Outstretched Hand

"But his hand is stretched out still" (Isa. 9:12).
Repeated in 9:17, 21; 10:4.

1. An extended hand—"stretched out."
2. An unfailing hand—"still."
3. A divine hand—"his hand."
4. A merciful and loving hand—"For all this his anger is not turned away, but—"

God, the eternal sin abolisher

1. I will blot out thy sin (Isa. 1:18). *Future aspect.*
2. "I am he that blotteth out thy transgressions" (43:25). *Present aspect.*
3. "I have blotted out . . . thy sins" (44:22). *Past aspect.*

Isaiah's "Fear not's"

1. *Fear not*, I am with thee (Isa. 41:10).
2. *Fear not*, I will hold thy hand (41:13).
3. *Fear not*, I will help thee (41:14).
4. *Fear not*, I have redeemed thee (43:1).
5. *Fear not*, I will gather thee (43:5).
6. *Fear not*, I have chosen thee (44:2).
7. *Fear not*, there is no God beside me (44:8).

God's Holy People

1. Possessed, *We are Thine.*
2. Directed, *Thou barest rule over us.*
3. Identified, *Called by Thy name.*
(Verses indicate this may all be lost.)

Isaiah's Picture of our Redeemer

1. An Eternal Redeemer (Isa. 44:8). His Redeemer, *the first and the last.*
2. A Holy Redeemer (48:17). Thy Redeemer, *the Holy One, the Lord.*
3. A Rejected Redeemer (49:7). The Redeemer *whom men despise.*
4. An Almighty Redeemer (49:24). Thy Redeemer *the Mighty One.*
5. A Sovereign Redeemer (54:5). Thy Redeemer *the God of the whole earth, thy Maker, thine Husband.*
6. A Delivering Redeemer (60:16). Thy Redeemer, *thy Savior.*
7. A Merciful Redeemer (63:16). Our Redeemer, *the Everlasting Father.* (See also 54:8).
8. A Returning Redeemer (59:20). The Redeemer *shall come to Zion.*

The Vicarious Sacrifice of Christ

1. Redemption Undertaken, He shall make His *soul* an offering for sin (Isa. 53:10).
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1. He suffered that we might not suffer (Isa. 53:4).
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1. The *Arm* of the Lord revealed (Isa. 53:1).
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1. The Lamb surrenders to the cross (Isa. 53:7).

He opened not His mouth.

2. The Lamb suffers on the cross (53:7).

He was afflicted.

3. The Lamb was slain on the cross (53:7).

He was brought as a lamb to the slaughter.

4. The Lamb satisfied justice on the cross (53:11).

He shall see the travail of His soul and be satisfied.

Conditions for Christian service

"Be ye clean, that bear the vessels of the Lord (Isa. 52:11; 2 Cor. 7:1).

1. Separated, *touch no unclean thing.*
2. Cleansed, *be ye clean.*
3. Filled, *that bear the vessels.* When Jesus turned the water into wine only the filled vessels were borne.

GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit" (Heb. 4:12). Theme, The Sword of the Spirit.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Theme, Faith.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward" (Heb. 11:24-26). Theme, The Choice of Moses.

"Looking unto Jesus" (Heb. 12:2). Theme, Jesus, Our Example, Our Hope and Our Glory.

"In my Father's house are many mansions . . . I go to prepare a place for you" (Jno. 14:2). Theme, Mansions of Gold.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born" (Heb. 12:22, 23). Theme, Heaven—The General Assembly of the Church.

". . . For he that doubteth is like the surge of the sea driven by the wind and tossed . . . a double-minded man, unstable in all his ways" (Jas. 1:6-8, R. V.). Theme, Vacillations of Doubt.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12). Theme, The Blessedness and Victory of Enduring Temptation.

"Resist the devil, and he will flee from you" (Jas. 4:7). Theme, Overcoming the Tempter.

"Draw nigh to God and he will draw nigh to you" (Jas. 4:8). Theme, The Secret of Divine Fellowship.

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). Theme, The Fleetingness of Life.

"Whereby are given unto us exceeding great and precious promises" (2 Pet. 1:4). Theme, God's

Precious Promises.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1:7). Theme, Divine Light, Human Fellowship and a Pure Soul.

"If any man sin we have . . . Jesus Christ" (1 Jno. 2:1). Theme, The Friend and the Hope of the Sinner.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jno. 2:15-17). Theme, Contrasts Between the Things of the World and of God.

"God is love" (1 Jno. 4:8). Theme, God Manifesting Himself in Love.

SERMON STUDIES IN HEBREWS

By W. W. CLAY

VII. Backsliding and Apostasy

The primary purpose of the book of Hebrews has been seen to be one of warning against backsliding. Every development of the theme by the inspired writer has been made with this end in view. Hence it is not surprising to find in this book a fulness of revelation concerning the possibility and nature of apostasy, together with light on God's attitude toward sin. Yet the subject of sin is approached from an angle quite different from that of other books of the Bible. There is no mention as in Romans of the sins of the unsaved mass of humanity. Even the book of Ephesians with its theme of the higher Christian life frequently looks at the sin of the unregenerate world, and at the past sins of the believer before his conversion, from which he has been saved through grace, and at the enmity with God which has been done away with. But in Hebrews the entire discussion of sin is with reference to that committed after one has believed. This has been previously brought out in the article of this series entitled, "The Purpose of the Book." Even the warning against neglect in ch. 2:3, is spoken in regard to backsliding: "Lest at any time we should let them slip." This is still more apparent if we look at the literal meaning: "Lest at any time we should leak out," or "flow away." The note in the

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2. Cleansed, *be ye clean.*
3. Filled, *that bear the vessels.* When Jesus turned the water into wine only the filled vessels were borne.

GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit" (Heb. 4:12). Theme, The Sword of the Spirit.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Theme, Faith.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward" (Heb. 11:24-26). Theme, The Choice of Moses.

"Looking unto Jesus" (Heb. 12:2). Theme, Jesus, Our Example, Our Hope and Our Glory.

"In my Father's house are many mansions . . . I go to prepare a place for you" (Jno. 14:2). Theme, Mansions of Gold.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born" (Heb. 12:22, 23). Theme, Heaven—The General Assembly of the Church.

". . . For he that doubteth is like the surge of the sea driven by the wind and tossed . . . a double-minded man, unstable in all his ways" (Jas. 1:6-8, R. V.). Theme, Vacillations of Doubt.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12). Theme, The Blessedsness and Victory of Enduring Temptation.

"Resist the devil, and he will flee from you" (Jas. 4:7). Theme, Overcoming the Tempter.

"Draw nigh to God and he will draw nigh to you" (Jas. 4:8). Theme, The Secret of Divine Fellowship

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). Theme, The Fleetingness of Life.

"Whereby are given unto us exceeding great and precious promises" (2 Pet. 1:4). Theme, God's

Precious Promises.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1:7). Theme, Divine Light, Human Fellowship and a Pure Soul.

"If any man sin we have . . . Jesus Christ" (1 Jno. 2:1). Theme, The Friend and the Hope of the Sinner.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jno. 2:15-17). Theme, Contrasts Between the Things of the World and of God.

"God is love" (1 Jno. 4:8). Theme, God Manifesting Himself in Love.

SERMON STUDIES IN HEBREWS

By W. W. CLAY

VII. Backsliding and Apostasy

The primary purpose of the book of Hebrews has been seen to be one of warning against backsliding. Every development of the theme by the inspired writer has been made with this end in view. Hence it is not surprising to find in this book a fulness of revelation concerning the possibility and nature of apostasy, together with light on God's attitude toward sin. Yet the subject of sin is approached from an angle quite different from that of other books of the Bible. There is no mention as in Romans of the sins of the unsaved mass of humanity. Even the book of Ephesians with its theme of the higher Christian life frequently looks at the sin of the unregenerate world, and at the past sins of the believer before his conversion, from which he has been saved through grace, and at the enmity with God which has been done away with. But in Hebrews the entire discussion of sin is with reference to that committed after one has believed. This has been previously brought out in the article of this series entitled, "The Purpose of the Book." Even the warning against neglect in ch. 2:3, is spoken in regard to backsliding: "Lest at any time we should let them slip." This is still more apparent if we look at the literal meaning: "Lest at any time we should leak out," or "flow away." The note in the

Scotfield Bible gives the correct thought; it is not the "things that we have heard" that are in danger of slipping but we ourselves.

There are several differences of opinion arising from the consideration of this subject. One school of thought takes the position that if a person has once believed on Jesus and received the gift of eternal life, he never can lose that life; and, no matter how much he sins nor how deep into sin he goes, he cannot be lost. As to how such a person is finally saved, some say that eventually he will repent and be restored before death, and in case he does not it is proof that he was never saved in the first place, no matter what he might have said about his faith nor how godly he may have lived. Others boldly cut the Gordian knot by saying that whether such a man repents or not, he is safe and will not be lost because of the unconditional gift of eternal life.

Then another class of thinkers, and they are occasionally to be found within the ranks of the holiness movement, say that a child of God may occasionally sin without forfeiting his relationship to God, but that if he continues to practice sin, the relationship will finally be forfeited; or else that when a saved person consciously sins he does not immediately cease to be a child of God, but is given time to repent and in case of immediate repentance is kept from expulsion from the family of God, but if he refuses or neglects to repent is then cut off from sonship. Just how often one can sin or how long he can remain unrepentant before forfeiting his sonship is a question for debate.

Another variation is, that people who are saved may sin wilfully, but when they do they never can be reinstated, but have crossed the deadline and are as much lost as though they were already in hell. Very few thoughtful people hold this view, although it has a hold upon some, and many a backslider who would like to return to God is kept away by this notion. But there are many evangelists, some of them of no mean ability, who teach that if a backslider sins often enough that after a time he crosses the deadline and then no matter how he may want to return, nor how he weeps and prays and seeks, he cannot be saved. More than one holiness preacher has helped send people to hell because he believed this lie of Satan. They have been called on to pray with someone who was seeking God, have heard that one say it was no use, that God did

not answer, that he had sinned away his day of grace; and instead of rebuking the demon that was inspiring the doubt, and telling the seeking one of the unconditional promises of Jesus in John 3:36 and John 6:37, their own faith for the salvation of the seeking one is shattered, and in their next meeting they tell with great pathos and gusto of the awful fate of the man who wanted to be saved but God wouldn't save him. Too much of our theology is shaped by anecdotes rather than by the Word of God. "Let God be true, but every man a liar" (Rom. 3:4). God does not mock men by sending his Holy Spirit to plead with them when there is no chance for them to be saved. Every desire to be saved, every heart longing for Christ, every effort to seek God, is prompted by the Holy Ghost, and is a heavenly token that they can be saved.

But there is still another view, that declares that after men are saved they do not knowingly commit sin; that while they can sin yet they "have power not to sin" ("cannot," 1 John 3:9) and as long as they keep their will in line with the will of God they will not do the things they know are wrong and in this sense do not commit sin; but if their will is withdrawn from God's control and they sin wilfully, they lose their gift of eternal life and are as truly dead in sin as though they had never been saved. Then if after this they repent and turn to God and believe on Jesus as their Savior, the sin of backsliding, though greater than all the other sins of their life, will be freely forgiven them and they will again become the children of God.

In the book of Hebrews there are several definite and far-reaching utterances that bear upon this question. One of the most important of these is in chapter 6, verses 4 to 6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame."

This text has especially to do with total apostasy rather than the mere act of backsliding. "If they shall fall away," refers to that act of the will that rejects, renounces and repudiates Christ and his blood-bought salvation, and definitely turns from him forever. This sin is not impossible nor uncommon. A clear view of the

nature and seriousness of this sin is revealed in this scripture.

First of all, apostasy is falling away from divine personal illumination—"those who were once enlightened." Note that it does not speak of light upon sin, or light on the future, but a heavenly bestowment of light in the heart. Talking on the same theme, in chapter 10:32 the same metaphor is used—"after ye were illuminated," an illumination that did not bring conviction of sin, but the enmity of Satan and the persecution of the world—"gazing stock . . . reproaches . . . afflictions."

In the next place, he has lost the presence of the heavenly gift—"and have tasted of the heavenly gift." One word used here, "tasted," definitely separates the loss of the apostate believer from that of the persistent unbeliever. The gift of eternal life is waiting for every sinner, and which in a sense he loses by never receiving it. Yet he never by any stretch of imagination can be said to have tasted it. To taste in the Word always refers to a personal experience or appreciation or possession or enjoyment. As to what this gift is, there is but one fundamental gift: "the gift of God is eternal life" (Rom. 6:23); "If thou knewest the gift of God, . . . he would have *given* thee *living* water" (John 4:10). Nowhere are health or temporal blessings or even the opportunity to seek God, though all are gifts from God, called "the" gift of God; while if it had referred to the gift of the Holy Ghost, such a reference would also have implied the possession of eternal life. Hence the conclusion is inescapable that this scripture definitely speaks of losing eternal life.

Thirdly, they have lost their vital possession of the Holy Ghost,—“partakers of the Holy Ghost.” A subtle attempt to explain this away, and call it a reference to the presence of the Holy Ghost in conviction rather than a real participation is made in the Scofield Bible, where in a side-note instead of “partaker” the word is rendered “going along with.” But such a rendering is not borne out by the original. True the word used here in the Greek was originally derived from two words that had this meaning. Yet rarely ever in any language does a word coined by the fusion of other words bear exactly the meaning of these derivatives. In English, the word “understand” interpreted as Scofield has done would mean to stand under; yet its real meaning is entirely foreign to this. The only

way to get its correct meaning is to refer to other places where the same Greek word is found. One is in ch. 3:14,—“For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.” Here it beyond question means union with and not mere association. Again in ch. 12:8—“chastisement, whereof all are partakers.” Here too not indefinite association but actual realization is meant. Another word almost exact in its derivation is in ch. 5:13—“useth milk.” To use milk, we do not “go along with” it but actually partake of it. So the word is correctly translated as our version has it, “partakers.” Those who fell away not only had tasted of the gift of eternal life, but had been made actual partakers of the Holy Ghost himself, not merely of his influence or his approaches.

Fourth, he has lost the enjoyment of the Word of God. Here again is the word “taste.” The sinner may hear and fear the Word of God; he may be inspired to seek God by it. Yet only as he tastes Christ who is the Word in personal contact can he be said to taste the Word of God.

Fifth, he has lost the grip of the powers of the age to come. Whatever this may refer to, whether to the qualifications that fit one for participation in that age, or to the hope and blessing and inspiration that sway the soul of the man who looks for his Lord's return, they are realities that touch the soul; they too can be tasted.

This was the apostasy which was the great danger of those to whom this book was written. It was not simple heart wandering or indulging in gross sins, or backsliding through yielding to temptation that was their peril. To go back into Judaism was to turn their back upon the cross, to take their stand with the crowd that crucified him (v. 6), and to shut themselves away from his atonement. Since Christ was the only hope of their salvation, to thus fall away would close the door against any repentance for the sins of their life. A man may resist Christ and still be followed by the loving call of the Savior; but when a man definitely turns away from Christ and decisively spurns him, Christ follows no longer, nor sends his Holy Spirit on the vain errand of wooing his soul. There will be no repentance, for the soul has fallen, gone to the depths, gone out beyond the reach of the voice of the Son of God.

OUTLINES

TEXT: Heb. 9:26.

THEME: God against Sin.

1. Sin is the dark background of all the lights and shadows of life. So in the Word of God we find it as the background of all that God says to men or does for men. The Bible begins with sin. Every episode in it concerns sin. In John 3:16, only do we see the great love of God as it is set forth by that dreadful word "perish."

2. Notice some of the things that God reveals concerning sin.

I. THE BIBLE REVEALS THE FACT OF SIN.

1. Sin often denied by men. A favorite trick of the devil to get men to deny the fact of sin. Note how the ten commandments have been modified in the thinking and practice of men. Call attention to the glamour that has been put upon sin; lying justified, swearing called manly, fighting called the manly art, cheating called shrewdness, etc.

2. Yet the text says that to put away sin was the sole purpose of Christ's life and death. Hence it is a reality.

II. THE BIBLE REVEALS THE POWER AND POLLUTION OF SIN.

1. Likened to the most fearful, loathsome disease—leprosy.

2. Likened to slavery. A bondage that is rigorous, costly, destructive, inescapable except through ransom.

3. Likened to a wild beast (Gen. 4:7). Keeps on our trail, ready to devour us.

III. THE BIBLE REVEALS THE CONSEQUENCE OF SIN.

1. Loss—of happiness, of a crown, of eternal life.

2. Death—separation from God.

3. Woe—anguish of body and soul.

IV. THE BIBLE REVEALS GOD'S PROVISION FOR SIN.

1. A suffering Christ—"the sacrifice of himself."

2. A seeking Christ—"hath he appeared."

3. A saving Christ—"to put away sin." Cancels its penalty, breaks its power, delivers from its practice, and cleanses from its pollution.

V. CONCLUSION.

1. Either you must let God put sin away from you, or He will banish you and your sin away from Him forever.

2. Christ "himself;" on the cross, at the right hand of God, in my heart—this is the only way

away from sin.

TEXT, Heb. 9:27.

THEME, The Three Certainities.

I. "It is appointed." Note some appointments that men make with us. Often of little consequence, often they disappoint us. But this is God who makes the appointment: it must be of great consequence, and certain to be kept.

I. DEATH.

1. Its certainty, shown by experience.

2. Its importance: the end of probation, the fixing of character, the beginning of eternity.

II. THE HEREAFTER

1. Always, to saint and sinner, to high and low, and "after this."

2. Cannot be evaded. No anesthetic can numb the soul after death, no way out by any suicide then. Your soul will live on.

3. But you can choose where you will spend your hereafter, and can prepare now for it.

III. THE JUDGMENT

1. We must meet our record, either in person or in Christ.

2. We must meet Jesus, either as Savior or as the spurned one.

3. We must abide the decision of the Judge—no appeal possible.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Enemy in the Heart

An old sea captain friend of mine relates his experience on a voyage from Pernambuco to New York, loaded with coffee. In the Gulf of Mexico the vessel sprang a leak and the water began to fill her. The moment the cargo became wet, the coffee began to swell and it was only a matter of a few hours until the vessel was ripped apart and went to the bottom, captain and crew barely escaping with their lives. That coffee was a treacherous cargo; but no more so than the carnal nature in the heart of a converted child of God. Temptation and worldliness without will eventually make common cause with depravity within, to the soul's eternal undoing.

Your Life is Hid With Christ

"There is something in every true disciple, even the meekest and plainest, which it would tax the wisest onlooker to account for. You cannot explain the Christian character by anything that shows upon the surface. To unveil the secret of it you must go down into the buried depths, beneath a man's common words and thoughts. Frequently, as you cross a highland moor, you come

upon a bright streak of green, winding in and out among the heather, its pure and shining verdure in strange relief against the dull brown of its surroundings. What can it be, you ask? How came it there? Whence rises the sap to feed this soft riband of elastic turf? There is a tiny stream below; a rill of sweet water flowing down there out of sight, only hinting its presence by the greenness and beauty above. So the springs of Christian life are hidden—hidden with Christ in God."—DR. H. R. MACKINTOSH.

Getting in Heart-First

Rev. A. B. Simpson was a prominent Presbyterian minister when he was led into the experience of entire sanctification. He began immediately to declare this blessed truth from his pulpit and as a consequence was ostracized by many of his fellow-ministers. Shortly after he had taken this momentous step, he, with others, was en route to a convention. But he felt dreadfully lonely; for his ministerial brethren plainly had no use for him and let him severely alone. The tempter took advantage of the situation to torture him with visions of isolation and failure. Turning over the pages of a magazine in his hands, he came upon the picture of some puppies in a cage. One of them, whose head was smaller than the others, had gotten his head through the bars of the cage and was enjoying a bowl of cream that sat just outside. Dr. Simpson saw instantly that this was his position. He was enjoying the cream of God's grace and blessing, while others with larger heads and smaller hearts, were unable to reach the gracious boon.

Strength Made Perfect in Weakness

"I have seen, down by the bank of a stream, a rock which seemed to have been placed at the very point where it interfered most with the various processes going on around it. Because of that rock, a tree could not strike freely outward and downward with its roots; the grass which grew round it could not climb over it to fringe the bank; the river was compelled to turn out of its channel. But how quietly Nature took the rock into those various processes, and used it to heighten the beauty of the whole scene. The tree wove round and under it a picturesque network of brown roots, and dropped upon it leaves and flickering shadows from above. The mosses and the gray lichens crept up into the hollows and crevices, and lined them with velvety green and silver. The stream used it to break the monotony of its flow with an eddy, and its silence with a

ripple. The grass reached up with its blades to meet the mosses, and in that spot, of all along the bank, the idler and the artist loved to linger.

"Even so, many a one has been forced to incorporate with his life, and to carry along with him day by day some living, active, growing trial of patience; and, not only in spite of it, but *by means* of it, has developed a life at once fruitful and beautiful."—DR. MARVIN R. VINCENT.

What man is there that hath built a new house, and hath not dedicated it? (Deut. 20:5).

Churches are dedicated and why shouldn't homes be thus treated? An Akron, O., family asked this question when building a new home. Their answer was to arrange for dedication ceremonies. The pastor of the church gave a dedicatory talk in the new home, a special ritual arranged by the owner was used and there were vocal selections and a prayer. The fireplace was lighted, the pictures unveiled, and then came the dedicatory address. The ceremonies were impressive and the people who are to live in the house should have a better appreciation of their home after the dedication. In the dedicatory talk the pastor said that the home is one of the vital factors in the life of a nation and that because of its primary position it should be given recognition similar to that of other institutions dedicated to high ideals of accomplishment and living.—*The Utica Press*.

Be Ye Also Ready

When France declared war in 1870, it is said that Von Moltke was awakened at night and told of the fact. He said coolly to the official who aroused him, "Go to pigeon-hole No. — in my safe, take a paper from it, and telegraph as there directed to the different troops of the empire." He then turned over and went to sleep, and awoke at his accustomed hour in the morning. Everyone else in Berlin was very much excited, but Von Moltke took his morning walk as usual, and a friend who met him said: "General, you seem to be taking it very easy. Aren't you afraid of the situation? I should think you would be very busy." "Ah," replied Von Moltke, "all my work for this time has been done long beforehand, and everything that can be done now has been done." We ought to live in that attitude toward God and man. Our Savior asks us to be always ready for any emergency that may come. Nothing could be more unwise than to put off something that we want to change before we die. If there is anything that must be done before then, we should do it at once. The consciousness that we are ready

for everything will cause us to do our work more bravely, and will give us peace as to the future.—
LOUIS ALBERT BANKS.

Because of His Importunity

"It is worth noting how strongly our Lord puts this duty of earnestness in prayer by the very word which he uses. 'Importunity' does not begin to convey the force of it. Literally the word is *shamelessness: impudence*: and in the parallel parable of the unjust judge, the judge uses the same word which Paul afterwards employs to express the keeping of his body in subjection—the boxer's word—to strike under the eye, so that his words, literally rendered, would run thus: 'Because this widow troubleth me I will avenge her, lest by her continual coming she beat me black and blue.' I never get this idea so clearly before me as in reading that story of Abraham's intercession for Sodom. I never can prevent the sense of *impudence* coming uppermost as I follow the patriarch through his plea for that horrible moral cesspool, Sodom, and hear him beating down from fifty to ten. Almost anybody but Abraham would have thought God's proposal to save the city for the sake of fifty righteous men, a wonderful stretch of divine mercy. On ordinary principles of justice Abraham had no case at all; and yet every concession only encourages him to venture farther, until one fairly blushes for him, and wonders how he can have the face to ask again. But this is the spirit which God encourages in His children when they pray. He does not think of it as impudence. He only uses the invidious word to convey to us more forcibly the holy boldness of faith. To Him, the real shamelessness is, when His own dear children, purchased with the blood of His Son, and with His offer in their hands to give them all things freely with Him, make meager requests, and come to His throne like trembling beggars and not like the children of a king."—DR. M. R. VINCENT.

The Mellowing of the Years

Old violins in general produce their tones with much less effort on the part of the player than is necessary for new ones. In the latter are a certain stiffness and a lack of ready response which wear away slowly with time and use. Long-sustained tones from a new violin may sound quite as well as from an old one, but when rapid runs and chords are played the superiority of the matured instrument is very evident to the listener. The tones of all violins become mellow with age and use. When new they have a certain thickness and woodiness of tone, which, in most of them, degen-

erates into actual harshness, but which, in the best ones, is so slight as to be detected only by those who are accustomed to hearing high-class old instruments. Where this woodiness is very marked the violin seems to the player to have a very powerful tone, but to the listener stationed at a little distance the tone may sound very weak. Stiff-toned, heavily wooded instruments are usually the most harsh and raw when new, and it takes these a longer time than more thinly wooded ones to acquire mellowness of tone. The human heart is like a violin. When taken up with the things of the world it has a worldly tone that may sound very strong and splendid to the player (that is, the man himself), but people who look on feel discord. Our hearts ought to be like violins in that they grow mellow and sweeter in tone with age. An old man or woman whose heart becomes mellow with heavenly notes as the end of the journey draws near, is the most splendid testimony to Christianity, for the devil has no happy old people.—LOUIS ALBERT BANKS.

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

SERMON SUGGESTIONS FROM FIRST JOHN

THEME—Christian Fellowship.

Text—1 John, first chapter.

I. CHRISTIAN FELLOWSHIP MADE POSSIBLE THROUGH THE INCARNATION (vs. 1 and 2).

II. CHRISTIAN FELLOWSHIP IS WITH GOD—THE FATHER AND SON (vs. 3 and 4).

1. Christian fellowship is made possible by heart relationship. "That ye also may have fellowship."

a. Through the revealed Word of God, Christ is made as real to us by faith as He was to the disciples by sight. "That which we have seen and heard declare we unto you, that ye [who believe] may have fellowship with us [who have seen]."

b. Christian fellowship is based upon knowing God.

"Our fellowship is with the Father, and with his Son Jesus Christ." To have fellowship with God, we must know Him. To know Him we must experience Him. To experience Him we must come through our Lord Jesus Christ.

c. The privileges of continued fellowship (v. 4). Their joy was full in the

knowledge and acceptance of their full Christian heritage—the entire cleansing of their hearts.

III. THE CONDITIONS OF CHRISTIAN FELLOWSHIP (vs. 5 to 10).

1. Walking in the light (vs. 5-7).
 - a. "God is light" (not a speck of darkness in Him) nor anything that darkness typifies—ignorance, imperfection, sinfulness, misery, error, or untruthfulness.
 - b. Christian fellowship and darkness are not consistent (v. 6).
 - c. "Walking in the light" the basis of continual fellowship (v. 7). This implies that we are not only walking with God, but in God. Not merely following His example; but the same essential elements are at work in our daily life which are at work in His character. If we live righteously it is because we draw all the essential elements for righteous living from God.
This "fellowship" is not a mere figure of speech, for the heart of the Christian walking in the light is in continual correspondence with God.
 - d. The result of "walking in the light." "And the blood of Jesus Christ his Son cleanseth us from all sin." "Sin" not as an act, but as the pollution in the nature—"the old man." Entire cleansing is for those walking in the light.
2. Confession of sin, a condition for fellowship (vs 8-10).
 - a. Admitting the presence of inbred sin (v. 8).
 - b. If "the truth is not in us" we need to confess our actual sins and seek forgiveness (v. 9).
 - c. If men do not recognize themselves as sinners, they make God a liar (v. 10). Note the gradation—"we lie" (v. 6). "We deceive ourselves" (v. 8). "We make him a liar" (v. 10).
3. Christian fellowship is maintained through Christ's advocacy (Ch. 2:1-2).

we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but for the sins of the whole world" (1 John 2:1-2).

THEME—Demonstrating Our Union With God.

Text—"He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6).

I. NOTE THE NECESSITY OF SINCERITY IN PROFESSION.

"He that saith he abideth in him"—don't be all talk.

1. Note the progressive development of our union with Christ as shown by the context.
 - a. "We know him" (v. 3).
 - b. "We are in him" (v. 5).
 - c. "We abide in him" (v. 6).

II. NOTE THE NECESSITY FOR EXAMPLE IN THE SPIRITUAL LIFE.

1. Not the example of make-belief, the idealized product of some human imagination; such as novels bring—but that of a living example, an example of personal influence.
2. This example is fully given us in Christ." "As he walked."

III. NOTE THE NECESSITY OF FOLLOWING HIS EXAMPLE.

"Ought himself also so to walk."

1. What is meant by "walk"? "The term walk is used to denote the whole continuous activity of the life of any man, inward and outward."
2. How did He walk?
 - a. In His relation to God. "Doing his will."
 - b. In relation to needy humanity. Ministry and service.
 - c. In relation to the sinful world. Separate from.
 - d. In relation to the disciples (fellow-Christians). The servant of all, He washed their feet.
 - e. In relation to everyday duties, work, small things. Honestly and with faithfulness.
3. The secret of this "walk"—"Abiding in him . . . walking as he walked."
 - a. By abiding in Him strength, power, corrective influences are brought into our feeble lives.

THEME—"That ye sin not"

Text—"My little children, these things write I unto you, that ye sin not. And if any man sin,

- b. Through abiding in Him we walk with Him.
- c. In walking with Him, we walk as He walked.

THEME—The World We Must Not Love.

Text—1 John 2:15-17.

I. THE USE OF THE WORD "WORLD" IN SCRIPTURE.

Used in Four Senses.

1. As the universe—God's creation (John 17:24).
2. The earth locally, this planet where men reside (John 17:11).
3. Men universally, as inhabitants of this world (John 6:31; 3:16; and 1 John 2:2).
4. The evil world, sinful humanity apart from God; alienated from God, hostile to God; a world of wills separated from God and dominated by self (Text).

II. THE WORLD WE MUST NOT LOVE.

1. This wholly wicked world, as defined above, as contrasted with God's creation which He declared to be very good. This wholly wicked world is not God's creation, does not draw its life or origin from Him. "Is not of the Father, but of the world" (v. 16). All that is in this wholly wicked world, came from it, from nothing higher.
2. The trinity which rules this wicked world. (v. 16).
They are all abuses of free-will. Were not originally in God's world and are not essential to it.
 - a. The lust of the flesh. "The flesh which is susceptible of pleasurable and painful sensations." The desires which have their origin and gratification purely in the flesh; drunkenness, gluttony, sensuality, sinful pleasures, etc
 - b. The lust of the eye. That which seeks mental pleasure, where the lust of the flesh seeks pure physical pleasure. Thus through books, shows, art, and other things pleasing to a depraved sense of sight.
 - c. The pride of life. Arrogancy, false pride of life.

III. WHY WE MUST NOT LOVE THIS WICKED WORLD.

1. Because man is incapable of loving two

masters at the same time. Love is a master passion, a ruling principle, and man is incapable of two master passions at the same time. Since the love of the world is opposed to the love of the Father. He must love the Father.

2. Because of the transitory nature of the world.

"The world passeth away and the lust thereof: but he that doeth the will of God abideth for ever" (v. 17).

THEME—Beholding God's Love.

Text—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God" (1 John 3:1-2).

I. NOTE THE LOVE MANIFESTED IN CHRIST.

The manner of love the Father hath bestowed upon us.

1. While it is impossible for us to measure this divine love with our finite measures, we are called to look upon it and comprehend a little of its manner.
2. The death of Christ is the proof of the Father's love for us. Here a love is seen which shrinks from no sacrifice, and which simply loves, although we were unlovable.
3. This love brought a gift of love within us as well as Christ for us. To have love "bestowed upon us" is more than to have love for us. His love is "shed abroad in our hearts." So in the manner of His love it is Christ in us as well as Christ for us.

II. THE PURPOSE OF THIS BESTOWED LOVE.

1. The context clearly shows that all men are not the sons of God in this manner. it clearly draws a distinction between the "sons of God" and "the children of the devil."
2. To be the "sons of God" as stated in the text means one is born of God. "Whosoever believeth that Jesus is the Christ is born of God" (ch. 5:1). "Every one that doeth righteousness is born of God" (chap. 2:29). "Every one that loveth is born of God" (ch. 4:7. Also John 1:12-13).
3. This sonship is the aim and purpose

of God's manifest love, "that we should be called the sons of God."

III. THE REALIZATION OF THIS SONSHIP.

"Now are we the sons of God."

John now turns doctrine into experience. Not only stating that we "should be called the sons of God" but the blessed realization that "we are the sons of God."

IV. THE PRACTICAL EXHORTATION. "BEHOLD."

It means not only to look, but to "fix the mind upon;" to look and ever look, "in a continual and habitual devout contemplation of that infinite and wondrous love of God."

THEME—Possessions and Prospect of Believers.

Text—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

THEME—The Purifying Influence of Hope.

Text—"And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

THEME—The Twofold Purpose of Christ's Manifestation.

Text—"And ye know that he was manifested to take away our sins; . . . For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:5, 8).

THEME—Practical Results of Christian Experience.

Text—"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous" (1 John 3:7).

THEME—Marks of a Converted Life.

Text—"Whosoever is born of God doth not commit sin" (1 John 3:9).

"We know that we have passed from death unto life, because we love the brethren" (1 John 3:14).

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

THEME—The Spirit of Truth, and the Spirit of Error.

Text—"Hereby know we the spirit of truth, and the spirit of error" (1 John 4:6).

I. THE SPIRIT OF TRUTH.

1. Confesses that Jesus is God in the flesh (v. 2).
2. Furnishes overcoming power for the believer (v. 4).
3. Gives assurance that God hears us (v. 6).

II. THE SPIRIT OF ERROR.

1. Denies that Jesus Christ is God in the flesh (v. 3).
2. Is false, and has the spirit of anti-christ (v. 3).
3. Is of the world; not guided by divine things (v. 5).

THEME—The Antidote For Fear—Perfect Love.

Text—1 John 4:16-5:4.

I. WHAT WAS GOD'S CONCEPTION OF GOD?

"God is love" (v. 16).

II. HOW DO WE FIND ENTRANCE INTO THAT LOVE?

1. By being "born of God" (ch. 5:1).
2. We are "born of God" when we "believe that Jesus is the Christ" (ch. 5:1).

III. HOW ARE WE PREPARED FOR BOLDNESS IN THE DAY OF JUDGMENT?

1. By having this love of God made "perfect in us" (vs. 17-18).
2. This perfection of love is obtainable in this life
"For as he is, so are we in this world" (v. 17).

IV. WHAT ARE THE MARKS OF PERFECT LOVE?

1. Fear is cast out (v. 18).
2. It gives us love for our brethren (v. 21).
3. It enables us to "keep his commandments" (ch. 5:2-3).
4. It gives us perfect faith to overcome the world (ch. 5:4).

THEME—How May We Know we have Eternal Life?

Text—1 John 5:11-13.

THEME—Assurance in Prayer.

Text—"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14-15).

PRACTICAL

THE PREACHER AND THE CIVIL LAW

By GLENN E. MILLER

THE preacher must be informed on a great many subjects, and it is essential that he have some knowledge of the great subject of law. He cannot wilfully remain in ignorance of matters that vitally affect and concern those to whom he ministers and be the greatest possible blessing. This is especially true with reference to the law. One of the very oldest and most exact sciences, it so underlies the whole structure of our civilization as to vitally affect everyone, from the humblest laborer to the wealthiest capitalist. One cannot possess a well-rounded education without at least a general idea of the principles of law. Like the air we breathe, it is absolutely indispensable to human happiness, but at the same time so unobtrusive and unobserved that we enjoy its blessings without a becoming sense of appreciation. It is the defects and miscarriages that we notice and we are apt to forget the beautiful symmetry and sublimity of the great body of the law. It spreads its wings of protection over us constantly and stands as the guardian of our property, our home, our church, our family, our life, our liberty, while we sleep and while we wake. Medicine, astronomy, art, letters, engineering, all must do obeisance to the law which affords them protection and makes them possible.

Law is, according to Mr. Blackstone, a rule of action prescribed by a superior and which the inferior is bound to obey. It is the science of human government. (Of course we have in mind human law and this is to be the subject of our discussions.) It is the bulwark of freedom. It is the temple of justice. It is ordained of God. It is a token of His majesty. It is a reflection of one of His highest attributes. Man could no more dispense with it and be happy than gravitation could be suspended and order still obtain in the universe. It is to be studied, respected and obeyed, for only in knowledge of it can respect for it be inspired; only in respect for it can obedience find a motive; and only in obedience to it can its greatest blessings be enjoyed.

The law consists of those rules of conduct and that regulation which have been found to contribute most to human welfare and which have obtained "time out of mind" or were established "at a time so remote that the memory of man runneth not to the contrary;" and also of those enactments which have been dictated by society as most conducive to human good. As a human institution it has suffered from the defects of human knowledge but it stands as a monument to the accumulated wisdom of the ages. Its foundation is embedded deep in Holy Writ. Its underlying principles are as sound as the Word of God itself.

There are certain legal points about which the preacher needs to be posted. He has daily occasion to use such knowledge as he possesses with regard to certain subjects of law. For instance the law of Real Property. This includes titles, encumbrances, conveyances, devises, inheritance, reversion, remainders, escheat, wills, and a great number of other subdivisions of the one subject. Every church has to deal with laws pertaining to real estate and it certainly pays the preacher to know at least some of their general principles. No doubt the title to many churches is in jeopardy now and liable to be defeated some time. This could have been prevented had proper care been taken, and even now in most cases existing cloud on the title may be removed with a little effort.

Another important subject is that of negotiable instruments. This covers promissory notes, checks, drafts, bills of exchange, bonds, etc., and one is continually running up against such questions as how to draw an instrument of this kind to make it valid and negotiable, which are void and which voidable, limitation of liability, liability of endorsers accommodation and otherwise, protest, alterations, legal interest, usury, and numerous other such things. Without some knowledge of these things one is seriously handicapped in the transaction of the most ordinary business affairs.

The law of contracts should engage the attention and interest of every person who is continually

dealing with affairs, both public and private. There are verbal, written, specific and implied contractual obligations. Some contracts are void while others may be avoided. Some are enforceable while others are not. The statute of frauds and many other statutes of uniform enactment should be common knowledge to everyone. Certain elements are necessary to every contract in order for it to be binding upon the parties and one can hardly get along without a knowledge of these. The most simple agreements which are made in everyday affairs must meet certain requirements of the law in order to make their performance obligatory.

Constitutional law is basic and should engage the serious attention of every public man. A close study of the Constitution of the United States would be profitable to every preacher and would make toward a more useful ministry and citizenry.

Construction of laws is another branch of the law which is most useful and necessary. The simplest rules of construction and interpretation which the lawyer is compelled to observe would be invaluable to each of us as preachers. The same rules which are employed in order to an understanding of the language used by legislative and other bodies may be used to arrive at the sense of scripture and church laws.

Criminal law affords a very fascinating study. Everyone should know the difference between acts which are *malum in se* and those which are *malum prohibitum*. Certain elements must be present for an act to constitute a crime. Sometimes ignorance of the law affords an excuse for violation. There is an abundance of maxims and rules in this field, to be familiar with which will place usably near the preacher a supply of valuable illustrative material. The relation of the Roman civil law and the English common law to our present criminal laws and instances where these remain the law in this country yet today are interesting. The jury system, its growth, its advantages and disadvantages may be studied.

Corporation law, Roman law, the common law, divorce, personal property, agency, sales, bailments and carriers, equity, partnership, conflict of laws, and many others, would each furnish an abundance of material for discussion and study.

It will be impossible in these articles to give more than the briefest outline of the different subjects which will be selected from the above, together with a few salient points to be remem-

bered. It is always advisable to consult a good attorney as to legal questions where the importance of the business justifies it, and we shall only undertake to give a general statement of the principles of law. "Chimney corner law" has gotten people into lots of trouble and it is not best to practice it, but is well to have in mind some good legal maxims and rules for everyday use. The law is undergoing too much change, and varies too much in different jurisdictions for even a legal practitioner to try to carry it all in his mind or trust his memory on important points. The layman cannot hope to carry in mind a whole law library but he can know enough about law until it will be a great asset to him.

Much has been said about the loopholes in the law for the wealthy and influential. This is pure fiction and upon close investigation one will find that the advantage generally attributed to the loopholes is gained by the person having had good legal advice in time. It is significant that practically all the abortions of justice can be laid to the juries, and not to courts and lawyers.

The idea that all lawyers are crooked and that a person cannot be a Christian and practice law has no foundation in fact. No class of professional men, with the possible exception of preachers, ranks higher in morality and integrity than the legal profession. Trained to respect the law, they carefully handle the business entrusted to them by clients and scrupulously account for money and property coming into their hands. A much larger per cent of the legal profession will be found to be active in church work in all its phases and in all kinds of civic betterment than other professions, aside from those whose work is necessarily along these lines. The average American lawyer is a gentleman of high ideals, clean life, a believer of the Bible and a distinct asset to the community in which he lives. But of course there are exceptions.

The writer practiced law for ten years before entering the ministry, four of them after he was converted, and would still be thus engaged were it not for a divine call to preach. There are a great many lawyers who are genuine Christians and almost without an exception lawyers are friendly to the church and religion. Get acquainted with them. Cultivate them. Borrow their books. You will learn to appreciate them and prize their friendship highly.

NOTE—In our next article Laws Pertaining to Real Estate will be discussed.

THE PREACHER AND HIS BOOKS

By FRED T. FUGE

SINCE first informed that my subject is "The Preacher and His Books," I have wondered what I could say that would be most acceptable to God, and at the same time have the greatest effect for good on the lives of my minister friends.

I am first and foremost a foreign missionary, and "The Preacher and Foreign Missions," would, I should think, be a very important subject for discussion in this meeting, but I see no such subject on the program. Had I been privileged to select my own topic, "The Preacher and Foreign Missions," would have been my first choice. But my second choice is that which has been assigned to me.

For the ground-work of anything that I shall say at this time, I have taken the words of Paul to Timothy (1 Timothy 4:13), "Till I come, give attendance to reading." It is evident that the apostle was very much concerned as to the kind of preacher his great spiritual son should develop into. Timothy certainly had a wonderful faith, such faith as had lived in the heart of his grandmother Lois, and his mother Eunice, before he was born. From a child he had known the Holy Scriptures, nevertheless, the apostle felt that it was necessary to urge him on to further study. He did not want him to develop into a noisy, boisterous, windy preacher, with all thunder and no lightning, therefore he charged him to study to be quiet, and to pay great attention to his own business (preaching the gospel).

He had no desire to see Timothy become a slipshod, irresponsible make-shift in the pulpit, so he counseled him to study to show himself approved unto God, "a workman that needeth not to be ashamed, rightly dividing the word of truth." And in my text, he insists that he give attendance to reading, as well as exhortation and doctrine.

I do not know the kind of books that Paul wanted Timothy to read, doubtless, it was first of all the books of the Old Testament, after that he was at liberty to use his own godly judgment. And this is the very thing that all preachers of righteousness should feel free to do.

Perhaps I am not the man to suggest to others the class of books to read, or how and when to do so, but I am certainly the most competent man to give my own experience. When I entered the gospel ministry nearly thirty years ago, I had

two books—the Bible and a badly worn copy of Sam P. Jones' "Living Words." Since that day I have studied nearly 2,000 volumes, and as far as I know I have never read one that I would be ashamed for Jesus to go through with me.

It must be understood that my Bible is first of all, then I study such other good books as money and time can afford. As far as possible, I study the world with its strange families of human beings. On the wall of my study hangs a picture of every tribe and nation on the globe, in their own particular colors and costumes. And on my library shelves are concise histories of all mankind. These I study, until the heathen nations of the world are better known to me than many of the so-called civilized. Formosa, New Guinea, Cambodia, Nepal, Tibet, Terra del Fuego, and the great inner lands of Africa, are nearer to me than the Canadian border. Then I study the great discoverers and world explorers, to find out how these vast, outlying lands were first made known, and what their strange and savage inhabitants were really like, when first the white man found them. As far as ability and means will permit, I study the great religious movements of all ages, especially of this wonderful gospel age.

I live with the Waldenses, until their mountain homes in the Swiss Alps appear like a radiant highway to the mighty throne of God. I go with them into persecution and death at the bloody hands of Rome, until my soul cries out with Milton, "Avenge, O Lord, thy slaughtered saints, whose bones lie scattered on Alpine mountains cold." I study the Scottish Covenanters, until the moors and glens of the land of Bobby Burns seem linked to Calvary, where Jesus shed His precious blood for all the world's sin. I study the French Huguenots, until the bloody streets of Paris awake from their slumber of a hundred years or more, and reverberate again with the Christian battle-song of that all-conquering band, the song they sang as they marched to their death:

"He tells me how I ought to live,
And how I ought to die;
And so we dwell together,
My Lord and I."

Then I turn to the great crusades of Peter the Hermit, and Walter the Penniless, until their flame and passion to capture the tomb of Jesus from the Turk, stir afresh the fires of God in my own soul, and urge me on to greater sacrifice and more courageous suffering for the blessed Son of God, than as yet I have ever known.

I go with early Christians into Roman Coliseums, where flowing blood, broken bones and c'ying groans are enough to break the heart of stone. I see the sign from the signal box, the doors of the dens fly open, the wild beasts charge, the Christian martyr dies, and coming forth with a new vision, I sing again with a new meaning the old song of the Church:

"They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?"

Then the grand old heroes of a later day come in my course of study. Luther, all blood and thunder, stirring the continent of Europe with the doctrine of justification by faith. Melancthon, all tenderness and heaven, melting the hearts of multitudes with the love of Jesus Christ. Zwingli, the mighty Swiss, fighting to the bitter end the unholy teaching of Rome, and John Knox, praying Mary off her throne. John Wycliffe, of five hundred years ago, a little man with a frail, sickly body, but with a giant soul. I see him standing out against all England, filled with corrupt priests from Italy. He took the dear old Bible out of the obsolete Latin, and gave it to the Church in our common English tongue. He held that all men everywhere had equal rights to the whole Word of God, and to scatter it abroad, he sent his (Lollards) bands of poor men, dressed in rough serge, into all the highways and hedges to make the wonderful message known. "In the end," said Wycliffe, "the truth must conquer." Thirty years after his flesh had rotted in the grave, the Romans dug up his bones, and threw them in the river, but his mighty work went on.

I am also familiar with many of the great reformers and liberators of the human race, such as William Wilberforce, the morning star of the Reformation, who is said to have gone to God with the shackles of twenty million slaves in his hands. William Lloyd Harrison, and Harriet Beecher Stowe, the author of "Uncle Tom's Cabin," who aroused Abraham Lincoln to accomplish next to Jesus Christ, the greatest work of redemption. And John Brown of Harper's Ferry, who hung on a tree for the black man of the South.

I have also formed an acquaintance with many of the great missionaries, from Bede and Cuthbert and old Cofi, who smashed the ancient gods of Briton. And down through to more modern times. William Carey, who burned out for India, Allen

Gardiner, who starved to death on the wild shores of Terra del Fuego (the land of fire), Dr. Judson, who sacrificed his all for Burma, David Livingstone, who died on his knees in Central Africa, Bishop Hannington, murdered by savages in Uganda. John Williams and James Chalmers, killed and eaten by cannibals in the South Sea islands, David Brainerd, who buried himself in the snowdrifts, and prayed the red Indians to God. I shall have no difficulty in recognizing these great foreign missionaries in heaven, I have learned to know and love them in my study.

The Quakers, the Wesleyans, the Salvation Army, and our own great holiness movement, all come within the range of my study.

When I stood in Smithfield, London, where Bloody Mary burned the saints, in memory I saw and knew those mighty heroes who went up from that terrible spot in chariots of flame and fire; for I had often met them in my study.

When I visited the dreadful cell in the Tower of London, where Bishops Cramer and Ridley spent their last night before they were burned to death for Christ's sake, I seemed to see beside me those grand old knights of the cross who helped to blaze for us the trail to heaven with the last drop of their blood.

For thirty years I have lived a greedy life, not for worldly gain; but for soul food from God, and brain food from every good book that I could lay my hand on. I have held true to my subject, "The Preacher and His Books." But it is this preacher of whom I have talked, with a hope that the preachers before me, may study harder than I have ever done, and fill their minds with greater and holier things than I have ever known.

CHURCH ADVERTISING—THE WHY AND HOW

By C. A. S.

The Sunday Church Services

We all look upon the morning and evening services of the Lord's day as possibly the two most important events of the week in relation to our spiritual life and development. It is by and through these services that most people find expression of their spiritual life and experience. These two services stand out in the life of the community even as the headlight of a locomotive on a dark night and most churches are judged by the world, not so much for their week-day activities, as by their Sunday services.

Let the world know what you have to offer on the Sabbath. It is through the medium of these two church services that the church reaches the people. If you once get folks attending church you can teach them the blessed truths of the Master; but if you can't preach to anything but the empty pews, you go down to defeat. Let us fill the church on the Sabbath. How? *Have something good to offer and then advertise,* which brings us to the question of Church Advertising.

In the article last month, we took up the

question of the Preacher. For a few minutes let us continue that discussion, for the preacher and the Sunday church service belong together. The preacher should establish himself as one of the leaders of the community, not necessarily as an ardent baseball fan or a fervent football enthusiast, but as *one of the spiritual and intellectual leaders.*

He should try to make contact with the public during the week through the local press. See if you can't get your local paper to print a sermon or a sermonette of yours once a week. If they

THE ROADSIDE PULPIT

By C. A. S.

If you want the shadows to disappear, turn your face to the sunlight.

Real happiness is not costly, but what fearful prices men pay for imitation.

Service is the rent we pay for the space we occupy on earth.

Christianity must function or fizzle.

Some pilgrims of the Lord's highway have become simply tourists.

Millionaire and hobo look alike after the funeral.

Lend God an hour at church Sunday. It will be repaid with big interest. Cash your coupons at the — Church.

Why wait until you are dead to come to church? God needs the living.

Any cause that cannot stand on its merits has no right to stand at all.

"It is a magnificent faith," once said a cynic, "which puts a nickel in the collection basket every week and expects a crown of glory in Kingdom Come."

Success is a fruit slow to ripen—when ripe, though, how sweet.

The life that does not pray, sins.

Do not mistake difficulties for impossibilities.

Pray, but swing your hammer on the devil.

I hate to be a kicker,

I always long for peace;

But the wheel that does the squeaking

Is the wheel that gets the grease.

Fear is and always has been one of the greatest enemies of the human race.

Fear is the most serious obstacle to success, happiness, harmony, and health that we have to contend with and overcome.

Fear has a freezing, paralyzing effect on our thought. Fear will make the strongest man shudder and shake like an aspen leaf.

Fear destroys the morale of an individual or of an organization quicker than anything else in the world.

Of all the known things none has the seeming power of this unknown thing called fear.

Now, there are many kinds of fear in our consciousness that we do not suspect or analyze as such.

When we doubt our plans and the plans of others; when we have a dread of the consequences of our actions; when we question the motives of others; when we ask, "Can this or that be done or accomplished," we are encouraging some form of fear. We are questioning God's plan when we have any feeling of fear in our minds. We lack faith, which is the greatest and only antidote of fear.

Fear of failure is lack of faith, and the man with faith and understanding will know that there is no such thing as failure so far as God's plans are concerned. Failure only means that a plan is not being carried out in accordance with divine law and therefore the sooner we are convinced of this, the sooner we can change or modify that plan so that it will be in conformity with God's laws.

won't do it, see if you can get them to give you a little space for a "Roadside Pulpit," such as is shown on preceding page. If you can't do it any other way, pay for your space and run it as an ad but keep your name and the name of your church before the eyes of the people every week. If your church service is worth while, see if your editor won't give you a real write-up once in a while.

But never advertise a church service that isn't up to the ad, and then what a reflection upon the ability of the church to function as a real business.

The church should never stoop to cheapness in advertising, and yet the stationery used by most churches would not find favor in even a fifth-rate business house. About all most church boards think about when it comes to advertising is, "How cheaply can we get it done?" and I venture to say that the item carried in most church budgets for advertising and publicity is one of the smallest expenditures made during the year in any department. Every church should spend as much on advertising as they pay their pastor, and it will pay splendid dividends. Try it and see.

In advertising the church services, we have already stated we must have something to offer. Aside from the musical features and attractions, the principal item of importance that we offer is the sermon. It is the food which feeds our minds and our souls, for most folks in this day and age are too lazy to read the Word of God for themselves and must have someone read and explain it to them. The way in which we present to the public the particular food of each of the services has a bearing on the attendance and the type of people attending. Did you ever stop to think of it from that viewpoint? I mean to say that the topic or subject upon which the preacher is going to "expound" is something which may be advertised to advantage or it may work conversely. Sermon topics should attract attention and at the same time convey a deeper message. Sermon topics should preach a regular sermon in themselves. I mean by that, they should so make their imprint upon the human consciousness that they will start readers thinking, as for example this one of Evangelist Jack Linn's: "The Detective Who Never Lost a Case, or Be Sure Your Sins Will Find You Out." Now, I'm sure you will not need to have me go into detail and analyze this sermon topic for you, for I am positive that you

will agree with me that a blind man could see the sermon contained in this subject. And that is what is needed. Choose your sermon topic with even more care and judgment than the wife does with her Saturday marketing. Your sermon topics can either make you or break you.

One of the things I like is the "Order of Service" which is used throughout Methodism for their morning service. Anyone familiar with the Methodist Episcopal church feels perfectly at home wherever he may be because he knows the order of service. The early church was full of ritualistic ideas and just a little tiny bit might not be amiss. Now, I would not have you misunderstand me, but I like to make the morning service as grand and magnificent in the power of its dignity as it can be made. Of course a great many of you will probably differ with me. The morning service is distinctly different from the evening evangelistic type of service. It is in the morning service where we convey the spirit and thought of the worship and spirituality; where folks go to find rest and peace and comfort of the soul, and with this thought in mind, we should so plan the morning service that it gives the people the food they need. It is also mostly attended by the local church members until the morning service in some places is called the "members' service," while the night service is regarded as more or less for the general public, sinner and saved alike.

When we advertise a service, we must be sure that that particular service is as nearly perfect as we can plan it, even down to the smallest detail, for the one service is an ad for the next service. And just here, let us say a word or two regarding the ushers. I like to use the older men for the morning service and the younger men for the evening service. Some ushers clap you on the back, shout your name aloud and are hail-fellows-well-met, and these are the ones you want to use at night; but for the morning service I should advise the more quiet and self-possessed men, the older men. The evening service can be different and you can use the younger men and have possibly a more hilarious time, but God forbid the drifting away from the quietness and peacefulness of the morning hour of worship. The services are two distinctly different types of service and this fact must be taken into consideration when planning the services as well as when advertising them. The evening service should be

strictly evangelistic in tone, quality, and flavor. It should be informal and more than friendly.

No service in the church should be without its special musical features. It may be an effort and mean some hard work to provide them, but I consider that service incomplete that does not carry the message of the gospel in some sort of special music. I care not how poor or small the congregation may be, there is musical talent to be found in it. Where it is hard to provide special musical numbers, such as a large choir, I would suggest that you perfect an organization such as a male quartet, a mixed quartet or quintet, a duo or quartet of trumpets or stringed instruments; concentrate on this one organization and then feature it at all services.

When it comes to preaching the sermon, we find so many of our preachers woefully negligent. Some think they have a certain period of time which must be filled; others labor under the misapprehension that their sermons must be so long, while others have no idea whatever of what constitutes a sermon. There are a few men in the church today who have the real art of saying what they have to say and then stopping. It is not my purpose in this article to give my thoughts as to what properly constitutes a sermon, but for advertising purposes it is sufficient to say, that if we expect the people to come back again, we must make them think. A preacher can not afford to preach a poor sermon. His "calling" demands the very best efforts of which he is capable.

Some churches operate a parish paper or publish a church bulletin, thus keeping their members and friends acquainted with all the activities of the church every week. There is real value in this parish or church paper when conducted properly, and more will be said about this subject in another article. But I do want to mention one fact right here, and you may consider it for what it is worth. I know of one certain church that issues a church bulletin, and carries on the back of it a paid ad to cover the cost of printing it; they right then and there lose the real benefit to be derived from such a church paper. The church is in the world, and for the world, but not of the world. We must come to the realization that the church does not have to depend upon the secular world to operate her business, but that the secular world does need

the church. Let us never forget that the purpose of the church is to hold high the blood-stained banner of Christ Jesus, and not to help advertise some grocery or drug store or other business house. We often see some paper running a religious page on a Saturday, and it states, "this page made available by the following firms." May the church of the living God awake and arise: the church needs men and women who are not afraid to launch out and do great things for the church for the glory of Jesus. First things must come first, if we are to get the most out of life, and Jesus must come first, and He must not be confused with the world.

In advertising your church service, I would stress the need of having all advertising matter of a high standard. We do not have to have cheap or gaudy advertising; we do not have to splash a lot of red paint around. The church is a dignified business and must be conducted as such. Be proud of your high calling and commission, preacher friend, and ever raise high and exalt Him and His Church.

SOME FINE EXAMPLES

Rev. T. F. Child of Miltonvale, Kansas, writes: "I saw your request in the May issue asking each subscriber to send in one new one. I showed the Magazine to the members of our ministerial association last week and secured two subscribers, and may get more. I like the Magazine."

Rev. Marion Hill of Wiley, Colo., writes: "I am interested in your campaign for more subscribers for The Preacher's Magazine. In the few months that I have been taking the Magazine it has been a blessing and a help to me—I would rather have it than other magazines which are in the five dollar class. There are others in my denomination who need the help this Magazine furnishes and I am going to tell them about it. I am enclosing one dollar for which send the Magazine to one of my local preachers. Let the subscription begin with the January issue."

Glenn Miller is a preacher and a pastor now—has been since 1925, but he practiced law for ten years before entering the ministry. It occurred to me that a series of articles from a lawyer who also knew the problems of the preacher would be appreciated by our readers, and after considerable persuasion on the part of the editor, Glenn Miller agreed to furnish the series, the first instalment of which appears in this issue.—EDITOR.

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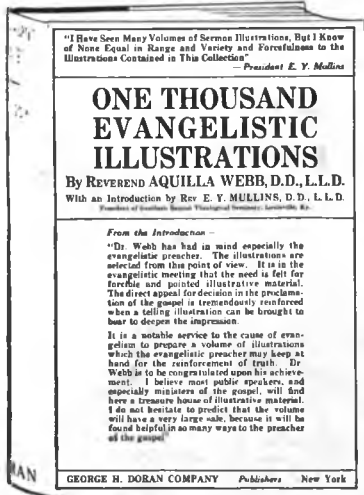
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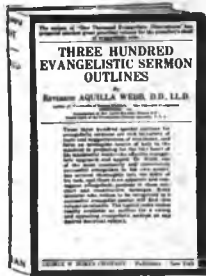
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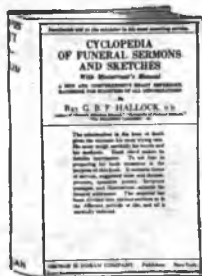


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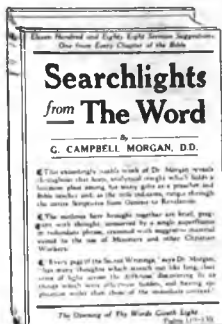
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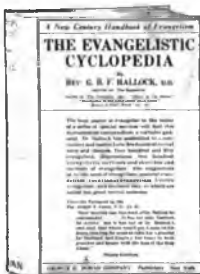


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