

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

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BETTER PREACHING NEEDED

By THE EDITOR

THE content of the gospel of Jesus Christ needs no revision to meet the demands of any age or generation. But it is possible to preach the best gospel in a very poor manner, and the manner reflects upon the content. Sometimes the content is rejected without investigation because the manner of presenting it is so faulty. On the other hand, sometimes a poor gospel finds a better hearing than the content deserves because the method is so splendid. And sometimes preachers foolishly tamper with the content of the message of Christ when what they should do is to improve their own manner of presenting that message.

If we are not mistaken in our observations, we believe there is an increasing interest in preaching. Someone has said that for almost a generation churches have looked for financial secretaries and business, educational and social managers, but are now awakening to the fact that there is actually no substitute for a preacher. Hence this observer remarks, there is now a rather widespread search for good preachers. Secretaries and managers are not finding pressing demand for their services. Schools and seminaries which have adopted methods for producing church leaders who cannot preach are not finding ready market for their products. Church committees and superintendents are hunting for preachers.

At any rate there seems to be a place for well qualified men who can preach the gospel effectively. Styles in oratory have no doubt changed in favor of a simpler and more direct form of address. But the preacher who can convince and move men is in increasing demand. Perhaps there is keener criticism of the shallow sentimentalist, but there is appreciation of the straight thinker and sincere exhorter to righteousness. The man of studied style and artificial tone may be dubbed a pretender, but people come to hear the preacher who speaks like one shooting straight from the shoulder and who "means what he says."

But to be a *better* preacher now means more than it ever meant before. It is as though the preacher had less to hide behind now than

formerly. His parishioners are too well informed to permit him to get by with the mere appearance of learning. They are too critical to long respect anything short of sky-blue sincerity and snow-white purity. They are too capable to follow a haphazard and uncertain leadership. The call to be a better preacher is a call to inward improvement of every sort. It is too late to be crediting permanent success to some single incidental endowment or accomplishment. The better preacher must be a better man and better Christian in a little stricter sense, it seems to us, than ever before.

A call for better preaching is a call for more and more earnest prayer and deeper devotion. It is a call to undivided interest in the task of the preacher. It is a call to more study and more definitive study. It is a call for fuller heart preparation. It is a call for a fuller pouring out before God and to men. Indeed the challenge for better preaching is a challenge to the whole manhood of the preacher.

EDITORIAL NOTES

The Preacher's Magazine completed its 6th volume with the December issue, and here we are setting out on the 7th year of the Magazine's history. Confined as our subscription list is to preachers, and, more narrowly still, to preachers of full salvation, we have never had a very large circulation. Sometimes my conscience has smitten me with the thought that the Publishers are compelled to take a loss every year, and more than once I have suggested to them that at the close of some volume perhaps we should suspend. But always they have said, "No, let's go on. The money loss which we sustain is more than counter-balanced by the realization that we are rendering a service—a service which is unique, and which we believe is appreciated."

And tonight as I have thought of the labor involved in planning and preparing the seventy-two issues which have already appeared I have felt sure that at least a few preachers have preached better a few times or have performed some small service connected with their holy calling a little more efficiently on account of the suggestions offered in these pages. And in the assurance that such has been the case, I have found ample reward. And in the hope that we may render further service to those engaged in the grandest and most difficult of callings we send forth this first number of the new volume. Also we are planning as carefully as we can and are hoping to make the magazine better this year than it has been before.

Some preachers have written us that certain single features have been worth the subscription price to them, and the promptness with which many renew their subscriptions at the end of each year makes us think they find profit in perusing

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the material furnished. Now and then we meet a preacher who tells us he has all the volumes from the first and that he finds that certain features are useful without regard to dates.

But I am wondering if there are some who have neglected to renew this year. Brother, we do not want to lose you out of the family. Then I am wondering if I might not renew a request which I made once before—the request that each subscriber show the magazine to a brother preacher and suggest that he take it for a year. A few hundred new subscribers would lighten the burden for the Publishers and would render a service which we would very much appreciate. We do not expect you to push the subscription matter. Just show a brother preacher a copy and tell him what you think and offer to send in his name for him—that's all.

Have you seen the new work on systematic theology by Dr. A. M. Hills? If you have not there is a treat in store for you. I have had the second volume but a few days, but I have found genuine delight in this monumental work of this wonderful Christian scholar and teacher. Of course young preachers will make this work their standard in theological matters, and they will be safe and correct in doing so. But even those who have read theological books for a generation will find here a combination of orthodoxy and freshness that will surprise and delight. I even prophesy that many an "old preacher" will read this one more treatise on sound doctrine before he dies. The work is in two volumes. Better get your set right away.

Many successful pastors have found it beneficial to plan their preaching program for a considerable length of time. And since this is the beginning of the new year, it is the proper time to think through the program for the next twelve months. Pastors who make these forecasts of their preaching program are careful not to become enslaved and their plans are always subject to revision and improvement. Some of them are careful not to indicate their plans for the future to their listeners. They say that when they preach poorly and then intimate to the people that a lot more of the same kind has already been planned, the people are likely to become discouraged and the attendance and interest will wane. Nevertheless, for their own guidance, they find it a help to forecast their preaching program in order that there may be roundness in it. For every preacher must know that he is called to preach *all* the words of this life to his people and that he is likely to become over-balanced on favorite themes to the neglect of other truths which his people should hear. I myself can testify that I find it quite helpful to plan and think considerable time in advance. In fact it is positively necessary for me to forecast if there is to be any semblance of maturity when my time comes to preach to men.

Charles Spurgeon's grandfather was a preacher. And When Charles himself was late to a service in which he was expected to preach the grandfather was asked to take the service. The elder man was just well launched into his sermon when Charles arrived. Immediately the grandfather yielded the service to Charles, and as he did so remarked, "My grandson can preach the gospel better than I can; but thank God he cannot preach a better gospel than I can."

DEVOTIONAL

THE GLORIOUS CHURCH OF GOD

A Series of Messages Delivered at a Ministerial Gathering, Stittsville, Ontario, Canada, May 19-24, by Rev. P. Wiseman, D.D., International Holiness Evangelist and Teacher of Ottawa, Canada

MESSAGE ONE

THE DIVINE INSTITUTION—THE CHURCH OF GOD

GLORIOUS things are spoken of thee, O city of God" (Ps. 87:3).

"Christ also loved the church, and gave himself . . . that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5:25-27).

The church of God is figured under various comparisons in the Bible.

It is represented as a city. Cities were built by men for people to inhabit. Christ said, "I will build my church" (Matt. 16:18). He is the foundation, "On this rock"; and He is the builder, "I will build"; the material, "Living stones." Cities in ancient time were well protected, compassed with walls. The church of Christ is a strong city (Isa. 26:1), with the wall of Providence (John 1:10), the protection of angels (Ps. 34:7), a supernatural protection, "wall of fire" (Zech. 2:5); a city of holy people, "They shall call them The holy people" (Isa. 62:12), so the church is a holy church. It is "a city that is set on an hill cannot be hid" (Matt. 5:14); there to shine for Christ.

The church is compared to the moon (Cant. 6:10). The moon receives her light from the sun, so the church from Christ; the moon gives light by night, the church during the night of sin.

The church is compared to a natural body: "Baptized into one body" (1 Cor. 12:13). "One body" (Eph. 2:16). "Edifying of the body of Christ" (Eph. 4:12). "He is the head of the body, the church" (Col. 1:18, 24). What a wonderful and unique organism is here suggested! What a glorious union!

The church is the temple of God (2 Cor. 6:16). The ancient temple was built of costly stones, the church of spiritual stones (1 Peter 2:3) a glorious structure, so the church; the Lord filled the former and He builds and fills the latter.

The word church from the Greek, *Ekklesia*, meaning, "the called out." It is used in the New Testament to denote the whole body of believers (Acts 20:25, Eph. 5:23), on earth with Christ as the Head, sometimes called a family, part of which is in heaven and part on earth (Eph. 3:15); used to denote a local band of believers (Rom. 16:5), a congregation (1 Cor. 14:19).

God is glorious in holiness (Exodus 15:11), angels celebrate Him as holy (Isa. 16:3), His earthly house. Zion should be holy (Joel 3:13), glorious in holiness. The church should be a glorious church.

GLORIOUS AS TO HER ORIGIN

As Eve came from the side of Adam so the Church of Christ came from His precious side. She is a child of heaven; a divine institution. Other institutions are largely of human origin but not so with the church. She is of God. She is God's institution in the world.

The Christian church is being built by Christ. "I will build my church." To use another figure, the church is His bride, preparing for the marriage feast.

GLORIOUS AS TO HER ORGANISM

This may not be said as to her organization but it should be the case as to her organism, the illustration of which is the human body of which Christ is the head. This we have already seen.

There is here the suggestion of purity. The body should be as pure as the Head. Christ gave Himself for the church, that He might present it unto Himself a glorious church not having spot or wrinkle or any such thing.

What unity is here suggested! "I in them and thou in me that they may be made perfect in one that the world may know." Every member

in perfect unity with the rest, even the unity of organism.

What harmony is here revealed! Every member functioning perfectly in his place. The hand does not say to the eye, I have no need of thee, and so on. Every one his place and every one filling his place! Pastors, teachers, evangelists, governments, etc., and in every local church, if that church functions properly in the will of God, God will raise up officers for every branch of the work.

It is the duty of every member of the church of Jesus Christ to realize this, seek his place, work for the unity of that glorious body, and see to it that he is filled with the Holy Ghost, for that is God's order. The early church were "all filled with the Holy Ghost."

GLORIOUS IN HER MISSION

The "Acts of the Apostles," describe the church in her qualified condition! What a wonderful record! What a glorious condition!

The church is a saving institution: the sphere and the instrument of the Holy Spirit's administration; the place in which He works, and the instrument through which He works. It is specifically an evangelistic and missionary institution; in other words, a saving institution. Her mission is to go and teach all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost, and the promise is "Lo I am with you always, even unto the end of the world."

A marked aspect of the mission of the church is intercession. She is an intercessory institution. There is the intercession of Christ in heaven; the intercession of the Spirit, who "maketh intercession for the saints" (Rom. 8:27) and there is the intercession of the church. These three naturally blend and are all necessary. Without the first there is no access to God; without the second there is neither the disposition nor the power to plead with God; and without the third there is no connection of human sympathies with the benevolent purpose of God. Has the church lost this aspect of her mission?

The church is an active institution. Her privilege as well as duty finds expression in the words, "Occupy till I come;" coworkers with Him. It is true she is waiting, watching for His return, but she is active, laboring fervently for him; suffering with and for Him (1 Pet. 4:14-16).

The church is a militant institution. "Like a mighty army moves the church of God." God designs that His church should be a glorious and

victorious army under the great Captain of her salvation. She should neither know nor suffer defeat under any circumstances or at any time. Victory is stamped on her banner. "They overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death."

The soldiers of this army obey their commander; they stand together; they are always either in preparation for service or in active warfare; they are free from worldly entanglements; they love the holy army and the cause for which it stands.

As a militant institution she must conquer. "The gates of hell shall not prevail." Final and glorious victory is sure.

GLORIOUS IN SACRIFICE

"Christ loved the church and gave himself for it."

Love and sacrifice go together. He loved and gave. He gave because He loved, and the extent of His love may be measured by the gift, namely, Himself.

This is a test for us. How much do we love? The extent of the gift of ourselves with all that we have is the answer.

GLORIOUS AS TO HER PRESENTATION

What a time this will be when the church is presented to Christ! "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). Virgin means purity; espoused to one husband and is greatly beloved by him for He gave Himself for her. A virgin longs for the wedding day when she shall be presented and become the bride, the Lamb's wife.

She shall be caught up by Him (1 Thess. 4:16), given a glorious body. "We look for the Savior, . . . who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21); married to Him who died for her: "The marriage of the Lamb is come, and his wife hath made herself ready;" "And shall reign with him."

What a day! What a wedding! What glorious honor to be found among the espoused!

CONCLUSION

Brethren, we are called to fill important offices in this glorious institution of God; called to be leaders of His people; called to lead His people, His church, into holiness, into glorious warfare, into real victorious aggressiveness for Him. We are called to preach holiness by our

lives as well as in our sermons. What a responsible people we are! We are here to realize this responsibility and go down before God till we are fitted and qualified for the task. May almighty God help us. Amen. He can and He will. Let us pray!

Faithfulness in little things rules over great things. Faithfulness in the least leads to faithfulness in the most. Faithfulness on earth gives a place "with Him" over the earth. Faithfulness unto death wins the crown of life.—PUBLISHER UNKNOWN.

EXPOSITIONAL

HOSEA THE PREACHER OF LOVE AND REPENTANCE

By OLIVE M. WINCHESTER

*"Tho' fallen on evil days,
On evil days tho' fallen, and evil tongues;
In darkness, and with dangers compass'd round
And solitude."*

IN THE prophet Hosea we find a man of contrasting characteristics to the stern preacher of judgment, the prophet Amos. Following the pungent denunciations of the social evils and religious sins of the day comes the tender call of divine love bidding man repent of his evil doings. As the northern kingdom passes out into the night of captivity and extinction, we hear the appeal of the prophet poured forth with yearnings and longings calling the people to return to God.

THE DAYS IN WHICH THE PROPHET LIVED

There have been various opinions as to the dates to be assigned to the period of Hosea's prophecies, and it would seem that no absolute decision may be reached. We can, however, come to some general conclusion. Probably he began his work at the close of the prophetic career of Amos and thus during the last part of the reign of Jeroboam. Accordingly he would face the same conditions socially and religiously that the preceding prophet denounced. Moreover he shared in common with Amos in the prophecy of the fate of the house of Jehu and finally of Israel, for he announces, when a son is born unto him, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause the kingdom of the house of Israel to cease. And it shall come to pass at that day, that I

will break the bow of Israel in the valley of Jezreel."

While the beginning of his prophetic work was thus more or less identical in time and situation with the former prophet, yet in its extent it covered a longer and more turbulent time. With the death of Jeroboam II the strong hand that had held the kingdom together was gone. Thereupon began a dissolution of the nation. His son, Zechariah, reigned only six months when he was slain at the hands of conspirators under the leadership of Shallum. But Shallum in turn fell under like circumstances after he had reigned only a month. This time the leader was Menahem who succeeded in holding the throne for ten years and left it to his son, Pekahiah. For many years the kingdom had been in the grip of "an arrogant military despotism." While a strong man sat upon the throne, there was a "military prosperity in the land," but when he was succeeded by weaker men, then the nation fell a prey first to one military adventurer and then to another.

The fact that Menahem was successful in retaining his throne for so long a time was due to the weakness of Syria which was suffering under attacks from Assyria, and moreover Assyria itself was restrained at times from revolts within its empire and thus could not make the advances that it otherwise would. Again when bidden to do so Menahem submitted to Tiglath-pileser. Added to all these reasons, however, is the fact that he himself manifested ability. But for the most part as far as internal conditions were concerned, his source of strength lay in the iron hand with which he ruled. "His throne," says Geike, "rested largely on terror, for he waded through blood to reach it. The people of Tiphah or Tappuah, not far from Tirzah, and

those of other towns, were ruthlessly butchered for adhering to Shallum and not opening their gates at once to his murderer. Nor did he shrink from cruelties which had seemed to the Syrian Hazael too shocking to be inflicted even on enemies, when Elisha foretold that he would commit them. Raised by a ferocious soldiery to the crown, Menahem had the iron hand needed to keep them down, when once he was master."

After the death of Menahem when his son had succeeded him on the throne, a revolution broke out again when hardly two years had passed. Pekah headed the conspiracy and murdered the king. During his reign inroads were made by Tiglath-pileser, king of Assyria, and towns on the east of Jordan were taken, also sections within Galilee. To protect himself against the invasions of the great king, Pekah formed an alliance with Rezin, king of Syria, to place a scion of their devising on the throne of Judah who would likewise unite in a concerted effort to withstand the invader. This occurred during the reign of Ahaz, and while it brought great terror to the heart of this Judean king, yet did not prove successful.

Succeeding Pekah, Hoshea, a vassal king under Assyria, came to the throne. Although he paid the tribute to Assyria at first, yet under the galling yoke of this burden, through the influence of an Egyptian faction that was ever present in Samaria, he made overtures to Egypt for help. This brought down upon him the wrath of the Assyrian king and led to the final siege and overthrow of the capital city.

With such military disturbances in the land, the prevailing conditions under Jeroboam would only grow worse. "All classes of society became demoralized," says Robinson. "Even the priests turned bandit and rejoiced in the sins of the people, because it increased their revenues. Things went from bad to worse, until the prophet exclaimed, 'There is no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood' (4:1, 2 R. V.). The conditions were terrible! Religion sank into the most sensual idolatry. Family life, especially, became dissolute. Upon it, accordingly, the prophet laid his heaviest indictment. To express their hopeless condition he uses the hateful word, 'whoredom' some sixteen times. As Davidson says, 'Hosea lived during, perhaps, the most

unquiet and turbulent times through which the country had ever passed!"

THE LIFE OF THE PROPHET

Amos had passed his days in the wilderness of Judea as a herdsman and visited the northern kingdom and its marketplaces only occasionally, but since Hosea refers frequently to various places in north Israel such as Lebanon, Tabor, Bethel, Jezreel and since he mentions "Ephraim" many times, it is generally concluded that he was a native of the northern kingdom. "In every sentence," says Ewald, "it appears that Hosea had not only visited the kingdom of Ephraim, as Amos had done, but that he is acquainted with it from the depths of his heart, and follows all its doings, aims, and fortunes with the profound feelings generated by such sympathy as is conceivable in the case of a native prophet only."

From other references in his writings it is concluded that Hosea belonged to the agricultural life of the community. In the figures which he uses, he takes his pictures from rural life. "For Israel hath behaved himself stubbornly, like a stubborn heifer; now will Jehovah feed them as a lamb in a large place," Hosea tells us. And Ephraim is a heifer that is taught, that loveth to tread out the grain; but I have passed over upon her fair neck; I will set a rider on Ephraim; Judah shall plow, Jacob shall break the clods." Further, "I drew them with cords of a man, with bands of love and I was to them as they that lift up the yoke on their jaws; and I laid food before them." Thus both prophets came from the more common walks of life among the people of the day.

When we come to the home life of Hosea we enter into many perplexing questions. His marriage has ever been on occasion for questioning. Some have considered that here we have an allegory rather the actual facts, but the plain narrative of the text would seem to indicate that we have recorded what happened, not an imaginary account to illustrate some truth, state or condition.

Accepting the incident as actual, we find the main difficulty in the command given in 1:3, "Go, take unto thee a wife of whoredom and children of whoredom." The objection is raised that such a command would not be given by a righteous and holy God, moreover it is further asserted that Hosea would not have understood such a command as the voice of God, and finally

that had he thus taken a woman who was an avowed sinner, he would be giving assent to those very sins for which he was condemning his countrymen by thus entering into marriage vows. The resulting consequences of such an interpretation are such that one feels that there must be some error in the meaning deduced from the verse. Accordingly it has been suggested that the thought indicated is that Hosea was bidden to take to himself a wife who had such tendencies which, however, had not manifested themselves in open sin. Eiselen states, "Gomer is thought to have been unstained when she became the wife of Hosea. This view is supported by the expression 'a wife of whoredom' Had Hosea actually meant to say that she was already devoted to an unchaste life he would in all probability have called her 'a harlot.' The expression seems to denote a woman of unchaste disposition. The evil tendencies were within Gomer, but they had not yet manifested themselves. Hosea loved her dearly, but his love was not sufficient to prevent the outbreak. She finally abandoned him for her paramours, or perhaps for the licentious rites connected with the worship of the Baal."

In the tragedy of the home life of Hosea he was being prepared to understand the yearning of the divine heart over the nation which like Gomer had within it the seeds of unfaithful conduct which were leading it astray. No other way could Hosea have entered so fully into the depth of sorrow and grief over the waywardness of those loved.

Not only was Gomer herself a representation of the state and condition of Israel, but the children received symbolical names significant of the same. Jezreel, the son, we have already mentioned. Then the first daughter was called Lo-ruhamah signifying that she hath not obtained mercy and the second daughter Lo-ammi, not my people. The name given to the son indicates the doom awaiting the nation and the names given to the daughters describe their present relation to Jehovah.

How soon after Hosea's marriage the evil tendencies broke forth, we cannot tell. But when these once asserted themselves, they seem to have reigned without mitigation. Wildly she sought after her paramours. Though Hosea sought to make every provision which might satisfy her, yet to this she remained insensible. With sadness of heart he observes, "She did not

know that I gave her grain, and the new wine, and the oil, and multiplied unto her silver and gold, which they used for Baal." So steadfast is the love of Hosea that even after Gomer has sold herself to another, he sought to redeem her and bought her to himself for fifteen pieces of silver, giving her charge that she is not to follow in the paths of whoredom any more. Whether this brought the unfaithful wife to a return in loyalty and love we are not told. The account as given has been sufficient to set before us in a realistic way the nation in its relation to Jehovah, and the fact that interspersed with these admonitory warnings there are promises of restoration to full favor would indicate that in his home Hosea finally conquered by his ever faithful love.

THE PROPHET'S STYLE

When we come to consider the style of this writer, we note that the book does not fall into definite divisions and often the connection is not close. One has described the style as that of sobs and sighs. There is a mingling of rebuke and appeal. In literary form we see a highly poetical tendency and bold and striking imagery. But throughout emotion rather than logic is dominant. Hazard Fowler sums up the case thus, "In Hosea one finds the broken language of intense feeling rather than that of logic. His pictures are not so fully elaborated as those of Amos, nor is his material arranged in so orderly a manner. In depth of sympathy, however, and in delicacy of touch, he far surpasses his predecessor. His figures, drawn especially from forest, mountain and field, are at times supremely beautiful, as when he likens Israel's evanescent attempts at goodness to the morning cloud or the dew that goeth early away. Again, they are of terse power unexcelled—"They sow the wind, and they shall reap the whirlwind"! In both Amos and Hosea, love of nature's changing wonders breathes with the freshness of the morning."

PRACTICAL LESSON

In viewing the life of Hosea we learn as in the case of the prophet Amos that the call of the prophet may not always be to circumstances of pleasure. The ministry of Hosea fell upon days of trouble and sorrow. He saw the northern kingdom sink lower and lower until the captor was upon it. Again we see that the bitter anguish of our own heart is sometimes working out in our lives sympathy and understanding that can be obtained in no other way.

HINTS TO FISHERMEN

By C. E. CORNELL

A Significant Bible Verse

It is better to trust in the Lord than to put confidence in man (Psa. 118:8).

This is said to be the middle verse of the Bible. There are 31,174 verses in all and this is the 15,587th.

Why is it better to trust in the Lord?

1. God is able to deliver.
2. God *will* deliver.
3. God's deliverance very often miraculous.
He delivers in temporalities.
He delivers in sickness.
He delivers from *all* sin.

Trusting in the Lord gives assurance to the soul.

Simon

There are five Simons mentioned in the Bible.

1. Simon, surnamed Zelotes, one of the twelve apostles.
2. Simon the leper, so-called because he was formerly afflicted with leprosy.
3. Simon the Cyrenian, who was compelled to aid in bearing the cross of Jesus.
4. Simon the tanner, with whom St. Peter lodged at Joppa.
5. Simon Magus, the sorcerer.

His system lay largely in the mysterious regions of ventriloquism, somnambulism, legerdemain, mesmerism, animal electricity, and diabolism.

Cain

TEXT: *And the Lord said unto Cain, Why art thou wroth?* etc. (Gen. 4:6-7).

Three key words, rejection, dejection, subjection.

I. *Rejection.* Character the determining factor in acceptance or rejection of our offerings. "The acceptance of the offerer precedes the acceptance of the offering" (M. Dods). "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous."

Rejection was the cause of—

II. *Dejection.* The light of God falls upon the uplifted face, but the darkness of the feat-

ures of the man of fallen countenance indicates the dark unrest of his heart. God has not left the man who has displeased him. Though he can not accept the sacrifice, he loves the sinner and desires to save him. The questions of God are intended to arouse Cain to a sense of his danger. A real peril confronts him, but he is shown the alternative—he must either subdue or be subdued.

III. *Subjection.* "If thou doest not well, sin croucheth at the door: and unto thee shall be his desire, and thou shalt rule over him." Sin is a wild beast crouching just outside the door of a man's life ready to spring in and destroy him as soon as the latch is lifted. It is no less true that outside the door of every life there stands One who is not crouching ready to spring and destroy, but who knocks and pleads, seeking admission, One mighty to save. "Behold, I stand at the door and knock."

Sin must be mastered or it will be master. And the only way to get the mastery over sin is to let Christ come in and allow Him to keep the citadel.

Some Present Day Gifts

For God gave us not a spirit of fearfulness: but of power and love and discipline (2 Timothy 1:7 R. V.).

The fourfold inventory of this verse flashes before us some gifts for the spiritual life today.

I. **COURAGE**; "not of fearfulness"; not brute force merely, but moral courage such as Daniel possessed, or the voter who declines to compromise with the "wets," or the young man who says "no" to the tempter companion. There is an element of the same courage in the public profession of Christianity, which the Savior expects of all followers.

II. **POWER**, which sustains the courage. Peter lacked it in the courtroom, but it came to him at the Pentecost. It was based upon conviction. Patrick Henry's power could not have been exerted without strong conviction.

III. Love, supplementing power and surpassing in results any other form. Alter "Africaner," the Hottentot outlaw, was converted through Robert Moffat's mission, an observer exclaimed, "Oh, God! What a miracle of Thy power!"

IV. SERIOUSNESS, or as the marginal reading has it, "sobering," which may be construed as nobility of life and dignity of service.

A Sanctified Church

TEXT: Ephesians 5:25-27.

I. IMPORTANCE OF THE SUBJECT

1. Twenty-five times as much said in the Bible about sanctification, holiness and perfection as about conversion or regeneration. Regeneration has its place in the Word.
2. Jesus—His twofold work: (a) To save a world—John 3:16; (b) To sanctify the church, see text.
3. The early Methodists said, "It is the grand *depositum* which God has lodged with the people called Methodists; and to propagate this *chiefly*, God has raised us up. The General Conference of 1824 said, "If we give up this doctrine we are a fallen people." Wesley urged his preachers to preach Christian perfection *definitely, explicitly and constantly*.

II. TWO THINGS ALL CHURCHES BELIEVE

1. There is no route to heaven except through sanctification. "Without holiness," etc. (Heb. 12:14).
2. That persons are not sanctified wholly at conversion. A subsequent work necessary. Conversion alone does not make one holy enough for heaven. *All churches agree.*

III. WHAT IS SANCTIFICATION? (Negatively—or what it *is not*).

1. Not freedom from the possibility of committing sin. There is a difference between *not able* to sin, and *able not* to sin.
2. Not freedom from temptation. The holy are frequently tempted. Jesus was holy, He was tempted. So were Adam and Eve.
3. Not perfection of any kind except *perfect love*.

IV. WHAT IS SANCTIFICATION? (Positively or what it *is*).

1. Separation from ALL sin, self and the world.
2. *Purification* wrought in the soul by the Holy Ghost.
3. A peculiar *union* with God.
4. The *power* of Pentecost.

V. WHAT BECOMES OF JUSTIFIED BELIEVERS WHO ARE NOT SANCTIFIED?

1. Justified believers are safe for heaven providing they have walked in *all the light* shed on their Christian pathway. They have *not* rejected the light of sanctification.
2. A justified believer is a candidate to be sanctified wholly. None others need apply. Rejecting sanctification will in the majority of cases forfeit justification. "If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jno. 7:17).

A Complete Salvation

TEXT, Isa. 32:17.

1. "THE WORK OF RIGHTEOUSNESS" OR RIGHTEOUSNESS
Shall be For you.
In you.
By you.

2. "THE EFFECT OF RIGHTEOUSNESS"
"Quietness."
"Assurance."
"Forever."

3. THE LIFE HID WITH CHRIST IN GOD
The work.
The effect.
The result.

Illustration: Do. Daniel Steele once said, "He who resigns the world has no temptation to hatred, envy, malice, anger or jealousy, but is in constant possession of a serene mind."

A quiet heart in the midst of storm.
An undisturbed calmness.

An unruffled interior when others are boisterous.
Such are those who enjoy "Complete Salvation."

HOMILETICAL

ANALYSIS OF ROMANS

By BASIL W. MILLER

Title: "The need and Processes of completed Redemption"

PART ONE (Chapters 1-8)

I. INTRODUCTION AND SALUTATION (1:1-17)

1. Author of the epistle—Paul:
 - (1) Servant of Christ.
 - (2) Called to be an apostle.
 - (3) He was set apart for the gospel.
2. Content of the epistle is the gospel concerning Christ:
 - (1) He had been promised by the prophets.
 - (2) He was born according to the flesh from the seed of David.
 - (3) He had been declared to be the Son of God with divine authority or power.
 - (4) He was also declared thus by the Spirit of holiness.
 - (5) His resurrection affirmed His divine sonship.
 - (6) He is the source of Paul's apostleship.
 - (7) He is also the author of the call of the Romans to grace, and to the ownership of Christ.
3. Paul salutes the readers of the epistle, who are the saints at Rome.
 - (1) The readers are beloved of God.
 - (2) They have been called to sainthood.
 - (3) They are the beloved of God.
 - (4) Greetings of grace and peace from God and Christ are given them.
 - (5) Paul remembers their renowned faith, proclaimed throughout the world.
 - (6) They are the objects of Paul's prayers.
 - (7) He desires to visit them that:
 - a. He may impart some spiritual gift to them.
 - b. They may thus be established in grace.
 - c. Each may be a divine comfort to the other.
 - (8) Hitherto he had been hindered in visiting them.
4. Paul declares his indebtedness to the

Greeks and the Barbarians—to all humanity:

- (1) He wishes to give to all the gospel in the measure that he has received it:
 - a. To the Jews this may be a stumbling block.
 - b. To the Greeks it may be foolishness.
 - c. To the wise this may be a matter of scoffing.
5. The theme of the epistle is the gospel of God:
 - (1) It is the power, or demonstration, of God.
 - (2) It is sufficient for the salvation of all who will believe.
 - (3) Both the Jew and the Greek are included in the bounds of its sovereignty.
 - (4) It is the true revelation of the righteousness of God:
 - a. This righteousness is progressive, from faith to faith.
6. The gospel affirms the principle by which the righteous shall live:
 - (1) This is written therein.
 - (2) Faith alone is the law by which righteousness shall be maintained.

II. THE UNIVERSAL NEED OF THE GOSPEL, OR REDEMPTION (1:18—3:20)

1. The Gentiles are in need of redemption, or the gospel:
 - (1) They are without excuse for God has revealed Himself unto them.
 - a. The gospel is a revelation of wrath against all sin.
 - b. The material universe is also a revelation of God against unrighteousness.
 - c. This revelation of the universe has been received by the Gentiles.
 - d. Hence without the gospel the universe, a revelation of God's wrath against sin, condemns the Gentiles as guilty before God.
 - (2) The unrighteousness of the Gentiles condemns them as standing in need of redemption:
 - a. They did not glorify God.

- b. They failed to give thanks to God for His beneficence.
 - c. Their imaginations were vile.
 - d. Their heart-life, or the entire fabric of their mental life, was darkened by sin.
 - e. They were foolish, rather than wise, as they professed.
 - f. They substituted idolatry for the true worship of God.
- (3) The results of this Gentile unrighteousness were:
- a. God permitted them to live in uncleanness.
 - b. They departed from true worship.
 - c. Through lust their affections became vile.
 - d. Their minds were reprobate.
 - e. They were filled with all unrighteousness.
 - f. They were degenerate in understanding and in affections:
 - (a) This degeneracy touched the mind and
 - (b) The emotions as well.
- (4) In face of their knowledge that those who do such things are worthy of death, they continued to live thus.
- (5) Hence, though without the gospel, the Gentiles are without excuse and under the wrath of God.
2. The Jews are likewise in need of the gospel, or of redemption (Chapter 2):
- (1) They are inexcusable in the sight of God:
- a. They do as the Gentiles.
 - b. They know that God's judgments are against such.
 - c. They know that practicing such, they cannot escape God's judgments.
- (2) They despise the riches of God, which are:
- a. Goodness.
 - b. Longsuffering.
 - c. Such as lead to repentance.
- (3) They treasure up wrath for the day:
- a. When God's wrath shall be revealed.
 - b. When the judgments of God shall be manifested.
- (4) They break the principles of divine judgments, which are:
- a. Given by God according to one's deeds:
 - (a) Immortality to the well-doer.
 - (b) Wrath to the evil-doer.
 - b. To all irrespective of one's status (or person).
 - c. Those sinning without the law, are so judged.
 - d. Those who sin with a knowledge of the law, are judged by the law.
 - e. There is a set time of judgment to come.
- (5) The Jews, knowing the law, are condemned as guilty of sin.
- a. They know the law, and they commit the same deeds as those without the law.
 - b. They boast in the law, yet they break it.
 - c. Professing to serve the true God, yet as the Gentiles they blaspheme Him.
- (6) Their circumcision is profitable to them when the law is kept; but unprofitable when it is broken.
- a. Uncircumcision, when keeping the law, is counted as or for circumcision, for all alike.
 - b. Uncircumcised who keep the law by nature are better than the Jew who does not keep the law.
 - c. A true Jew is one who in the spirit keeps the law of God.
 - (a) This is a circumcision not of the flesh.
 - (b) But it is a circumcision of the heart.
 - (c) It is not of the letter, but of the spirit.
 - (d) It is one which seeks the praise of God, and not of man.
3. The advantages of the Jews are many in spite of their unrighteousness and need of the gospel (3:1-8):
- (1) They received the oracles of God.
 - (2) They received divine favors.
 - (3) Though some were faithless:
 - a. The providence of God's faithfulness remained.
 - b. God's righteousness remains true.
 - (4) Unrighteousness does not commend the righteousness of God.
 - (5) But as implied the unrighteousness of the Jews made possible the fuller revelation of God to the Gentiles.
4. The final verdict is that the entire world is guilty of sin and needs redemption (3:9-20):
- (1) All are under sin:
 - a. None is righteous.
 - b. None seeks after God, nor understands Him.

- d. Their speaking is evil, as pictured (poetically) by their throat, tongues and lips, and mouth
- e. Their actions are evil, indicated by their feet, and their ways full of misery.
- f. The way of peace is a stranger to them.
- g. They do not know the fear of God.

(2) By doing the deeds of the law, they are not justified:

- a. It speaks to those under it.
- b. It silences every mouth.
- c. It brings all the world under the judgment of God.

(3) The revelation of the law only brought a knowledge of sin, and did not justify any.

5. The implied conclusion therefore is that since the law does not justify, and since both Jew and Gentile alike are under sin, all the world, both Jew and Greek, wise and unwise, need this gospel of redemption.

III. JUSTIFICATION BY FAITH IN CHRIST THE ONLY SIN REMEDY (3:21-31).

1. Justification by faith in Christ is:

- (1) Separate from the law:
 - a. Though it is witnessed by the law and prophets.
 - b. For the law cannot provide this righteousness.
 - (2) Only by faith is this righteousness made possible.
 - (3) It is for all who will believe.
 - (4) It is the remedy for all sinners.
 - (5) It is the free gift through the grace of God.
 - (6) It is the redemption in Christ Jesus.
 - (7) It is made efficacious through the propitiation of Christ's blood:
 - a. God passed over or omitted the sins done in former times.
 - b. That He might reveal or manifest His righteousness at the time of Christ.
 - c. In order that He might justify all who believe in Him.
 - (8) Boasting through the law or through works is then excluded.
 - (9) The excellence of the law of faith is superior to that of works or of the law.
 - (10) Justification then comes through faith as separate from the law or from works.
2. Hence justification by faith is the universal remedy for sin:

- (1) God is God also of the Jews and of the Gentiles.
- (2) It establishes the law.

IV. SCRIPTURAL PROOF OF JUSTIFICATION BY FAITH (Chapter 4)

1. Abraham is an illustration of justification by faith.

- (1) If he were justified by works, he would be unable to glory in God.
- (2) The Scriptures testify that he believed in God.
- (3) His righteousness was reckoned to him not according to his works, but according to his faith.

2. David testified to this truth that righteousness is of faith and not of works:

- (1) They are blessed whose "iniquities are forgiven,
- (2) And whose sins are freely covered.
- (3) That man is blessed to whom God does not account sin.

3. Justification is separate from the ordinances of the law; such as circumcision:

- (1) Abraham was justified before he was circumcised.
- (2) He was justified that he might be the father of all who believe, and not merely of those who are circumcised.
- (3) He is the father of those who walk in the faith he did previous to his circumcision.

4. Justification is also separate from the law:

- (1) The promise came not through the law:
 - a. This would negate or make void the work of faith.
 - b. The law alone works wrath, and reveals sin.
- (2) It is by grace:
 - a. Hence is the free gift of God.
 - b. It is also thus for all people, those under the law, and those under faith.
- (3) Abraham is the father of all.

5. Abraham exercised faith:

- (1) He was not weak in faith.
- (2) He did not stagger at the promise.
- (3) He believed, or had faith, that God could perform all that He promised.
- (4) Thus through faith it was imparted to him for righteousness.

6. Therefore justification is by faith in Christ.

- (1) It is by faith in Christ.
- (2) It is narrowed down to include faith in the death and resurrection of Christ.

(To be continued)

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Living Christ

A converted Turk was arrested for reading the Bible and Christian books. As sentence was about to be passed upon him, he asked permission to ask a question. The request being granted, he said, "I am traveling; I come to a part where the road branches off in two ways; I look around for some direction and discover two men; one is dead, the other is alive. Which of the two am I to ask for advice, the dead or the living?" "The living of course," was the answer. "Well," he added, "why require me to go to Mahomet, who is dead, instead of to Christ, who is alive?" So telling was the point made that he was allowed to go.—*Selected.*

Behold the Lamb

C. H. Spurgeon related the following incident: A young telegraph operator was anxious about his soul. After a sleepless night he went to his duties; while restless and absorbed in the thought of being a sinner he heard the click of his instrument, and with great astonishment and emotion spelled out this message: "From H——, Windmere, to J—— B——, Warkworth. Behold the Lamb of God, which taketh away the sin of the world, in whom we have redemption through his blood, even the forgiveness of sins." The message was sent in answer to a letter from a young man who was seeking peace. The message brought peace to the inquirer, and also the operator.—*Selected.*

Twice Born

Shortly after the sainted Summerfield arrived in America, he met a noted clergyman who asked him where he was born. "In Dublin and Liverpool." "O how can that be?" Summerfield paused a moment, then said, "Art thou a master of Israel and knowest not these things?" A man walking in a cemetery found a tombstone with this inscription: "Here lies an old man seven years old." His natural birthday may have been seventy or eighty years back, but he reckoned from the day when God gave him a new heart.—*Selected.*

Jesus Paid It All

A preacher went into a coal mine at the noon hour to preach to the miners. Meeting the foreman on his way out he asked him what he thought of salvation. "O it is too cheap. I cannot believe in such a religion as that." Without

replying directly to this remark the preacher said, "How do you get out of this place?" "By simply getting into the cage," was the reply. "And does it take long to get to the top?" "O no, only a few seconds." "Well, that is very easy and simple. But do you not need to help raise yourself?" said the preacher. "Of course not," replied the miner. "As I have said, you have nothing to do but get into the cage." "But what about the people who sank the shaft, and perfected all this arrangement? Was there much labor and expense connected with it?" "Yes, indeed; that was laborious and expensive work. The shaft is a thousand feet deep, and it was sunk at great cost to the company; but it is our way out and without it we could never make our way to the surface." "Just so," said the preacher, "and when God's Word tells you that whosoever believeth on the Son of God hath everlasting life, you say, 'Too cheap,' forgetting that God's work to bring you and others out of the pit of destruction was accomplished at great cost."—*Selected.*

Miracles as Evidence

The miracles have ever remained the unassailable witnesses to the deity which He claimed for Himself. For this reason it has been in the past and will continue in the future to be the effort of all who are opposed to His being accepted as the Christ, the Son of the living God, to discredit and break down the authority of the miracles.

Blot out all the miracles, and with them all the precious record of the humility and love and compassion of Christ, and the most important lessons as to faith and His power as He walked on earth would be obliterated. We would then have only His words without His works, but no revelation of the new, tender and close relationship between God and man, as was shown by His thus bearing our infirmities and taking our sicknesses upon Him.

The miracles of Christ in the Bible are called "signs" because, like finger-posts, they point to some greater fact beyond them, namely, that the Son of God is indeed come down to dwell among men (Immanuel, God with us). They are called "powers," because the power of God is manifested in saving man from bearing the consequences of sin, from demon-possession, from death; also, because the power of the Creator was present to do with His creatures—the water made wine, the sea calmed, the walking on the

sea, the fish supplying the piece of money—as He would. They are “prodigies,” because all the people said, “We never saw it on this wise before.” So strong in character are the miracles that they are the very bulwark of His doctrine and so wonderful is His doctrine that then as now it upholds the miracles.—DR. HOWARD A. KELLY.

A Full Pardon

You remember how, a few years ago, when Alolph Beck was in prison because he was confounded with another man—you remember how, when his innocence was confirmed, the government tried to make some amends for the disgrace and shame that had come to him and his family. Mr. Beck received from His Majesty a free pardon, the effect of which is much greater than can be conveyed by the word “pardon” in the ordinary sense. This comes from the Secretary of the Interior, as we should call him—your Home Secretary; and what does he say? Hear his words: “A free pardon issued by the king, not only forgives crimes, but wipes out the whole conviction, and obliterates every stain which the law had attached to the alleged offense.” That is what God says to you now, as He offers you a free pardon—not only forgiveness, but something more; all that appertains to the past wiped out, every stain of guilt obliterated.—DR. A. T. PIERSON.

Faith in Christ

Charles Wesley groped for years in spiritual darkness. One morning he awoke wearied and sick at heart. As he lay on his bed he cried, “O Jesus, Thou hast said, ‘I will come unto you’; Thou hast said, ‘I will send the Comforter unto you’; Thou art God who canst not lie.” A poor woman who was in the house heard him groaning, and, stepping to his door, said, “In the name of Jesus of Nazareth, arise and believe, and thou shalt be healed of all thy infirmities.” For a moment a great struggle took place, then he exclaimed, “I believe! I believe!” Instantly peace and joy filled his soul and on the anniversary of this, his spiritual birthday he wrote, “Oh, for a thousand tongues to sing!”—*Selected*.

Sin's Wages

One Sunday evening Dr. Alexander Whyte of Edinburgh took for the lesson the seventh chapter of Proverbs, about the tempted youth and the “strange woman.” He read as far as the end

of verse 9, “He went the way to her house, in the twilight, in the evening, in the black and dark night.” Then, without warning to the congregation, he overleaped the intervening verses and resumed at verse 23, “Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.” Suddenly his hand was raised in a passionate gesture of appeal, and his voice rang out in a cry that penetrated to every corner of the church: “Stand up, some young man, and say Amen!”

The thrill that went through that congregation could almost be heard.—*Record of Christian Work*.

Divine Mathematics

David Brainerd, missionary to the American Indians, died when about thirty years of age. He left a journal in which was chronicled the story of a wonderful life of prayer and devotion. William Carey read it and it fired his soul with a passion for souls which sent him to India where he gained a working knowledge of thirty-six languages and labored forty years without a furlough. Henry Martyn read it and he too, could not rest until his feet pressed the soil of India. Robert McCheyne read it and became a leader in the work of evangelizing the Jews, until today more than fifty societies are engaged in that work. A commercial traveler in the state of New York made a business of praying for the business men to whom he sold goods. He was instrumental in the conversion of one man, who, in turn, led Mr. C. K. Ober to Christ. Ober was the man who found John R. Mott in Cornell University and influenced him in dedicating his life to the service of Jesus Christ. Today John R. Mott can say as John Wesley said, “The world is my parish.” When the church brings what she now has to Christ to be blessed and broken and divided, she will learn the truth of the saying, “There is that scattereth, and yet increaseth.”—*Selected*.

Safety in Christ

I read the story of some Russians crossing wide plains studded over here and there with forests. The wolves were out, the horses were rushing forward mildly, the travelers could hear the baying; and, though the horses tore along with all speed, yet the wolves were close behind, and they escaped as we say, only by the skin of their teeth, just managing to get inside some hut

that stood in the road, and to shut the door. Then they could hear their gnawing at the door, and howling, and making all sorts of dismal noises; but the travelers were saved, because they had entered in by the door, and the door was shut. Now, when a man is in Christ, he can hear, as it were, the devils howling like wolves, all fierce and hungry for him, and seeking to drag him down to destruction. But if he has got to Christ, that is such a shelter that all the devils in the world, if they were to come at once, could

not start a single beam of that eternal refuge: it must stand though the earth and the heavens should pass away.—C. H. SPURGEON.

WHICH ARE WE DOING

If Jesus called His disciples to be fishers of men, who gave us the right to be satisfied with making fishing tackle, or pointing the way to the fishing banks, instead of going ourselves to cast out the net until it be filled?—J. WILBUR CHAPMAN.

PRACTICAL

PART IV. MINISTERIAL CONFLICTS

By REV. JAMES CAUGHEY

Compiled by H. ORTON WILEY

I. INSTRUCTION GAINED IN REVIVALS

IN ONE revival of religion a man will learn better how to preach the truths of Christianity in such a manner as will awaken and convert men than he could in many years close study in connection with his ordinary ministry. Hard-hearted and impenitent sinners are to be broken down into repentance. This may require heavier metal than he has in his collection of sermons. VICTORY or DEFEAT are two tremendous words to a minister thus circumstanced; they have cast me down upon the floor, in agony and tears, crying, "Who is sufficient for these things?" He is now thrown upon his own resources, though trusting firmly upon the power of the mighty God of Jacob. His mind is now tasked to the utmost, and his genius too. "Necessity is the mother of invention." New ideas are created in his mind; new methods of illustrating and applying truth, suitable to the exigencies of the case, spring up before his imagination. He cries to God for the holy unction without which all his efforts will be weak as helpless infancy, and all the thunder of his arguments but as the chirping of a grasshopper. He knows it; and, with a certain minister, he says, "O Lord God of hosts! out of my study and into that pulpit I will not go, unless thou engage to go with me." "Enough, Lord!" He enters the pulpit; his soul is aflame, "and longs its glorious matter to de-

clare." And what shall I say? His words go blazing from his lips and fall like heaven's own fire upon the hearts and consciences of multitudes. Lo! the power of God descends in dreadful grandeur upon the whole assembly; sinners are struck with remorse; new inroads are made in their ranks, and many are converted to God. The servant of God, too, has obtained a new sermon which, by the assistance of the Holy Ghost, may produce similar effects upon other congregations.

There is now a revival; and multitudes, if they are followed up with such a sharp and piercing ministry, will never rest until they find peace through faith in the blood of the Lamb. The services are continued several weeks or months, now that it is clearly evident to all beholders that the grand design of a preached gospel is being accomplished. Gospel truth is now producing its distinct and positive effects—effects which should gladden every Christian's soul, and which cause that minister's heart to dance for joy.

This is the kind of preaching the world needs today. Sinners are to be awakened, penitents brought to God, and new converts built up in their most holy faith. "And who is sufficient for these things?" He who desires to save souls from death must understand how to adopt and wield the truth so as to produce an immediate effect. It is not enough that it is practical; it must be effectual. It will not do to lay down the truth, and leave it there, either to succeed or fail. No! After truth in all its bearings,

truth in every aspect and in all its luster, has been radiating over that mass of mind, the faithful minister must come down from the pulpit, invite those who are seeking pardon and holiness to come forward, in order to be prayed with and instructed. Now that the local preachers and leaders have plenty of work to do with those who have bowed for prayer, let him go from pew to pew, persuading others to go and do likewise. "But," you are ready to say, "he will shorten his days by such tremendous efforts." Be it so. God will raise up others. Better accomplish a great work in a short time, than live many years and do little, perhaps, for his generation.

No man can estimate how much he may do for God, without injury to himself, if he is prudent and fully baptized with the Holy Ghost. Let him exercise the habit of self-control, avoid screaming and unnecessary wasting of his strength in loud singing; let him wield the talent of the church, by bringing forward in the prayermeetings able and vigorous leaders and local preachers. These men of God may be qualified, both by gifts and grace, to pray quite as well as he can himself; they have good voices, physical and intellectual strength, and a good understanding in the things of God. But they want one to lead them forth to war and victory. Let him do this, but avoid attempting to do everything himself; let others share with him the glorious toil, and his health may be as good at the close of such a campaign as at the beginning.

II. EFFECTIVE REVIVAL PREACHING

In a revival, a preacher studies mind—mind at rest, and mind in motion; human nature unawakened, and awakened; in its *sin-sickness*, and in the enjoyment of a *perfect gospel cure*. He is now a curate indeed; and he learns what truths are most suitable to mind in all these cases; the proper truth has been administered and, like a great philosopher experimenting upon nature, he beholds the effects with joy, and by the results, in the experience of fifty or one hundred cases, he calculates with great certainty the effects upon thousands more who are yet to be brought under its searching and saving power. This increases his faith and confidence in the truths of the gospel. The revival affords him the same privilege as is enjoyed by a physician. He stands by his patient, administers to his sin-sick soul the medicine of the gospel, and has an equal opportunity of observing

its effects. Again and again he enters the pulpit with fresh views of the state of his patients. He will illustrate, compound, enforce or soften the truth, as the different states of the people require, and with a tenderness of heart, manner, and power, surprising even to himself. He is no longer a mere speculating, theorizing preacher. New gifts have descended upon him from above; which he may never entirely lose—nay, may increase continually, so long as he appropriates at least a part of each year for such extraordinary efforts. In the meantime, his power and influence with the people of God and, indeed, with the entire congregation, advance daily. His prayers, sermons, and general character are invested, in their estimation, with such a moral grandeur and power as will be almost irresistible, and by which he may speak the most unpalatable truth. Thus, by means of the honor put upon him by the Lord of hosts, if his eye be single, with the help of the Holy Spirit he may bear down all opposition, and carry everything before him in the conversion of sinners.

During the progress of a revival, if he is a careful observer of human nature, he may accumulate a mass of revival materials—that class of truth which is illustrated by facts, and which will be most suitable and effectual in bringing about a revival, or promoting one where it has already commenced; and by which, if he continue to walk closely with God, he may arrive at such a point in his pulpit preparation that, aided by an influence from heaven, sinners may not be able to stand before him all the days of his life. Thus he may become the instrument of the conversion of thousands and tens of thousands of immortal souls, who shall be the crown of his rejoicing in the day of our Lord Jesus Christ.

Every minister of Jesus should aim at such results. How can he rest satisfied without the conversion of sinners, when the means are within his grasp by which such a glorious event may be effected? Who wants to "fight windmills," or "fight as one beating the air"? Any preacher of the gospel, who has been called of God to the work (and if he have not been so called, better that he were earning an honest livelihood by breaking stones by the highway side), may be successful, if he will, in thus winning souls to Jesus Christ.

It is a sad event in the history of any church when the pastor says, "I have no talent for this

kind of work." And pray, what has God sent the poor man into the church to do? What object had he in view on entering the ministry? But perhaps he has a secret desire to be such a successful instrument in bringing sinners to God. It may be that he is coveting earnestly the best gifts; such as the church of God needs in the twentieth century—an age of commercial and scientific enterprise, of general and universal speculation, and excitement to money-making, such as the world has not seen heretofore. The church wants a ministry of strength and power—men having one desire and one aim—men capable of bringing the claims of eternity before the consciences of their hearers, and with such a vividness as will neutralize the all-absorbing interests of time; so as to "stem the domineering influence of things seen," as Dr. Chalmers expresses it, "and to invest faith with a practical supremacy, to give its objects such a vivacity of influence as shall overpower the near and the hourly impressions that are ever emanating upon man from a seducing world."

Show me a minister who is panting for the necessary qualification for turning many sinners to righteousness, and I would say to him, fast and pray and weep before the Lord, till that Spirit whose office it is to bestow spiritual gifts upon men, especially to those who are coveting earnestly the best gifts, shall descend upon your soul in a baptism of fire, filling the heart with that perfect love which casteth out all fear. A yearning pity for lost sinners will then take possession of his heart, and God will open him a door that no man can shut.

III. A SOUL-SAVING MINISTRY THE HOPE OF THE CHURCH

It rejoices my heart that many of the churches of Christendom are awakening, as out of a deep sleep, to the importance of securing to themselves a soul-saving ministry. And, it would appear, they are beginning at the right point; not with a violent attempt to remodel those ministers whose habits, with regard to preaching, have been long formed, and whose sermons have become so stereotyped in their memory as to leave but little room for any new ideas or plans for the salvation of sinners, but in the proper training of their student candidates for the ministry. I was delighted the other day with the following, from a very able pen:

"Circumstances are now beginning to call the attention of the churches to their *students*. It

is well. For how can any church expect a race of godly ministers to arise out of students whom she had utterly neglected, over whom she had never watched nor prayed? . . . The demand for laborers has, on the one hand, called us to consider how these may be obtained and, on the other, led us to inquire anew into the whole subject of their previous training for the ministry of the gospel, and the feeding of the church of God, which he hath purchased with His own blood. The first question, no doubt, was, How shall we get ministers? But this, after all, is not the main one. With any true church of Christ, the main question is not, How are we to get *men* but how are we to get *living men*? How are we to secure a race of living ministers, pastors after God's own heart, who will warn the wicked, and watch over the blood-bought heritage?

"It is not the getting of men that is the question now, nor is it, 'How may we best secure that they shall be learned, able, eloquent, polished, educated men?' No; these may be very needful points; but they are of the second grade. They are not the essentials; they are not indispensable. They ought not to be overlooked by any church, but care ought to be taken that they shall occupy only the second, and not the first place, in the training of our youth. They have too long been treated as paramount; . . . they have too long been held in undue estimation by the people of God. Hence the wisdom of man's words has often made the cross of Christ of none effect. Hence the taste and passion for eloquence, pulpit eloquence have vitiated the simplicity of our taste, destroyed the relish for ungarnished truth, and mightily contributed to hinder the simple and natural preaching of the everlasting gospel.

"We do rejoice that the question regarding ministerial character and qualification has at length found its way into a higher region, and is to be treated on higher principles, and as embracing more spiritual elements than it has hitherto done among too many even of the reformed churches of Christendom. We rejoice that our circumstances have at length brought us to this. It is high time that it should be so. We have long enough occupied worldly and secular ground in this matter, and weighed ministers in the balances of earthly literature, or science, or eloquence. We have long enough treated our students as mere aspirants to liter-

ary fame, instead of being those to whom we were to commit the weightiest charge, and the most solemn responsibility which can devolve upon either man or angel. When the question is put, 'Who is sufficient for these things?' it is high time to answer it as the Lord himself teaches us, 'My grace is sufficient.' We have often, in time past, said that learning and talent and eloquence were enough to make a man sufficient. We are glad that this time is gone by, and that a different standard and different balances are coming into use—the standard of the apostles, the balances of the sanctuary. We are glad that we have more fully been led to see that nothing but living men, men of God, men full of the Holy Ghost and of faith, can be ministers in the church of Christ. Our circumstances, we say, have forced this point upon our notice, and compelled us more fully and solemnly to ponder the question. How may we obtain a supply of faithful pastors? Perhaps to some it may seem unwise to take up this point too hastily or act upon it too strictly. It may seem that our circumstances call on us to widen the door, instead of contracting it, when there is such a demand for laborers, and such an abundant harvest whitening over the breadth of the land. But it must be obvious, that if we are to gain ground, or maintain our footing, merely by reason of the popularity or talent or eloquence of our preachers, the hold we shall have of the people will not only be of a worldly and unspiritual kind, but of the most precarious nature. No, eloquence and learning will not avail us. They cannot lay the foundation deep enough.

THE CHURCH'S PROBLEM

By ROY E. SWIM

THAT Christian fruitfulness is Christ's objective both for the individual believer and for the church we all agree. "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit and that your fruit should remain." But that most of us are falling far short of that degree of fruitfulness which we would desire to see we will equally well agree. So great are the issues involved that if we are failing in any degree, it is essential that we search diligently for the cause of failure and the secret of success in winning men to Christ. Three questions confront us: first, How can we better reach the unsaved—the frankly non-Christian? second,

How may we prevent the necessity for our own people being frequently reclaimed? third, How can we persuade more of those who are saved at our altars to unite with the church?

The Church of Jesus Christ is in its very nature militant. Its success and very existence depend upon its continued advance into the territory of the enemy. The very urge of the Spirit of Christ within is to reach those who have not been reached with the glorious good news. Lost souls must continually be saved or the Church is lost. The church which is not seeing men come to spiritual life is already dead. Our supreme mission is to the frankly non-Christian multitude.

The first and most important equipment for soul winning is the pentecostal blessing. We say that a sanctified and Spirit-filled church and ministry will be fruitful. Our contention is scriptural. "Every branch in me that beareth fruit he purgeth it, that it may bring forth more fruit." But in the face of this how little are we actually accomplishing in the name of holiness! Do we actually possess what we profess?

In some places no doubt there is a sad lack of the experience of heart holiness. To believe in the doctrine is one thing; to possess the experience is quite another. A never-ceasing emphasis on the doctrine and a persistent insistence that our people press on into the experience is ever necessary. In the earlier days of the movement we were made to feel that unless we were either enjoying the blessing—the second blessing—or were earnestly seeking it, we could not hope to retain the favor of God. This must still be our position and be so vigorously pressed that those who are wandering in the wilderness will quickly come to their Jordan crisis and enter into their inheritance. The holy, fiery baptism will transform many deserts into watered gardens of fruitfulness.

It is evident, however, that many genuinely spiritual churches are nevertheless falling far short in the matter of reaching the unsaved. In such a case the difficulty is generally found in a wrong emphasis and method in its efforts. One of the chief errors is the institutionalizing of soul saving endeavors. An evangelist is called, a campaign is put on and the church as a whole rests in the security of the efficiency of the revival as an institution. The special meeting has become the time honored machine on which we try to cast the burden of our own personal responsi-

bility to God and lost men. It is an error. No revival meeting, as such, ever yet produced results. Soul saving is a matter of personal heart burden and strong crying and tears on the part of the preacher and people. Every evangelist and pastor knows that the fruitful meeting comes when the people of God fast and pray and with broken hearts go out into the highways and hedges of their own neighborhoods and friendship circles and compel them by love to come in. From the very beginning of the church personal soul-winning has gone hand in hand with public evangelism. No individual Christian can shift his responsibility for the circle of his influence by blaming the evangelist or the revival meeting for not producing results in reaching the "outside."

Such a heart passion for the lost as will make a revival meeting a success will leap over the bounds of the special occasion and will produce results in season and out of season. Many pastors have experienced that often their most stable converts have been those who sought the Lord in the regular services or in their homes. Investigation will generally disclose that someone, a Christian friend or neighbor, has been praying for them and dealing with them for some time.

The age in which we live, perhaps as in no other, demands the person to person touch. This is the age of salesmanship. Men are used to being importuned to do almost everything that they do. The appeal of logic and personal interest is being brought to bear upon them every day. If the church is to rally to the occasion it must meet the pressure, not with "high pressure methods" but with the irresistible constraint of a Christlike love in daily personal contacts.

The fact that many of our revival meetings are largely given to the reclamation of the backslider rather than to the reaching of the non-Christian may not be due so much to the failure of the meeting as to the failure of the preparation months before the meeting. If our people are backslidden in appreciable numbers we cannot expect "those who are without" to have a great deal of confidence in or desire for the religion we represent. We should expect the evangelist to uncover the hiding place of every backslider and help him back to a place of victory. It is his God-given duty. But the duty of establishing believers in the faith and nurturing their spiritual life belongs to the pastor

and the spiritual leaders in his flock. It is true that many will backslide in spite of the best that we can do. But there is no doubt that many times an incorrect emphasis on the part of pastor or people is to blame for such instability in those who are weak.

As long as we place the major emphasis in Christian experience on a trip to the altar we can hardly expect to get farther than that. That the initiation into the riches of grace comes at the two crises of Christian experience is agreed. But the lengths and breadths and depths and heights must be the goal of every believer and of the pastor for his people.

The development of the Christian life has but one source—the Fountain of Life. The consciousness of the presence of God, the vital and personal union of the believer with Christ is the one essential of the healthy Christian life. "If ye abide in me" is Christ's one condition. If this is true, the cultivation of the devotional life is the key to constancy in Christian experience. Our people must be made to see that realization of God's presence, the smile of His approval is far more important than any other blessing or gift of power. It is in devotion that we cultivate acquaintance with God. "That I may know Christ" was Paul's ambition. An enlarging acquaintance deepens love, and love is the heart of the Christian religion. There is no higher grace.

It is with our young people that our greatest problem of instability lies. The pitfalls and allurements of the world are multitudinous. But such an ever increasing devotion to God as should characterize every normal Christian life would be the cure forever of the pull of the world. An insistence on habits of devotion, prayer, meditation, and reading the Word should constantly be made by the pastor of his young people. Every method to accomplish this should be employed. A praying church will largely solve the problem of "threshing old straw" and at the same time will be a soul-winning center.

We have got quite used to the distorted proportions appearing in many reports of our revival meetings—"Two hundred seekers; fifteen joined the church; more looking our way." All recognize that several factors enter to make such reports seem so out of proportion in conversions to accessions. Sometimes "repeaters" are counted, which would reduce the number likely to one-

half. Then there are backsliders reclaimed who are already members of the church. Besides there may be a goodly number of members of other churches who have been renewed. Nevertheless, discounting these factors, there remains the fact that many who have been reached from the non-Christian group are lost to the church.

Everything is in the favor of the church which wins a man to God retaining him as a member. That church is his spiritual home, his birthplace. Its people are his people—his spiritual kin—who travailed for his spiritual birth. It is no more than right that we should claim those who are converted at our altars as our spiritual children immediately. Others who cannot be to them what we can be are watching for them, seeking by every means to gather them into their fold. The revival season should by all means be used to get new converts into the church. While the spiritual tide is high and the newfound joy is at its white heat, the new convert should be molded and fused into the body of Christ. The pastor and membership committee should ever be diligent to invite those who have clearly been saved to cast their lot with the church. We believe in our church and we should make no apologies for inviting others to share our joy with us.

Often much patience and persistence are required to win some. They have questions and misgivings which must be tactfully met. Some people like to be coaxed; they must be sure that they are wanted. It is the pastor's place to follow such until they are won. Supplementing the pastor's efforts it is the duty of the membership committee to seek out those who are subjects for membership. How much more valuable to a church is such a committee than one which acts merely as a board of elimination.

Finally the attitude of the church itself is the greatest drawing card to those whom we would have come among us. A joyous, victorious, spiritual church is a real attraction. Activity and achievement also hold an appeal to people of energy. Men like to belong to a going concern. Added to this a church which would win must be a friendly church. There should radiate from everyone, from pastor to janitor, a spirit of Christlike good will and brotherliness to the stranger and to all.

SOME PREACHED NEW YEAR'S SERMON OUTLINES

By BASIL W. MILLER

Casting my Anchor in Glory

TEXT: "*Launch out into the deep*" (Luke 5:4). "*Sailing was now dangerous*" (Acts 27:9).

Introduction: Life is an ocean on which we sail from birth to death. Its ports of entry are numerous, but its ports of leaving are two.

We can cast our anchor in glory, or sail the turbulent seas of sin, through a dangerous sea, and the River of Death will swallow us up. The song writers have noted this in such hymns as "Sail On," "My Anchor Holds," and "The Pilot of Galilee." "Master the tempest is raging" brings forcibly to our attention the dangers of the sea of life.

As we enter out upon the sea of the New Year, think of the voyage. Ask these questions:

I. WHICH VESSEL SHALL WE TAKE? There is but one safe vessel, The Old Gospel Ship! Note this is a (1) Safe vessel—no storms of life can sink it—no winds can move it from its moorings; (2) Buildd by the Master Builder—not man made, but God is its Author; (3) Made the voyage before—not an untried vessel is the Gospel Ship.

II. WHO SHALL BE THE PILOT? Jesus, the Pilot of Galilee, alone is able to steer the vessel to the harbor. (1) He knows the route. (2) The ship belongs to Him. (3) He loves the passengers. (4) He has guided the souls of men to that better land through these ages, and not one passenger has He lost.

III. WHAT CHART SHALL WE FOLLOW? There is only one reliable chart, and one unerring compass—the Bible. (1) It points the way safely to the North Star of our Redemption. (2) Every dangerous channel is marked (sins, passion, evil, etc.). (3) It is so reliable that it does not deviate one iota from the true path of happiness and security for the soul. (4) Mariners on the oceans lose their compasses, or they are affected by conditions of weather, and the ships are wrecked. Not so with our Compass. Ages and conditions never affect it.

IV. WILL THE ANCHOR HOLD? Lieutenant Wilson, of the U. S. Navy, told me he had crossed the Atlantic thirty times in severe storms, and the security of the anchor gave him more comfort than anything else on the ship. Thank God for an Anchor that will hold (1) Storms cannot move it from its moorings. (2) Waves cannot break its grip on the Rock of Ages.

V. WHAT SHALL BE THE PORT? The Gospel Ship sails to but one port—the Port of Heaven. Jesus guides to but one haven—the Glory World. When the anchor is dropped on the other side it is cast in glory! (1) Note the beauty of the port. (2) The grand reunion will be held at the dock. When Dr. Chapman's ship, the *Bremen*, docked in New York City, thousands were out to be reunited with their friends. But this reunion shades into darkness in comparison with the one in the Port of Heaven.

Conclusion: I will trust my all to the Gospel Ship.

God Commands, "Forward"!

TEXT: *Speak unto the children of Israel, that they go forward* (Ex. 14:15).

Introduction: Moses was commanded by God that "they go forward." The basis of his life was the obeying of this one commandment. Moses was always going forward. So it has been with God's great men. Livingstone said, "Anywhere—provided it be *forward*!" Then speak that we go forward this New Year in:

I. THE DISCOVERY OF HIDDEN SPIRITUAL POSSIBILITIES. (1) In all lie the seeds of spiritual energy through prayer. Mueller is but an example of what God will do in answer to prayer. (2) In some are the roots of greatness which must be discovered. Moody was a stammering lad. Spurgeon was untrained until God found him. Finney was interested in law, and not evangelism, until God discovered his talents. (3) In all are talents of service to be unearthed. Let us go forward this New Year in such discoveries.

II. THE POSSESSION OF UNEXPLORED TERRITORY. Israel had to "possess their unpossessed possessions." So must we. Grace comes only in answer to some great demand or need. We can possess: (1) God's promises of "all grace"; (2) a clean heart; (3) The fruits of the Spirit (Gal. 5:22-26).

III. THE ACHIEVEMENT OF THE IMPOSSIBLE. The impossible has been achieved for God. (1) Missionaries achieve the impossible in heathen lands. Livingstone in Africa, Schmelzenbach in the same land. Carey in India, did what man said could not be done. (2) Luther, Wesley and Knox achieved the impossible in building churches. (3) Whitefield, Finney and Moody achieved the same in soul winning. So can we achieve for God and souls.

IV. BASIS OF FORWARD MOVEMENT. For the New Year the basis of this forward movement

in grace must be: (1) Complete trust in and consecration to God as Moses and Nehemiah; (2) Explicit faith in following, as Abraham and Daniel; (3) the power of a tremendous motive, as with Israel in going to Canaan, Paul to Athens to preach, Finney to die or win souls.

Conclusion: The New Year offers opportunities in the achievements of grace far beyond those encountered by the discoverers of gold and diamond mines. May the end of the year find us "possessing our unpossessed possessions," with grace abounding and love magnified.

The End Thereof!

(*Last Sunday in the Old Year*)

TEXT: *Better is the end of a thing than the beginning thereof* (Ecc. 7:8). *Declaring the end from the beginning* (Isa. 46:10).

Introduction: We are too liable to emphasize the beginning and forget the end thereof. Let us note some famous ends: The end of creation—the end of the flood—the rainbow of promise—the end of the wanderings in the wilderness, the entering of Canaan—the end of building Solomon's temple and rebuilding the walls of Jerusalem—the end of the captivity in Babylon—the end of the Old Dispensation, the beginning of the New—the end of waiting for the coming of the Spirit—the end of the Church age, the coming of the Lord! On this last Sunday of the old year let us then consider:

I. *The End of God's Love—Redemption Complete.* He loved us that He might redeem us. The end of love is beginning of redemption, as the end of time is the beginning of eternity.

II. *THE END OF THE PROMISES—Complete Victory.* The promises are given that we might achieve victory, over self, sin and all the world.

III. *THE END OF THE CHURCH AGE—Complete Revelation of Christ.* "We shall see him as he is" is the promise. Only when He returns will He be fully revealed. For this end we await.

IV. *THE END OF THE MYSTERY OF GODLINESS—Complete Knowledge.* "We now see through a glass darkly" is this side; over there it is "but then we shall see face to face." Only when time ends shall we know the full victories of faith, realize the depth of God's boundless love, and achieve the glories of immortality.

Conclusion: As this morning we have reached the end of the old year, to begin another one, so may we await the end that we may dwell in the wonder of that "Better Land."

"I LOCATED" A SOLEMN WARNING AGAINST RETIRING FROM GOD'S WORK

The following affecting narrative is taken from an old church paper, The Evangelical Messenger, and is sent with a heart touched by its pathos and the awful warning to those who are tempted to leave the ministry and to those who have withdrawn their hand from the gospel plow and have gone to serve tables.

IT WAS toward the middle of an autumnal afternoon, in 18— that while wending my way on horseback to a distant appointment on a new circuit, I arrived at a small log cabin on a roadside, which, from its external indications, seemed to be the abode of a family in very humble circumstances.

"I was not sure of the road, and stopped for a moment to obtain information. On halloaing from the fence which surrounded the yard, a female came to the door, her countenance bearing deep traces of sorrow, and the tears still standing on her pallid cheeks. Having received the necessary instructions as to the directions of my road I was about to pursue my journey, when she advanced rapidly toward me, and with great eagerness, inquired if I was a Methodist preacher. On being told that I was, a ray of sunshine seemed to play upon her feature, and she begged that I would come into the house and see her husband, who was dying, and wanted to converse and was anxious to do so with a minister.

"Although I had an appointment to fill twenty miles off, on the next morning at eleven o'clock, and was expected at Brother D's that evening, some ten miles distant, yet I felt that I could not deny this woman's request, and having dismounted and fastened my horse to an impending limb of a tree which stood near me, I entered the house.

"Here, on a pallet of straw, placed upon a rude couch in one corner of the room, lay the wasted form of a once large and athletic man, whose sharp features gave unmistakable indications of the near approach of death. Everything around me bespoke poverty and yet there was something in all I saw that impressed me with the belief that this family had seen better days. On our entrance the dying man cast an inquiring glance, first at his wife, and then at me; but being told that I was a Methodist preacher, who had called to see him, he seemed pleased,

and slowly extended his hand, pressed mine in his for a moment, while a big tear stood in his eye, and his frame heaved with emotion. Taking a seat by his bedside, I said to him, 'If I can do anything for you, let me know it, and it will afford me pleasure to oblige you.' Looking up into my face with a smile of gratitude, he beckoned his wife to come to him, and having said something to her in a whisper, for he could scarcely articulate at all, she brought to him from a trunk which stood on the opposite of the room, a paper neatly folded, and directed on the outside, in a fair, legible hand, 'For the Nashville Advocate.' Handing it to me he said, 'Take this, and after I am dead, have it published.' I pressed his cold hand already stiffening in death, and assuring him that I would do as he had requested, asked if he was ready to die? He whispered, faintly, 'I hope so. My trust is in God.' But although I looked anxiously upon his countenance to see if I could read there an answer to my question, I sought in vain for the beamings of that victory, faith, which enables the dying Christian to exclaim, in the hour of mortal strife, 'O death where is thy sting; O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law! but thanks be unto God who giveth us the victory, through our Lord Jesus Christ.'

"While engaged in singing and praying with him, he fell into a stupor, which continued until midnight, when he breathed his last, easily to be sure, but without giving a sign, or speaking one word which could give comfort or consolation to his heart-stricken wife. Some of the neighbors spent the night with us, and leaving them to attend to the burial of the body, I mounted my horse at a very early hour, and pushed forward to my appointment, having carefully secured in my saddlebags the manuscript which had been entrusted to me. Of this I make the following copy, retaining the original as a memorial of the sad occasion. May its melancholy recital serve as a warning to those, having put in their sickle to reap the harvest of souls, to not lay it down unbidden of the Master.

"I LOCATED—I was born in Virginia, in 1796, and with my parents, emigrated to, in my tenth year. They were of highly respectable connections at home, and on their removal to the West, brought with them several slaves, and a considerable sum of money. They settled on a very valuable farm in a healthy region

of the country, and did well. They were both members of the Methodist church, and were exemplary for their piety, and for their hospitality to the preachers. From my earliest infancy they sought to train me, their only child, in the nurture and admonition of the Lord; and in my thirteenth year, had the satisfaction of witnessing my sound conversion to God. From this time until my nineteenth year, I lived at home, diligently using the means of grace, and enjoying religion, being in the meantime greatly exercised on the subject of preaching.

"I early unbosomed myself to my parents in regard to my convictions of duty, and received from both of them much excellent advice, as well as from the preachers who from time to time visited us.

"My father gave me full benefit of such means of education as were within my reach, without sending me away from home, and I could discover in everything he did in reference to myself, the prop of an earnest desire, on his part, to follow the leadings of Divine Providence.

"At length, in my nineteenth year, I determined to enter the itinerant ministry; and, having received the blessing of my beloved parents, and their parting counsels, I left home on the 15th of Sept., 18.., to offer myself to the conference, then about to sit in a neighboring town. My father furnished me with a valuable riding horse, bridle, saddle and saddle-bags, a new suit of clothes, and fifty dollars in money; telling me to go in the name of the Lord, and acquit myself like a man; adding that if I ever needed a home, his door was open to me. I went with a trembling heart, but with a firm resolve to do my duty. I was kindly received by the preachers, and sent to the Circuit. Here I first learned what hardship meant; but I enjoyed religion, attended to my appointments, was careful, was happy, and felt assured that the Lord had called me to preach.

"At the end of the year, I went to Conference again, and received another appointment; where under my feeble instrumentality the work of God was powerfully revived, and some two or three hundred souls added to the church. Again I went to Conference, again received a new field of labor, and was again blessed of the Lord; and thus spent three years in the itinerant work. I lived much upon my knees read my Bible much, and felt that all my sufficiency was of God. But shortly after the commencement of

the fourth year, my parents died, and as I was an only child, the whole of their property fell into my hands.

"My attention now became divided between my property and the work of the ministry . . . pressed with cares of business, I neglected my private devotions, then my appointments; backslid in heart, lost my relish for the work to which God had been pleased to call me; and, restless and unhappy, sought by marriage to remedy the evil, and as it were to make myself independent of the Deity. But alas, how sadly was I mistaken; how fearfully have I reaped the harvest of my own guilt and folly. Becoming acquainted with Mary L—, and believing she had all the qualities of mind and heart that were requisite to make her a good wife, I addressed her and married her. In a few weeks I went to the Annual Conference once more, and without letting her know anything of my intentions, located. Yes, I located—located unbidden by the Lord of the harvest; and every step since that act has been down hill, with an ever accelerating velocity, and has but plunged me and my unfortunate, unoffending Mary deeper and deeper in misery.

"When I came home and told her what I had done, she burst into tears, and begged me to go back to the Lord's work. Noble woman! would to God that I had taken her advice! But no; I was well off as respects this world's goods; I would be rich; I would go into business; I was tired of roving about. I flattered myself I could be a local preacher, and do as much good, or more, than if I had continued in the itineracy, a man of one work. I did go into business, with a handsome capital, and in three years lost it all. I could not tell how.

"My Mary still entreated me to join the Conference; my brethren urged me to do so. Still I was rebellious against the Almighty; still I dreamed of prosperity, though conscious I was a traitor to high heaven. An uncle of my wife died, leaving her three thousand dollars. With this again I went into business, and in a few months this sum all vanished like smoke.

"Mary had meanwhile become the mother of two interesting babes. These both died. Almost broken-hearted, she implored me to do what was manifestly my duty, but no, I still persisted in my ruinous course. At length I succeeded in purchasing the small farm on which I now live, and where I expect soon to die.

"My health has been steadily declining for months. My religious comforts are all gone, my soul is darkened, my usefulness departed. I am a wreck floating on the sea of time, soon to be dashed upon the breakers of eternity, and all this because I located.

"Oh, how significant to me of fearful meaning is that last word! It seems to be burned into my memory. Go where I will, do what I may, there it is staring me in the face—I located.' It appears as though it were written on every log of my humble cabin, upon every tree without, upon the earth, and upon the skies above me.

"I read it in the pallid cheeks of my noble, uncomplaining Mary; in the tears that steal down her cheeks, and which she strives so hard to conceal from me. I feel it in the fever which burns up my life; in the sinking of my strength; in the consciousness that I must soon die; in the absence of that strong faith which alone can prepare me to grapple with death; in the lameness and barrenness of my soul.

"Sometimes, in my dreams, my dear father and my sainted mother seem to stand before me, and ask, 'Why did you locate?' No tongue can tell, no pen describe, what I have suffered on account of this one act of my life. I have fully proved the woe of striving with my Maker, so far, at least as the bitterness and anguish of that woe can be experienced in this world. I have tried to repent before God; I have sought refuge in the arms of bleeding mercy; I have prayed for one ray of heavenly light to guide me through the gloomy valley of death, but all is dark, dark, dark; I can only trust in the mercy of my offended Sovereign, through Christ, and with fear and trembling, await the issue. A sincere desire that others may not sow as I have sowed, and reap as I have reaped, alone induced me to write this brief history of my sin, and its dreadful consequences to myself and to others. May it have this effect on all who read it! To one, to all, I say as a dying man speaking from bitter experience—an experience which has beggared me, has broken the heart of my Mary, and is taking both of us rapidly and yet prematurely to the grave—NEVER locate unbidden by the Master."

W. WHITTINGTON.

A LETTER TO THE STEWARDSHIP COMMITTEE

By W. G. SCHURMAN

Answering the questions: How to better reach the unsaved? How to keep the people from casting away their confidence? How to get people to join the church?

DEAR BRETHREN:

I doubt seriously if I would attempt to write anything in connection with the questions suggested by your committee, were it not for the fact that you urged us to send in something that might help us solve this tremendous problem.

That we are not, in our evangelistic efforts, reaching the unchurched masses, is only too self-evident. That too often evangelistic services confine themselves to what you have termed "re-arrangement of our own people and a reclamation of backsliders" is also very evident, and I suppose the third statement that "We are not, in sufficient numbers, securing as accessions to our churches those who are reached from the non-Christian group" may also be true to a greater or lesser degree. As a whole, though, I think that some individual churches may not have this difficulty.

Now, as to the first question, "How can we reach more of the non-Christian group around us?" I would suggest first the method of advertising. I observe that we are tremendously weak along this line. At some of our camp grounds, an expenditure of an hour's time and \$1.00 worth of material would point the way clearly that the stranger could follow in order to locate the camp. Yet, will you believe it when I tell you, that for two miles from the city to one camp ground that I attended, there was not the least sign or indication that would give a man any idea of direction. On my arrival at the camp, a reporter of the local paper sought me out, and solicited information that could be given to the public through the columns of the press, and there seemed to be a feeling among the workers that they did not want any interference from the world.

Now, brethren, I am sure that attitude is wrong, and may I be excused if I say that among some of our good people there seems to be a spirit of attitude toward the world that repels rather than attracts. I am tempted to feel that some of our pastors and evangelists take pleasure in trouncing the sinner. True we

should cry out against sin, but I believe we should cry out against it with tears. Was it not one of the old prophets who said, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people"? Too often we repel rather than draw.

Gypsy Smith, J. Wilbur Chapman, D. L. Moody and men of like spirit, could cry over a congregation while denouncing their sins, and make everyone feel that they could live a different life while some of our preachers and evangelists go after sin in such a way that they get people mad at them rather than breaking their hearts. J. Wilbur Chapman is quoted as saying that "evangelism is not so much a procedure or method as a condition." As I understand it, he meant to convey the fact that the man behind the sacred desk must be in an attitude and spirit toward his congregation that he would die unless someone got saved. I feel there is more of a tendency to slam, scathe and blister the sinner than to "weep o'er the erring one, lift up the fallen, tell them of Jesus the mighty to save." At least, in reading the lives of successful evangelists, their spirit seemed to be one of broken-heartedness rather than denunciation.

The world is dying to have someone *love them*, and the world is quick to detect who does love them. We have often said that we have watched a dog's manner when approached by different people. Let some folks approach a dog, and he bristles and growls, and let another person approach the same dog, and he will wag his tail and show a disposition to get acquainted. It is the spirit of the man that makes the approach and I believe the sinner has as much sense as a dog, and our response from a congregation will depend upon our attitude toward them. The world is dying for a little bit of love.

Now as to how to better establish our own people so they need not be worked over in each revival meeting, in my judgment, is not a big problem. I believe that our former methods, if not our former teaching, may be a bit to blame for it. You and I know only too well, and have seen enough of it, to know that the tendency is when the break does not come in a revival meeting, to figuratively speaking, load both barrels, shut our eyes and fire into the crowd, determined to land something. Some evangelists have a reputation for getting folks to the altar and when things do not move easily, the

temptation is to either by abnormal preaching or unchristian methods and tests, land people at an altar of prayer who, when they got there, are not made better but rather worse because of their moving forward.

To illustrate, here is an evangelist of national reputation, who made this statement in a pulpit one Sunday morning that "If you do not have more joy flowing through your soul *now* than you did the day you got the blessing, you need to come forward for prayers." In that congregation is a woman who has had a drunken husband for twelve long years. She takes in washing to clothe her children and feed the family. The Saturday night before the Sunday morning of which I speak, her husband came home drunk, stumbled into the home, vomited over the new rug that she had recently purchased. With kind, tender hands she undressed him, got him to bed, cleaned the rug, got her children out to Sunday school the following Sunday morning, and she herself came to the morning services to get some blessing and comfort to carry her through the trying week ahead. This evangelist's statement made her feel that if what he said was so, she certainly needed to go forward for prayers, and she went forward to become a chronic seeker. Later on she was made to see that the good evangelist should have qualified his statement as Peter did, by saying, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."

Another evangelist, when I was young in the ministry, told my people that this idea of receiving the blessing by faith was to receive nothing, but that we were to receive it by fire, and got over twenty-five of our best people forward for prayers, who when they got there, did not know what they were seeking. The meeting had run hard, and there were not many seekers. He must have a showing, and deliberately and unqualifiedly made the statement that we were to receive this great grace not by faith but by fire, with the afore-mentioned result. We had quite a time getting these dear people to see that they had been betrayed into doing something for which there was no reason in the world for doing.

I may not say it correctly, but I am sure the average reader will understand me when I say that it seems to me we have made a little too much of our altar. We bring a person forward

who receives new light in the preaching service, and he comes forward for prayers when perhaps that is the last thing in the world he ought to do. To illustrate, here is some young lady who is newly sanctified, and perhaps after a week's joyful experience, she gets light on the dress question, gets under conviction over a feather in her hat. Certainly she does not need to come to the altar if the Lord tells her she should discard that feather. Her place is down on her knees by the sewing machine, where she can get a pair of scissors and snip the thing off her hat, but you know and I know that evangelists and preachers have brought these same people forward to a public altar to do what could have been done in the privacy of their own room, and would have saved them from confusing the onlookers as to the establishing merits of this great grace.

Then I think we have not been definite enough with our seekers who have come forward for the baptism with the Holy Ghost and fire. There is a negative and a positive side to entire sanctification. We did receive this great grace by faith but it is impossible for us to exercise faith until we have met the definite requirements laid down in the book for the seeker after holiness. God said to Moses, "Be sure that you make it [the tabernacle] according to the pattern shown thee in the mount," and a good deal of the book of Leviticus is made up of "The Lord spake unto Moses" and Moses did thus and so. When Moses finished the work it states expressly that the Lord came down, and too frequently we feel that people are led to believe that the blood cleanseth, and take this great blessing not by faith but by presumption. We believe that God almighty witnesses definitely, not only to the work of regeneration but also to entire sanctification, and having received this experience and being instructed by the pastor as to how to walk by the same rule would, we believe, establish our people in this great grace.

The third question we know but very little about. We have never had any great difficulty in persuading folks to unite with the Church of the Nazarene after they receive the blessing of holiness. Pastors of smaller societies may have this difficulty as it may be a greater cross for the new convert or the person new in the experience of full salvation to unite with a little band of people who have no great standing in the community. Therefore we do not feel qualified

to answer and will leave that to some preacher who has had more experience along this line.

EXPOSITORY PREACHING

By LEWIS T. CORLETT

I. WHAT IS IT?

In an age of skepticism there is great need for emphasizing the Bible in its entirety and of bringing it into prominence in its authority, in its contents, in its doctrine, in its beauty, and in its practical benefits. It is the duty of the preacher in an age of doubt, like the present that he make full proof of his ministry in giving the Bible the place of greatest importance in his reading, in his thinking, and in his preaching.

The tendency among many preachers today is to preach away from the Bible instead of preaching the Word. A topic is taken and a verse of Scripture, or a clause or perhaps just a word, from the Bible must be found as a foundation or a starting point. That is all the Bible that will be used. The sermon, if it may be called such, does not deal with the text or with the Bible but with the topic. This may be essential and useful at times but a continual practice would bring spiritual dwarfing to the hearers.

The use of a text from the Bible is a further advancement in the use of the Word of God. Many times an exposition is given that elevates the portion of Scripture, gives the purpose, setting, main thoughts, and brings the people closer to God and to His Word. But many other times the text is used as a basis, taken out of its setting, without consideration of the context, and treated as an individual statement. This occasionally is permissible and may be very helpful in specific instances but the continual taking of parts of Scripture from their setting and enlarging on them regardless of their context, will produce hobbyists and fanatics.

The need of the hour, the hope of the ministry and the life of the church is for the ministry to turn to more Bible preaching. Expository preaching offers the ministry their opportunity to meet the challenge of the age and to provide the food for the Christians. Expository preaching is the taking of a word, clause, a verse, a group of verses, a chapter, or an entire book, and giving its Bible setting, purpose and practical applications. It is the enlargement of any portion of Scripture according to its place, plan and purpose in the biblical setting; it is the finding of the

motive and thought of any particular section of biblical truth and the weaving of that truth into God's plan of redemption and preservation of His children; it is the explanation of the Bible doctrines and truths in Bible language and setting.

Many have misunderstood the plan and scope of expository preaching. They seem to think that the taking of a portion of the Bible and the explanation of each word and clause was expository preaching. Not so, that would be simply a running commentary with no specific plan or purpose in the mind of the speaker in regard to the passage in hand. That is much easier than real exposition but soon becomes monotonous and tedious and is not very fruitful, either in the salvation of souls or in the drawing of the people to the Word of God. Many good people have used this method, thinking that they were doing expository preaching. Thus this type of preaching has fallen into dishonor in some places, not because of its use but rather its misuse.

Exposition is the taking of any particular portion of the Bible, short or long, and viewing it as a whole until the central theme or thought of the passages stands out and then the associating of the other portions to that main idea. It does not entail the use of every word or clause, although at times they may be used with profit, but it is the expounding of the passage in reference to the main thought and the grouping of the rest around it. It is the standing on the highest peak of a portion of Scripture and grouping the remaining phases of the view around the high peak. The plan and purpose of expository preaching is not to show how much is in a verse of a passage of the Bible but to show the central thought, its beauty, its benefit, its place and its value. As this is done the other portions of the passage will take their place in the picture.

VARIOUS TYPES OF EXPOSITORY SERMONS

The most elementary type of expository preaching is the taking of a particular word in the Bible, showing how many times it is used with some of its variety of meanings in various passages. This may profit at times but does not have a very great lasting value.

The next method of exposition, in the ascending scale of values, is the using of a certain phrase, taking the different places that it is found in the Scripture and enlarging upon its different uses. This is a higher form than just using one word and may be used occasionally with great

profit both to the preacher and to the audience.

The best form of exposition and the one that the writer is considering in these articles, is the taking of a portion of Scripture, from a verse to an entire book, and dealing with it from its setting, its thought, its importance and its benefit. This is the studying of the Bible and expounding of its doctrines to find its most important truths and their relationship to the rest of the Bible and to their practical benefit today.

This can best be explained by an illustration. Take the wonderful eleventh chapter of Hebrews: it deals with "Faith," that is the central theme, the main truth considered, but there is a splendid outline of faith in the entire chapter, what it is, what it does, and the place it occupies in life and Christian experience. Exposition does not limit the preacher to just one way of using a particular portion of Scripture but each passage may admit of a variety of treatments, but each one dealing with it as a unit. Here is one series the writer used and gives it as an example of the expository treatment of an entire chapter.

FAITH (Hebrews 11).

- I. Faith the Door (vs. 1-6).
- II. Faith's Challenge (vs. 7-11).
- III. Faith's Vision (vs. 14-23).
- IV. Faith's Choice (vs. 24-28).
- V. Faith's Victory (vs. 29-32).
- VI. Faith's Endurance (vs. 33-38).
- VII. Faith's Present Prospects (vs. 39, 40).

This can be treated as a whole in one message, with a brief discussion of each point or may be used as a series of expositions on "Faith" with each division as a single message. Two sections are given as examples of further exposition.

FAITH THE DOOR (Hebrews 11:1-6).

- I. The Door to God's Approval (vs. 2).
 - II. The Door to a Comprehension of Revelation (v. 3).
 - III. The Door to Worship (v. 4).
 - IV. The Door to the Presence of God (vs. 5, 6).
- FAITH'S VICTORY (Hebrews 11:29-32).

- I. VICTORY OVER NATURAL ELEMENTS (v. 29).
 - a. Red Sea and the Wilderness.
 - b. Brought God down to their deliverance.
- II. OVER MAN-MADE OBSTACLES (v. 30).
 - a. The Walls of Jericho.
 - b. In response to obedience.
- III. OVER PEOPLE-RELATIVES, FRIENDS, ENEMIES (vs. 31, 32).
 - a. Rahab and Gideon.

b. By an appreciation of God.

This is just a small example of the great wealth of spiritual truths that can be brought out of a single chapter if treated as a whole and seeing the central theme and grouping the rest about it. In another article the writer will deal with "The Benefits of Expository Preaching to the Preacher."

DALLAS, TEXAS

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

COMMUNION SERVICES

The service in which the sacrament of the Lord's Supper is observed should be a most sacred service. It is in its very nature a ritualistic service, and everything connected with it should be of a devotional nature. The hymns used in the service should be those which magnify the atonement of Christ. The special music should be in harmony with the nature of the service. The sermon should not be long, but should emphasize the purpose of the communion service. If there is a place where lightness should never be tolerated it is when people are being invited to the Lord's table to partake of His supper. It is a very sacred service indeed, for we are commemorating the death of Jesus, we should come meditating upon His sacrifice and the agony connected with His crucifixion. There should be a feeling of unworthiness upon the part of every worshiper. We should carefully select the hymns to be used in connection with the call to the Lord's table. "All Things Are Ready, Come to the Feast," may be a good invitation song to invite sinners to God, but it is entirely out of place in a communion service in calling God's children to partake of the emblems of His broken body and shed blood; so is that song, "Come and Dine"; I have heard both of these songs used in a communion service, bringing to me a feeling of disgust. There is no better hymn for such purposes as "There Is a Fountain Filled With Blood." "Break Thou the Bread of Life." The singing of the hymns helps prepare the minds of the people for the proper observance of this memorial. If the communion service is properly conducted there should be no service of the quarter from which the worshipers will secure more spiritual benefit than from this

service. When it is not properly conducted, through the lack of careful preparation on the part of the pastor, the worshipers have lost what otherwise would have been a wonderful means of grace to their souls. If Jesus thought enough of this service to command us to observe it, we should think enough of it to give careful and prayerful thought in preparation for it.

SERMON SUGGESTIONS

THEME—The Institution of The Lord's Supper.

TEXT—Luke 22:14-20.

I. THE LAST PASSOVER (VS. 14-18).

This presents a wonderful picture. Here is Christ, the Great Paschal Lamb, partaking of a feast which prefigured the very event which was soon to take place: His crucifixion. It is truly the last Passover; for it was only a matter of hours until the Lamb of God was slain to make atonement for the sins of the world. A brief study of the original Passover (Exodus 12th chapter) will give abundant information to show how that lamb was the type of Christ; and how Christ in His death fulfilled it all. There was no further need of a Passover.

II. THE LORD'S SUPPER (VS. 19, 20).

Here is a new feast, a Christian feast. It symbolized a finished work instead of prefiguring, as the Passover did, a future event. The broken bread is a symbol of His broken body. The juice of the fruit is a symbol of His shed blood, the new testament in His blood. As we partake of it we look back to His complete and perfect atonement, and we are made to realize as we eat and drink the symbols that in our souls we are partaking of His spiritual life. Briefly tell of these benefits, and of the manner in which we should partake of this sacramental service.

1 - - - - -

THEME—The Memorial of Christ's Passion.

TEXT: *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come* (1 Cor. 11:26).

I. It is Remembering Christ.

A. Not His life, His teachings, His example, His miracles, nor anything connected with His life; but His death. Show how this

event was His primary purpose for coming into the world.

B. It is Remembering His Broken Body.

The bread which is broken is a symbol of His body that was broken. And why was it broken—"broken for you" (v. 24). Explain the significance of that broken body; what it was that caused it to be broken, and how much we owe to Him because of it.

C. It is Remembering His Shed Blood.

The juice of the fruit is a symbol of His shed blood. Why was it shed? What was done for us through this act? In what way are we dependent upon this shed blood?

2. This Remembrance is an Incentive to Consistent Christian Living.

A. By the symbols of bread and wine we are taught that we must depend wholly upon Christ for present salvation.

B. Because of the privilege of his remembrance we are urged to self-examination (vs. 27-28). One eats unworthily who is placing dependence for salvation upon anything else but the broken body and shed blood of Christ.

3. It Points To His Return. "Till he come."

A. Only those who are now partakers of the benefits of His broken body and shed blood are prepared for His coming.

THEME—The Blood of the New Testament.

TEXT: *This is my blood of the new testament, which is shed for many* (Mark 14:24).

I. IT BRINGS TO US A GREAT HIGH PRIEST (Heb. 7:25-27)

II. IT "SPEAKETH BETTER THINGS" THAN THE BLOOD OF THE OLD COVENANT

1. It provides for the Forgiveness of sins (Heb. 8:12).

2. It brings a personal knowledge of God (Heb. 8:10, 11).

3. It offers cleansing of the conscience (Heb. 9:14).

4. It provides an approach to God, as priests (Heb. 10:19-22).

III. IT PROMISES THE RETURN OF THE REDEEMER (Heb. 9:28).

AN "ADJUSTED" RELIGION

We are constantly being reminded that Christianity must adjust itself to the needs of a changing age. We are told that we must reject old forms for fresh and vital principles if we are to hold intelligent people, especially youth, in our churches. Many preachers and churches have adjusted their sermons and services to meet the alleged situation. They either have robbed Christianity of its power through a denial of its basic principles, or have so cheapened it through sensational preaching and church "activities" that it no longer appeals to the people it would reach. In the process of adjustment many churches have lost their power. This is especially true of college churches, where administrators and custodians of "campus religion" feel the need of being "intellectual" and "broad-minded" before an audience in which there is a sprinkling of the "college set." What a delusion! No class of people today is more desirous of a vigorous and challenging religion than a group of college students. A Western pastor is quoted in a recent number of *The Biblical Review* to the effect that the religion of our campuses is "nothing more than a sociology, a Kantian morality that lacks the dynamic motive of God." That writer concludes: "Youth is sick of an 'adjusted' religion. They need some challenge that will 'knock them out.'" Where can such a religion be found save in that revealed in the New Testament and tested by human experience for more than nineteen hundred years? It can meet the needs of this age, not so much by becoming adjusted to change as by adjusting this age to the Changeless One, even Jesus Christ, the same today, yesterday and forever.—Editorial in *The Watchman Examiner*.

WHY MINISTERS FAIL—A NEW ONE

We were lunching together at the "Y," this elder-physician and I. For some years he had served as family doctor to his pastor, who had just resigned from Old Faith church. Regretfully commenting as to why his gentle-hearted pastor had failed in leadership and influence with a certain group in his congregation, he said:

"You know, for financial reasons, my pastor during seminary days became a starch eater, avoiding the more expensive cuts of meat. He has continued this grooved practice of starch diet,

and has rejected all advice to change his aversion for meats.

"Note how the Chinese react to their starch diet. They lack the elements of leadership. They are brainy, but yielding to aggressive leadership in others. Contrast them with the Britons, who are great beef eaters. They lead everywhere, but are unwilling to be led. They can take blows, but also give them. They control alien races and are masters at colonization.

"My pastor could not hit out from the shoulder. His mental diet was the same as his table fare. Brainy, but lacking assertive command."

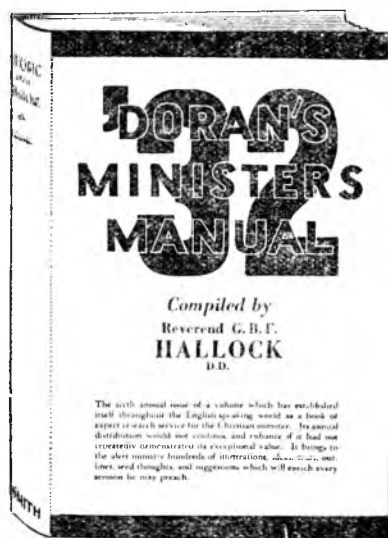
Meanwhile my physician table-companion and I dusted off the viands from our luncheon plates, beef first. I reflected that perhaps the congregation of Old Faith church liked their rump roast too well to share with their pastor.

And I thought how helpful this "secret" would be to committees seeking a new minister. Invite the minister-prospect out to a restaurant. Watch his selections from the bill-of-fare. If he selects beef, and prefers it rare, then you will have the proper man to get rid of that enemy-elder or trustee that you would like to see thrown for a loss. But if you like to hold the whip-hand yourself as a "boss," avoid such a man as you would a pestilence, and select one that orders squashy potatoes and mush and milk. By their diets ye can judge them! Pass the beef.—REV. EMIL BAUMAN in *The Presbyterian*.

A DANGEROUS HABIT

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense. But one should not pay too much attention to the faults of others or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. And if he growls long enough, he will degenerate into a snarler, and in the end he will become a cynic. When a man has become a cynic, he has reached the bottom. There is nothing lower than cynicism. A cynic is of no ac-

count either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—DR. CHAS. E. JEFFERSON, in *Gospel Herald*.



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