

—The— Preacher's Magazine

AUG 28 97

J. B. Chapman, D. D.
Editor

VOLUME 7

AUGUST, 1932

NUMBER 8

ONLY YOUR BEST IS GOOD ENOUGH

By THE EDITOR

HERE is nothing more uncomplimentary to an audience than for a preacher to offer it a reserved service. And the average audience is uncanny in the art of reading preachers. Well, perhaps I am generalizing too soon; for you know we have a tendency to think others feel like we do about a matter. Not long since I saw the preacher get up and stand rather far away from the desk and then lean over on it in a very lazy manner. I did not pay very much attention to what he said, for I was occupied with thoughts concerning the preacher's motives and earnestness. I wondered if he was just careless. Then I wondered if his wife or someone else had ever taken the trouble to tell him that his very manner robbed his speech of interest. Then I wondered if he was not faking—thinking that his want of pretension would cause the people to know he was not “stuck up.” I even wondered what would happen if the pulpit desk should slip. But after a while I resented the proposition. I began to feel that that preacher did not consider us of sufficient importance to make him do his best and put on his best appearance. I began to imagine that if he were somewhere else he would improve, and I began to wish he were somewhere else. Perhaps others in the audience did not feel just this way about it—but I am not sure.

And always when the preacher begins with the air, “This is really not an important occasion, like I am used to, you know,” I begin to feel bored myself. If he proceeds with evidences of reserve so that I feel that he is not putting his best self and his whole self into the message I begin to wish I could hear him under more appealing circumstances. But why continue on the negative side?

A little while ago I talked with an intelligent member of a congregation that had a young preacher who possessed but the ordinary gifts and graces requisite to his calling. I asked how the pastor was getting along, and his member said he was doing “fine.” I asked if he was a really great preacher. The layman replied, “Oh, he is about like the majority. He does not stick

to his text very well, and has a tendency to race off after stray thoughts that cross his mind, but he is earnest and sincere and we all feel that he is doing his very best and that he will improve." This was a great deal to learn in so short a time, but I was especially impressed that sincerity and doing his best were the principal compensations, and then I decided that these are the principal compensations as a rule.

The preacher who habitually does his very best will improve. It is good discipline to preach to small crowds, if only one will really preach to the small crowd. Anyone who can preach to a small crowd can preach to a large one, but the opposite cannot be said. There are many who can preach to big crowds on extraordinary occasions who can do practically nothing for a small crowd. But the fastest growing preachers are those who never slight any crowd. If the crowd is small it is so much the more difficult to do good, and therefore the call is for a more careful effort. I have likened it to shooting birds: anyone can shoot into a covey and kill one or two, as it were by accident. But when there is only one bird on the limb it is necessary to take most careful aim.

And, after all, there is no better proof that the preacher is truly in earnest than when he makes "a noble effort" with a small crowd on what is supposed to be an ordinary occasion. Here there is little chance for pride and vanity to play a part, so if he puts his best into it, he does so because he is concerned for the cause of Christ.

And this principle applies to all the preacher's duties. Take pastoral visiting: well, here too I speak from experience. I asked the preacher to come to the house for a meal, told him I wanted the family to meet him and that they were not there much except at the time of the evening meal. But he said he was very busy and would prefer to take lunch with me downtown some day. Well, I never got around to that downtown lunch, and more than that, I have always felt that my family did not occupy a very high place in the preacher's estimation. I may have misjudged him—and he is dead now—but when I found we were not important to him he ceased to be quite so important with me.

The fact is there is but a small future for the preacher who slights his work. If he has a small church and gives it his very best he may have a larger church some time. But there is no occasion that is not important—at least for the preacher. And there is no duty that is well done unless the preacher did his very best at it. Our best is poor enough, but less than our best won't do. Do you habitually do your best?

Historians seldom take note of so obscure an event; yet, if the secret connections of revivals with the destiny of nations could be disclosed, they would appear to be more critical evolutions of history than the Gothic invasions. A volume has been compiled, narrating the decisive battles of the world. But more significant than this, and probing deeper, the divine government of the world would be the history of revivals.—AUSTIN PHELPS.

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

DEVOTIONAL

THE CRY OF A BROKEN HEART

By A. M. HILLS

Create in me a clean heart, O God (Psalm 51: 10).

THIS PSALM is the most famous piece of penitential literature in all the world. It contains some fifteen distinct prayers and supplications for mercy, and awful confessions of personal sin. It is the cry of a man who had known God from early life; but who had backslidden from Him and committed grievous sins.

For a time he seems to have been oblivious to the enormity of his conduct. But the heavenly Father, ever faithful to his erring children, sends the convicting Spirit to arouse him, as by a flash of lightning from heaven, and let him see himself as the holy God sees him. O then what consternation! What self-abhorrence! What confession! What pleadings for mercy! What deep longings for a *clean heart* that such sin may never again be committed!

Many a saint who reads these lines will recognize the road by which he, too, reached the sanctifying grace of God,—the greatest blessing this side of heaven!

I. Notice by what means David sought restoration to his lost experience.

1. He makes full confession. He does not attempt to excuse or hide anything. He does not try to lay the blame on anyone else. "Have mercy on *me*, O God." "*My sin is ever before me. I know my transgressions.*"

"Against *thee, thee only*, have I sinned"—the God who has *called* me, and *chosen* me, and been so *good* to me; the God who *strengthened* me and gave me the *victory* over His enemies, and *honored* me before the whole nation and the world. How could I have treated the God that loved me so. "And done that which is evil in thy sight!" "O God, have mercy on me, according to thy lovingkindness! According to the multitude of thy tender mercies, blot out *my transgressions!*"

2. His amazing confessions are quite equaled

by his prevailing prayers. "Purge me with hyssop and I shall be clean: Wash *me* and I shall be whiter than snow," "Hide thy face from *my sins*, and blot out all *mine iniquities.*" "Cast me not away from thy presence; and take not away thy Holy Spirit from me." "Restore unto me the joy of thy salvation; and uphold me with a steadfast spirit." "Deliver me from blood-guiltiness. O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." "O Lord, open thou my lips; and my mouth shall show forth thy praise."

Poor man! He had just awakened to the fact that while he was living in sin and far from God, he had had no joy in his religion! The songbirds in his soul had ceased to sing! The orchestra in his heart had made no music. Moreover nobody had come around to be taught about God and no sinners had been converted through David's influence. What a dismal, joyless time a backslider has anyway! No wonder that so many of them come back broken-hearted and cry out again for God!

II. Notice, this man's meditations brought him to a great and wise conclusion! Doubtless he asked himself over and over again, what made me do anything so foolish and so wicked? Why did I sin so recklessly against my own soul and God? He finally decided that his downfall was occasioned by his depravity. "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." It was just a poetic way of saying, "The whole human race has fallen, and I was born with a tendency to sin, and a bent to backsliding from God. Create in me a clean heart, O God. Take this propensity to sin all out of me. Renew a right spirit within me. Then only will I keep thy law."

He has reached sound philosophy and sound theology at last. *Actual sin is due to the inherited sin-principle.* Luther wrote, "If a man will speak and teach aright of sin, he must consider it in its depths, and show from what root it and all that is godless springs, and not apply the term merely to sins that have been committed. From this error, that men know not and

understand not what sin is, arises the other error that they know not and understand not what grace is."

Canon Cook also remarks, "From the special confession of sin, David passes to the acknowledgment of *inherent* and *inherited* sinfulness."

Dr. Maclaren, the great Baptist preacher, affirms the same truth: "We must not only recognize wrong-doing but that alienation of heart from which they come." Albert Barnes writes, "The deep sense which David had of his depravity was derived from the fact that his sin was not a sudden thought, or a mere outward act, or an offense committed under the influence of strong temptation, but that it was the result of an entire corruption of nature, of a deep depravity of heart—running back to the very commencement of his being.

We may draw these lessons then.

a. That men are born with a *propensity* to sin.

b. That this does not excuse our sins, but only explains them, and why we commit them.

c. This makes plain why God demands and we sorely need sanctification—a clean heart.

III. The text and the whole psalm assume that there is a possible deliverance from this abnormal condition of nature—this depravity of heart, David prayed for *purging, washing, cleansing*, as if he had not a shadow of a doubt that there was complete deliverance for him. "I shall be clean." "I shall be whiter than snow." "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." "My tongue shall sing aloud of thy righteousness, and my mouth shall show forth thy praise." "A broken and a contrite heart, O God, thou wilt not despise!"

Thank God, this is everywhere the voice of scripture. "Jehovah thy God, will circumcise thy heart, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live" (Deut. 30: 6 R. V.). "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep mine ordinances and do them" (Ezek. 36: 25-29). "He will purify the sons of Levi, and refine

them as gold and silver; and they shall offer unto Jehovah offerings in righteousness" (Mal. 3: 3 R. V.). "Giving them the Holy Spirit . . . cleansing their hearts by faith" (Acts 15: 8, 9).

IV. Notice. David prayed just as the prophets taught and the New Testament, centuries later, "Create in me a clean heart." He saw that no reformation of outward conduct would answer. The cleansing must be in the *heart*, the inmost center of his being, where all the trouble was. All Christians need exactly this same Davidic vision. We were all born with this inherited, inbred sin-principle, and we need to have it taken away from our beings by the same baptism with the Holy Spirit, that came upon the early church at Pentecost. Canon Cook wrote, "The creation of a pure heart, free from the taint and consciousness of sin, is altogether an evangelical doctrine. This experience is more than regeneration and justification. The washing takes out the impurity; the soul is cleansed."

Dr. Albert Barnes also says, "The cleansing needed was not any mere outward purification, but the purification of the soul itself, that David might be made entirely clean, with no remaining pollution in his soul."

Matthew Henry well said, "Every one of us brought into the world with us a corrupt nature, wretchedly degenerated from its primitive purity and rectitude. We have from our birth the snares of sin in our bodies, the seeds of sin in our souls, and the stain of sin upon both. This is what we call *original* sin, because it is as ancient as our origin, and because it is the original of all our actual transgressions. This is that foolishness which is bound in the heart of a child—that proneness to evil, and backwardness to good, which is the burden of the regenerate, and the ruin of the unregenerate, it is a bent to backslide from God."

Every unsanctified child of God in all the world needs to have David's awful consciousness of this personal sinfulness, and his own responsibility for having it. When God shows us that we can be cleansed from it, then the responsibility and the guilt are wholly ours for keeping it.

V. Lastly. Take one more critical look at this comprehensive prayer. *Create in me a clean heart O God!* This is not a development, an evolution, a growth; it is a *creation*. It does not take a lifetime to accomplish it, leaving us till death in

our pollution. It is sudden, instantancous, perfected in a moment of time.

2. Create in me. Not a legal, fictitious holiness in Christ, who hides and covers us, so that God does not see our depravity, but only Christ's holiness, as was taught at Keswick and by the Plymouth Brethren. Such theology gives freedom and license to sin. "*Be ye yourselves also holy*" (1 Pet. 1: 15). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). Only a personal cleansing will meet our need in that great day.

3. "Create in me, a clean heart, O God." God only can create. All the scientists in the world could not create a grain of wheat or a mustard seed. He whose creative fiat brought an orderly world out of chaos, can create holiness in a disordered soul. He who created man upright at the beginning, can recreate him in holiness now. Bishops, cardinals, popes, cannot do it. Evolution cannot do it. Death cannot do it. God can do it, and will do it if we will imitate David and let Him. This is the only way it ever has come or does come to fallen mortals.

Pray earnestly, expectantly, "Create in me a clean heart O God." "Now wash me and I shall be whiter than snow."

THE HAPPY MAN

TEXT—*Philippians 4:11-12, "For I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."*

WE ARE living in a restless age. We claim to be free yet we are slaves to some inner urge which destroys our peace of mind and kills our content. Every paper tells of some effort to break records, long distance flying, altitude records, most hours in the air. Cobb, Seagrave, Billy Sunday and a million others straining every sinew to outdistance the world. Automobile factories increasing the allotment of luckless dealers, insurance companies increasing quotas to sweating agents, chain stores holding group meetings to drive tired store managers to procure greater sales. The dignified Waldorf-Astoria gives place to buildings which will produce more shekels as the restless tide of so-called progress makes its way. Money, power, position, all are madly sought in the scramble,

but even the possession of the earth itself will not prevent the seeking for more worlds to conquer.

A poet once said he would be content if he could some day possess a stone house and a grand piano situated on a beautiful lawn. After being able to fulfill his wish, he wrote a dissertation explaining why these things could not bring content.

A story is told of a king who was suffering from a malady and was advised by his astrologist that he could be cured if the shirt of a contented man were brought for him to wear. People went out to all parts of the kingdom after such a person and after a long search they found a man who was really happy, but he did not possess a shirt.

The old restless urge of the Anglo-Saxon pioneers is being converted into the drive and grind and rush of our machine civilization which is crushing out quiet peace and happiness. Paul seems to have a panacea. He said that the resolve of his life was to be content in any state. He had a purpose in his life, there were some things he wanted to do and his desire for accomplishment was so strong that he was willing to give his life. His work was not to produce perishable things but to accomplish greatly in producing a way of contentment for others. His outlook on life was such that having much or little meant nothing to him. Being in want or plentitude was but incidental. Beaten with stripes or in prison, he could yet be happy. Friends might forsake him, churches which he loved proved recreant to their trust, yet his peace of mind could not be shaken. He had learned the secret that life consists not in the abundance of your possessions, that the inner and not the outer produces happiness.

The great Bismarck said, "If a man thinks he can find happiness outside of himself, he is doomed to failure." Milton, Bunyan, Helen Keller and hosts of others have borne witness to this truth. The Master Teacher said consider the lilies, consider the birds, do not worry about the morrow. He knew the bugaboos of worry and fear and discontent and knew they would destroy life, and he sought to bring to man an understanding of the eternal and the laws which rule the universe. How sufficient was his word, "My peace I leave with you." That word was not spoken exclusively to Galilean peasants, it was spoken to the harried worried slave of convention

of today who needs the comfort and quiet and assurance which religion alone can bring.

What do I want in life, what do I need, what will give me peace and happiness? Voltaire has one of his characters "Candid" wander all over the earth seeking the riddle of contentment. He finally came back and found a Turk gardening on a 20-acre estate. He and his children cultivated it. He was happy and alive to life and

as he said kept from three great evils "Weariness, vice and want." All is not right in the world, all is not right in any individual. Fear and needless worry will not better conditions. The happy man is one who has found peace first in his own heart, has learned that the abundance of his possessions have nothing to do with happiness, has discovered that losing his life is finding it.—ROY RUTHERFORD in *The Christian Evangelist*.

EXPOSITIONAL

HOSEA — THE PREACHER OF LOVE AND REPENTANCE

Remonstrance and Entreaty, Chapters 13, 14

I will heal their backsliding, I will love them freely (14: 4).

THE PROPHET had in many ways sought to bring home to the northern nation recognition of their sin and iniquity. He had uttered the indictment of Jehovah against the sinful nation in delineating the controversy that the Lord had against them; he had warned them that they had been sinning beyond the reach of mercy and thus were in a dangerous position; he had called to their attention that what of goodness they had, it was like a morning cloud; he had warned them that they had been sowing to the wind, and their harvest would be the whirlwind; he had announced that they were transgressing to such an extent that they were plowing wickedness; then he cited as the culmination of their evil ways the fact that they were sinning against love. Before he brings his messages to a close and ceases from his prophetic warnings, he once more utters a remonstrance and then giving an entreaty which was filled with longing and pathos, the sound of his voice is hushed in silence.

SIN AGAINST THE GODHEAD OF THE DIVINE BEING

Sin falls into different categories, sin against self, sin against our brother and sin against God. As the prophet concludes his warnings his thought dwells especially on the fact that the nation had sinned against God. They had violated the commandment, "Thou shalt have no other gods

before me." In their life when they worshiped Jehovah, then it was that "When Ephraim spake, there was trembling," or an alternative reading is "When Ephraim spake with trembling, he exalted himself in Israel." This last reading would seem to be preferable. When Israel felt her own insufficiency, and recognized the necessity of reliance on God, then the nation was exalted in the land, but when Israel exalted himself, and in that exultation of self-sufficiency, forgot God and worshiped Baal, then he died. He lost his standing and prestige. Carried on in the toils of their self-exaltation they had sinned more and more by plunging deeper and deeper into idolatry, making for themselves molten images, and then calling unto the people, "Let the men that sacrifice kiss the calves." In consequence of thus departing from God, they would not abide as a nation. The pronouncement came, "Therefore they shall be as the morning cloud, and as the dew that passeth early away, as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney."

Over against this open expression of sin on the part of the people, stood the mercy and grace of God. Through the providence of God they had been brought forth from the land of Egypt, and at that time one of the great fundamental truths that they had been taught was that they should have no other gods but the one divine Supreme Being and beside Him was no deliverer for them. Moreover also that same Providence had followed them through the wilderness journey, in the wilderness where drought with all of its gauntness and death stalked there had God led them and had brought them forth,

there it was that God did show His special knowledge of their need and supply it. There they had experienced the fact that in the extremities of life God meets us; where there is no way He makes a way for us. But instead of recognizing these gracious mercies as coming from the hand of God and in return giving praise and thanksgiving, they had sought out other sustenance for their spiritual life and accordingly they experienced the consequence that they were filled in keeping with the pasture wherein they fed. Then they did not glorify God, neither were they thankful for all the benefits bestowed upon them; they became exalted in their own self-appreciation, and then turning their hearts away from God they continued until they had forgotten Him entirely. This led to the result that instead of finding in divine Providence a tender care and solicitude for their needs, they found the God of judgment, "Therefore am I unto them as a lion; as a leopard will I watch the way; I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart; and there will I devour them like a lioness; the wild beast shall tear them." When the God of love becomes the minister of divine wrath, how great is that wrath!

This doom that had come upon them was of their own making; it was because they had been against God, the source of their help and strength. In days gone by they had sought for a king to rule over them; they had rejected a theocracy, a government in which God was their ruler and sovereign, but what was their plight now? "Where now is thy king, that he may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?" They had sought a king in their own self-will, therefore God had given them a king in his anger. "Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes?" When we seek our own way, and reject divine leadership, when we would solve the problems of life by human means, then in our extremity we will find ourselves deserted. We will find that even though by divine permission we may have had our own way yet this was because we were determined in our purpose, and God gave us our own way that we might see the dire results. We will find as did the Israelites, "I have given thee a king in mine anger, and have taken him away in wrath." While the

wrath of God already was spending its vent upon them, yet it had not reached its fullest manifestation, there was iniquity still bound up, sin still laid in store, ready to burst forth with its vials of wrath, exceeding great sorrows shall come upon them. They shall be borne down even unto the grave. "Shall I ransom them from its power?" Shall I redeem them from its death? On the other hand the challenge shall sound forth to death to come with all of its plagues and bring hither its destruction. As these are poured forth, there will be no compassion extended; they shall spend all their fury.

All this punishment shall come upon him despite the fact that for a time he shall seem to be in high position among his brethren, yet "an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels." Man may prosper and nations may prosper for a time while operating on evil principles, yea, this prosperity may even seem to be phenomenal, but in the end there will be blight and destruction, the refreshing springs of life shall be dried up and the fountain of blessing will send forth bitter waters. The very citadel of their power shall become desolate, when they rebel against God, there is one inevitable doom awaiting, the sword of destruction will sweep over the land and bear before it man, woman and child. The eternal principles of justice, righteousness and equity though delayed in their coming will ultimately triumph and slay the powers of evil and iniquity. The refuge of lies will be swept away and those who have sought a haven therein will be thrown into confusion and dire distress.

ENTREATY

Turning from the severe words of denunciation, the prophet gives thought to a tender plea, the final call to a sinful nation. It sounds forth as the music of a plaintive call. "O Israel return unto the Lord thy God: for thou hast fallen by thine iniquity." In returning unto the Lord they were come with words of sincere repentance, with a prayer that all their iniquity might be taken away, and that the God of all grace might be pleased to show them favor, then would they bring the offering of praise unto the Lord. No longer would they rely upon human aids, upon the leading power and nation of the day, no longer would they trust in material resources,

and moreover above all they would not regard the work of their hands, the idols which they had worshiped as gods, for in Jehovah alone do the defenceless find protection.

Coming with such evidences of contrition they may be assured that all their backslidings will be healed and the love of the Lord will be freely poured out upon them; they may rest in confidence that Jehovah's anger will be turned away. Thus we have the picture of what always constitutes true repentance whether it be national or individual. Following comes the gracious promise, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." Eiselen tells us, "The dews of Syrian nights are excessive; on many mornings it looks as if there had been a heavy rain! This dew is of great importance in Palestine, since it is the only slackening of the drought which the country feels from May till October. In view of this fact it is only natural that dew should become a symbol of that which is refreshing, quickening, and invigorating. Jehovah will put new energy and life into Israel." With this new life he shall rise in stateliness of personality as the lily of the field and send down his roots into the depths of life giving force thus giving him stability and strength. As shoots spring up from the roots of the parent stock of a tree, so shall Israel be; he shall multiply and increase and shall become beautiful as the olive tree; from his life there shall go forth the fragrance of a holy life which shall be like the cedars and firs of Lebanon. The people in such a nation shall prosper and there shall sound out their renown as the aroma of the wine of Lebanon. When Israel shall have come to such a state of grace, then will she renounce all connection with the idols which she has so ardently worshiped; he shall say, "What have I to do any more with idols?" Again as it is with a nation so with an individual soul, when the grace of God takes full possession of the life and soul, then it is that the cherished material objects slip away and this "expulsive power of a new affection" drives forth from the heart other objects of worship. Once more does the word of assurance come to the nation that when he shall return thus unto the Lord and find in him the source of his life and the sanctuary for his worship, then will he find that the Lord his God will watch over him, that He will ever extend to him

His protection and care and shall be the source of his fruitage.

"With the gracious promises thus given, the exhortations to the nation were concluded, and the prophet adds simply an epilogue. He admonishes that whoever is wise among them, they will give heed to the words of instruction, and the prudent man among them will know them. In thus meting out punishment for sin and enjoining conditions of repentance, there was uprightness and justice in the acts of Providence and he who would walk in keeping with the ordinances of the divine will, will follow these commands, but they who disobey them shall find in them their ruin and destruction.

"Just are the ways of God,

And justifiable to men;

Unless there be who think not God at all."

HOMILETICAL SUGGESTIONS

In the last chapter there are several texts that are useful. Verse 4 gives one of the outstanding texts for backsliders, "I will heal their backsliding, I will love them freely." A theme might be, "God's Love for the Backslider." Another text is found in verse 5, "I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon." As a theme we would suggest, "The Blessings of Grace," and then as subdivisions, refreshment of spirit, stateliness of character, and strength of depth. Still another text may be found in verse 9, the third phrase, "For the ways of Jehovah are right." One could use a part of the text for a theme, "The ways of the Lord," then one could discuss the divine dealing with sin, the divine method of repentance and the divine method of grace in the soul.

Character is what a man is, what God knows him to be. It must be distinguished from reputation. Reputation is what a man seems to other men to be. The shadow of a tree is much larger than the tree in the morning, and smaller at noon. The tree represents character and the shadows represent reputation.—GALUSHA ANDERSON.

Learn the means of safety—the keeping of the heart. Learn the importance of the exercise—all depends upon it. Life or death. Learn to cleave to the Lord with all purposes of heart. Learn, sinner, to give your heart to God.—*Selected.*

HOMILETICAL

EXTREMITY VS. OPPORTUNITY

By LEWIS T. CORLETT

LESSON: Zech. 4. TEXT: Zech. 4: 5, 6.

I. INTRODUCTION

- A. Setting of the text.
 1. Nation just back from captivity.
 2. An immense building project to be completed.
 3. Much opposition from those about.
 4. Looked like the extremity of the leaders.
- B. God uses this as an opportunity to give Zerubbabel a vision of God's provision.
 1. The candlestick—signifying the light of God.
 2. Two olive trees one on either side of the candlestick.
 - a. Sources of oil for the candlestick.
 3. A continual flow of oil. Contrast this with the candlestick in the temple of Solomon.

II. EXTREMITY OF MAN IS GOD'S OPPORTUNITY

- A. The times were extreme but were God's opportunity to deliver.
- B. God's answer.
 1. Not by might—an army.
 2. Not by power—no powerful people among them.
 3. By the Spirit of God.
- C. Man becoming absorbed in his problem looks to the wrong source for deliverance.
- D. Oil symbolizes the gift of the Spirit of God.
- E. Compare the temporal and spiritual assets.
 1. A feeble handful of discouraged men, surrounded by enemies.
 2. A candlestick with a light signifying the presence of God fed by a continual flow of oil from the live olive trees.
 - a. God's presence is the assurance of His assistance and deliverance.

III. GOD'S PROMISE

- A. The difficulties and obstacles likened unto a mountain shall be removed (v. 7).
- B. God does not despise the day of small things (v. 10).
- C. The promise is given that Zerubbabel shall finish the task begun (v. 9).

IV. TODAY MAN'S EXTREMITY IS GOD'S OPPORTUNITY TO WORK

- A. Distressing times, difficult propositions shall be removed and the work shall go on.
- B. The need is the continual flow of oil.
 1. In the experience of the abiding Holy Spirit in sanctification.

"MAKING EXCUSES"

And they all with one consent began to make excuse (Luke 14:18).

I. NOTICE THE PROVISION MADE

"All things are now ready"

1. On earth. Redemption provided—promise recorded—Holy Spirit prepared to convert and sanctify.
2. In heaven. Glory secured.

II. THE INVITATION ADDRESSED

"Come."

1. Who are bid to come? All to whom God sends the message. A great privilege.
2. What does it invite us to do? Not to prepare a feast, but to come to one already prepared and receive it as a blessing to be desired.

III. THE CONDUCT TOO GENERALLY PURSUED

"To make excuse."

1. The Jews: Did not find in Him what they expected in the Messiah.
2. The Gentiles: Did not like the want of philosophy in the gospel, and esteemed it foolishness.
3. The world: Men of the world are too busy to give religion serious thought.
4. The young and the frivolous. It forbids their pleasures.
5. The middle aged, etc.: Have too many cares and troubles to attend to.

IV. NOT GOD'S FAULT

1. Then, if we fail to find mercy at last, it will not be God's fault. He has generously provided, but we have neglected.
2. What a mercy that the invitation still says, "Come."—*Selected.*

NO HOARDING!

By ROY L. HOLLENBACK

TEXT: "*Lay not up for yourselves treasures upon the earth.*"

THEME: "Why We Should Not Lay up Treasures upon Earth."

I. BECAUSE DOWN HERE OUR TREASURES WILL SPOIL. "Moth and rust," etc.

The Lord is advising us to lay them up in a more safe location.

II. BECAUSE THE EFFORT TO GAIN THEM REQUIRES THE EXERCISE OF ENERGY WHICH COULD BE TURNED INTO MUCH MORE PROFITABLE CHANNELS.

"A man's life consisteth not in the abundance of things which he possesseth." "The life is more than meat," etc.

III. BECAUSE THE LAYING UP OF RICHES HERE IMPOVERISHES THE SOUL IN ITS ETERNAL HOME.

"Go and sell that thou hast and give to the poor . . . and thou shalt have treasure in heaven."

IV. BECAUSE TREASURES LAID UP HERE HAVE A TENDENCY TO HOLD OUR HEARTS TO THE EARTH.

"Where your treasure is there will your hearts be also."

V. BECAUSE THE CARE OF THEM REQUIRES NEEDLESS ANXIETY. "Your Father knoweth that ye have need of such things." "Take no thought for your life," etc.

VI. BECAUSE THEY TEMPT THE SOUL TO CERTAIN VICES WHICH THREATEN IT WITH ETERNAL DAMNATION—SELF-DEPENDENCE, LOVE OF EASE, REVOLT AGAINST HARDSHIPS, SLOTH, etc.

Not many who have wealth have retained the simplicity and zeal which becomes one professing holiness of heart.

GOD'S GIFTS MEETING MAN'S NEEDS

By LEWIS T. CORLETT

TEXT: Matt. 6: 24-34; 7: 11.

I. INTRODUCTION

A. Contrast of external and internal needs.

1. Displaying man's attitude and anxiety.
2. God's plan.
3. Simplicity of life.

II. MAN'S NEED

A. Chiefly internal, spiritual.

1. "Is not the life more than meat and the body than raiment?"
 - a. Man concerns himself too much with meat and raiment.
2. Jesus shows man's need in Matt. 10: 28.
3. Man thinks his hope is in accumulation of earthly goods.
 - a. Jesus points the need to the inner man.

III. GOD MEETING MAN'S NEED

A. Gives the proper balance (Matt. 6: 33).

1. Emphasis on "seek," contrasted with the "seek" of the preceding verse.

B. What are men to seek?

1. Kingdom of God.

a. This explained in Rom. 14: 17, 18.

C. God promises the Holy Spirit as the One to meet man's need.

1. Man's problem is to have his life made happy here, and prepared and made ready for future abode with God.
2. The Holy Spirit in and through the processes of salvation is the only One who can do this.
3. He puts man in harmony with the world, with himself, and with God.
4. He regenerates, sanctifies, applies all of the promises of God to every one who will trust Him.

IV. MAN WITHOUT THE HOLY SPIRIT IS STILL IN NEED

A. Everything else disappointing.

B. Seek Him, obey God, and the other affairs of life will take their proper place.

THE UNPARDONABLE SIN

By C. E. CORNELL

Text: 1 John 5:16.

1. Associate Scriptures:

Matt. 12:31, 32.

Eph. 4:18, 19.

Heb. 6:4-6.

Heb. 10:26-31.

2. Those who have committed this sin:

Are dead in their spiritual nature.

Have no inclination to be found in a religious atmosphere. Extremely wicked.

3. Those who imagine they have committed this sin:

There are many of these.

The fact that they have religious concern is proof that they have not committed this sin.

4. Those who approach:

Their danger, if persisted in.

The approach to this fatal deadline may be through:

Premeditation.

Wilfulness.

Neglect.

Unbelief.

Wilful resistance of the Spirit.

Repeated backsliding.

Blasphemy.

Refusing to repent.

PRAYER

Especially referring to our temporal needs

(John 14:13, 14)

- I. THE SIGNIFICANCE OF ASKING IN "THE NAME OF CHRIST"
John 14:6.
- II. WHAT SHALL I PRAY FOR?
 1. Pray for temporal things.
 2. Pray for pardon.
 3. Pray for reclamation.
 4. Pray for entire sanctification.
 5. Pray for others.
- III. SUCCESS IN PRAYER FOR TEMPORAL MATTERS
 1. Pray for small things.
 2. Pray for business.

Illustration: George Mueller and his helpers prayed down about \$8,000,000 over a period of years. He built great orphanages and cared for a thousand children. I knew a man who had a note due, the money had to be in the bank by three o'clock in the afternoon. Prayer was offered for help. The last mail at 2:45 brought an unexpected letter with a check; the note was paid with three minutes to spare before the bank closed.

IV. PRAYING "IN THE HOLY GHOST"

1. Prayers need not be lengthy or stereotyped.

Illustration: A good brother was in the habit of making long-winded prayers about the family altar. Some of the children would usually go to sleep. One of the boys waked up and asked, "Has father prayed for the government? Only half through."

2. Family prayers need not be formal or lack unction. Better be short and full of fire.

THE MORE EXCELLENT WAY"

(1 Cor. 12:31)

- I. TERMS USED IN SCRIPTURE

They have a compound meaning—double.
Love—love made perfect (1 John 4:17).
Love—perfected love (1 John 2:5).
Love—perfect love (1 John 4:18).
Holiness—perfecting holiness (2 Cor. 7:1).
Sanctify—and sanctify wholly (1 Thess. 5:23).
- II. NEEDED ADMONITIONS

Perfect love is very far removed from superciliousness, overbearing, haughty, or

sour, arrogant, disdainful, talkativeness, dictatorial.

Perfect love is not overly effusive. It avoids immoderate infatuation.

Perfect love is *God in the soul*. Inward divine guidance and outward providence relative. They must correspond.

Perfect love is a *passion* for lost humanity.

Perfect love is God-given religion to make us conquerors over the world, flesh and the devil.

"THE ACCEPTED TIME"

Behold, now is the accepted time; behold, now is the day of salvation (2 Cor. 6:2).

INTRODUCTION

God seems desperately in earnest. Salvation seems to be an urgent matter. The one most concerned is the least concerned.

- I. The soul's need *now*. Its sin is dark enough. No matter is quite so pressing.
- II. Christ's salvation is *now*. His promises in full bloom. His viands are piping hot. His merit is availing and available.
- III. The set time is *now*. No other time but the present. Supreme moments come to all. Delay is the devil's master-device.—*The Expositor*.

"KNOWING GOD"

(1 Chron. 28:9)

- I. DAVID'S LONG LIFE
 1. At its close.
 2. He ought to be heard.
- II. "KNOW THOU THE GOD OF THY FATHER"
 1. The value of paternal piety.
 2. David had known God throughout a long and varied career.
- III. "SERVE GOD WITH A PERFECT HEART AND A WILLING MIND"
 1. The natural man cannot do it.
 2. The world, the flesh and the devil are against him.
 3. To sum up—carnality, depravity against him. "Not subject to the law of God," etc.
- IV. WHY GOD DESIRES SUCH SERVICE

"For the Lord searcheth *all* hearts, and understandeth all the imaginations of the thoughts."

 1. It is easy to pretend a devotion which we do not feel. Acting a part-hypocrisy.

2. This deception may go on, but God cannot be deceived.
3. Thus we need a regenerated and sanctified heart to please God.

V. "IF THOU SEEK HIM HE WILL BE FOUND OF THEE"

1. Any time, anywhere, for anything.
2. Pardon or purity.
3. Wisdom or temporalities.

VI. A STARTLING WARNING

1. Not good Calvinism, but good Scripture and sound theology.
2. We must find salvation and *keep* it to be saved. "Let him that thinketh he standeth" etc.

THE CHRISTIAN'S PASSION

for a Lost World

Text, Job 16:21.

I. BRIEF EXEGESIS OF THE TEXT

1. Job's deep soul-anguish.
2. "God must support him, against God."
Illustration: The grand essential features of the Christian scheme are here in outline—man's need of a superhuman mediator—that this mediator must be coequal with God.

II. JESUS OUR MEDIATOR

1. The hardship of the way from the cradle to the cross.
2. The divine purpose interwoven and wrought—the race must have a Savior.
3. He must not draw back—nothing less severe than Calvary.

III. HE IMPARTS THE SAME SPIRIT TO HIS FOLLOWERS

1. The marked conviction and change in regeneration.
2. Regeneration—the beginning of a *passion* for a lost world.
3. Sanctification—that *passion* intensified.

Illustration: When the Japanese fleet met the Russian ships, Admiral Togo hung out these words: "The fate of the empire depends on this engagement. Every man will be expected to do his duty." This is the true spirit of Christianity—every man must do his best.

IV. THIS PASSION FOR MEN BEGOTTEN OF GOD

1. The supreme thought in the mind of Christ.
A world *must* be saved.

2. "Let this mind be in you, which was also in Christ Jesus."

Illustration: Jerry McAuley.

S. H. Hadley.

MOSES

By LEWIS T. CORLETT

I. INFLUENCED BY FAITH

- A. That of His parents.

II. LIVING BY FAITH

- A. Choosing by faith.
- B. Walking by faith.

III. INFLUENCING THE LIVES OF OTHERS BY FAITH

- A. That of Pharaoh and his followers.
- B. The children of Israel to follow their God.

IV. VICTORIOUS BY AND THROUGH FAITH

- A. Deliverance of the children of Israel from Egypt.
- B. The guidance, protection, the deliverance and sustenance along the journey to the Canaan land.

THE SIN PROBLEM AND WORLD RESTLESSNESS

He maketh wars to cease (Psa. 46:9).

1. The general outlook, ominous—war, hatred.
2. What is the matter with the world? SIN.
3. The "savage" in the breasts of men.
4. The removal of sin would mean the removal of war.
5. "The sin," in the race. Dangerous.
6. "Our sin." How to get rid of it.

A BIBLE READING ON THE HOLY SPIRIT

By PETER WISEMAN

Part Two

Let us look at the Holy Spirit's office work in the Old Dispensation, in the Savior's life, and since the day of Pentecost.

IN THE OLD DISPENSATION

In Creation: "Thou sendest forth thy spirit they are created; and thou renewest the face of the earth" (Psa. 104:30; Gen. 1:1; Col. 1:16).

In Striving with man: "My spirit shall not always strive with man" (Gen. 6:3).

Filling man for certain work (Ex. 28:3).

Dwelling in men: for example Joseph (Gen. 41:38) and Joshua (Num. 27:18).

Coming upon men mightily: literally, forcing them into something, for example Samson (Judges 15:14).

Received by men for service, as revealed in

many characters of the Old Testament, especially the prophetic, priestly and kingly offices.

He moved men to write the Scriptures: "Holy men of old spake as they were moved by the Holy Ghost."

IN THE SAVIOR'S LIFE AND MINISTRY

1. *In His Birth:* "The Holy Ghost shall come upon thee" (Luke 1:35).

2. *In His Symmetrical Development:* "And the child grew, and waxed strong in Spirit, filled with wisdom; and the grace of God was upon him" (Luke 2:40).

3. *In His Baptism or Official Consecration:* "And Jesus when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17). See also Mark 1:9-11; Luke 3:21, 22; John 1:32.

4. *In the Wilderness:* "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1). See also Luke 4:1-13.

5. *In His Glorious Ministry:* "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. 12:28). "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

6. *Promised by Christ:* "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13). This proves that the Spirit was received during Christ's ministry. And others, during this time, were filled with the Holy Ghost (see John 20:22).

7. *In His Death on the Cross of Calvary:* "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

8. *In His Miraculous Resurrection:* "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). See also 1 Tim. 3:16).

9. *In His Forty Days' Ministry after the Crucifixion:* "Until the day in which he was taken up, after that he through the Holy Ghost

had given commandments unto the apostles whom he had chosen" (Acts 1:2).

SINCE THE DAY OF PENTECOST.

On the Day of Pentecost the Holy Ghost came in His fulness "as the final revelation of the Holy Trinity. The One God, known in the Old Testament as Jehovah, a name common to the Three Persons, was then made known in the Third Person, the Lord—the Father, the Lord, the Son, is the Lord the Spirit. Hence the glory of the day of Pentecost, excelling in glory every former manifestation of the Supreme. The Shekinah, the ancient symbol of the future incarnation of the Son tabernacling in flesh, becomes the fire of the Holy Ghost, departed into tongues, and, without a veil, resting on the entire Church. The perfect God is perfectly de-vealed in the Trinity of redemption, the economical Trinity. The Church is the habitation of God through the Spirit. From that day forward the Holy Ghost is essential to every exhibition of God as revealed among men. While it still remains true that the Son hath declared the Father, it is also true that the Spirit searcheth all things, yea, the deep things of God, of both the Father and the Son, and is the foremost and first agent in the communion between God and His people. As neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him, so no man can say that Jesus is the Lord, but by the Holy Ghost."—POPE.

He is the representative of the redeemer generally, and in His several offices; in relation to the world, and in His special relation to His people. In relation to the world, "he will reprove the world, of sin, and of righteousness, and of judgment (John 16:8-11). In relation to the people of God, "He will abide with them forever."

He is the Savior's agent in dispensing salvation. "Through Him alone He acts as the Savior."—POPE.

1. *The Gift of God the Father:* "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26). Given in the name of Christ, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (1 John 1:26) and in answer to prayer, "another Comforter, that he may abide with you forever" (John 14-16).

2. *The Gift of the Glorified Christ:* "But this spake he of the Spirit, which they that believe on him would receive: for the Holy Ghost was not yet given; because that Jesus was not

yet glorified" (John 7:39). "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

3. *The Holy Spirit represents the Savior:* "He shall give you another Comforter" (John 14:16).

4. *The Spirit exercises divine power in the life:* "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

5. *The Holy Spirit is the great administrator of the atonement:* "He will reprove the world of sin, of righteousness, and of judgment" (John 16:8-11) and administers grace to the soul in the new birth (John 3:6) and in sanctification (Rom. 15:16; Acts 15:8, 9).

6. *The Holy Spirit is our Intercessor:* "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

7. *The Holy Spirit bears witness to the soul:* "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

8. *The Holy Spirit produces fruit in the life:* "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:22-24).

9. *The Holy Spirit is our great Teacher:* "He shall teach you all things" (John 14:26).

10. *The Holy Spirit is our Guide:* "He will guide you into all truth" (John 16:13).

11. *The Holy Spirit is our Prophet:* "He will show you things to come" (John 16:13).

12. *The Holy Spirit extols Christ:* He shall testify of me," "He shall glorify me" (John 15:26; 16:14, 15).

13. *The Holy Spirit is an Anointer:* "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him (1 John 2:27).

14. The Holy Spirit himself is the great evidence to the soul of His presence. He is the seal. He is the reality of all the symbols.

15. *Let us thus honor the Holy Spirit.* The early church did and the present day holiness church should. Without Him we can do nothing.

SANCTIFICATION IN THE EPISTLE TO THE HEBREWS

By A. M. HILLS

TEXT: "He that sanctifieth" (Heb. 2:11).

It is a great work to save and sanctify a sinner—a greater work than to create a world. But the Creator of all worlds is the very One who undertakes the mighty task.

I. "*He is able to save to the uttermost*" (Heb. 7:25). This is said of Jesus. If he could not save to the uttermost—i. e., to the limit of every possible need of our moral beings, then He would not be the adequate Savior that this desperately wicked world needs. Satan could mock His claims as an *infinite Savior*, and boast that he could inflict a curse of sin upon the whole race from which Jesus could not deliver them.

II. "*For he that sanctifieth and they who are sanctified are all of one*" (Heb. 2:11). In other words, Jesus not only can sanctify (free us from the carnal mind) but He is continually in the business of doing it. (The verb "sanctifieth" is in the progressive tense). It is Christ's constant employment and chief delight to sanctify His people whenever they are prepared and willing to receive the blessing.

III. "*Therefore let us cease to speak of the first principles of Christ, and be borne on [the correct translation] unto perfection!*" As the pupil leaves the alphabet and goes on to reading literature, or leaves addition, subtraction and the multiplication tables and goes on to higher mathematics, so the healthy Christian should cease to speak of repentance and *regeneration*, and be borne on to *perfection* (a synonym for *sanctification*). When we have hungered and thirsted for righteousness (righteousness of heart) and consented to obey God in everything and bear the reproach of holiness, with an absolutely surrendered will (Acts 5:32) and we have yielded *ourselves unto God* (every power and faculty of our being to be all the Lord's forever) Rom. 6:13 and 12:1; then we have reached believing ground. It is our duty, then, to *believe* that God accepts our sacrifice and then and there sanctifies us. Simultaneous with such a faith, the Holy Spirit bears us right over into the experience of perfect love, which is sanctification! (Heb. 6:1).

IV. He has made full provision for this in the atonement. "For by one offering, he hath perfected for ever them that are sanctified" (Heb. 10:14). "That he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). The shed blood not only procured the pardon of all actual sins, but also the removal of the sin-principle—the old viper that hatches all the sins of the catalog.

V. He urges us, therefore, to lay hold of this

Here is the blessed order—the Lord ever first, I following him, his goodness and mercy following me.—MARK GUY PEARSE.

blessing at once. "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses [who have obtained the blessing], lay aside every weight, and the *sin* [-*principle*] which doth so easily beset us" (R. V.). The noun for sin is in the singular number with the article "the" before it. In such a case Erasmus, Luther, Calvin, Ernesti, Delitzsch, Whedon, Alford, Godet, Beet, Lange, Augustine, Koppe, Olshausen, Webster, Wilkinson, Tholuck, Lightfoot, Barnes and Daniel Steele say it means "our inner propensity to sin." "Sin as an indwelling evil," "the sin-principle." When, by the help of God this is "laid aside," or "destroyed" (Rom. 6:6), or we are "freed" from "it" (Rom. 6:18-22), or it is "taken away from us by the Lamb of God" (John 1:29), then we are sanctified. That is sanctification. And we can have it, bless God.

VI. To this end God shapes His providences. "He chastens us that we may become partakers of His holiness" (Heb. 12:10, 11).

VII. Therefore, "follow after . . . the sanctification without which no man shall see the Lord" (Heb. 12:14 R. V.). We will have less chastening and far more blessedness, if we seek this blessing unceasingly until we obtain it. And with it will come vast increase in usefulness never dreamed of before (Acts 1:8).

VIII. Be not discouraged, for you can get it. All has been planned and provided for. Seek the blessing with unshaken faith; for He can "make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen" (Heb. 13:21).

That is pretty good for just one epistle! Yet great theologians say that this blessed doctrine is not in the Bible. God have mercy on their poor blind souls!

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Betraying Christ with a Check

This story is told by Dr. James I. Vance, of Nashville, Tenn.:

In my church there was a member who paid all his contributions to the church in a check; and always across the check he wrote, "Not a cent for foreign missions."

I never liked to take his little check. It seemed like an insult to Calvary!

But we did take it on the theory of Senator Dolliver, who was once asked if he thought the church ought to accept tainted money and use it in the work of the Lord. He said, "Give me three days to think about it." At the conclusion

of the three days he said, "Yes, take it, for money, like water, purifies itself by circulation."

On that theory the church took the check. It fell to my lot not long ago to conduct his funeral. They brought his body to the church, and as I read the service and looked across the casket, it seemed to me that I could see his little check floating out there before me, and across the check was written, "Not a cent for foreign missions." He has gone to stand before the great Judge. I wonder what He thinks of his little check!—*Christian World*.

The Power of a Dying Boy's Testimony

A dark-visaged man with Hebrew features arose in a prayermeeting in Dr. Talmage's church, Brooklyn, and told the interesting story of his conversion through the influence of a Christian boy. He was a Jew and had been a surgeon in the army during the Civil War. After the battle of Gettysburg a young soldier was put under his care, in the hospital, who refused to take chloroform or any intoxicant while his leg was amputated. He bore the pain bravely, only now and then whispering the name of "Jesus." The Jewish physician hated Jesus, but he was astonished at "Charley's" faith, and the support it seemed to give him. He took care of him till he died, and repeatedly the boy tried to talk with him about his great Savior, but the doctor always avoided that. Charley seemed to think of nothing else but Jesus, and his mother. When the end was very near he called the doctor to him and said, "Doctor, I thank you for being so kind to me. When you were cutting off my leg I prayed God to convert you and make you a Christian. Now, I want you to stay and see me die." The doctor could not stay, but the scene, and the dying boy's words haunted him all through the war and when the war was over, fourteen years afterward he went into a Christian prayermeeting and as God would have it, while he was there the mother of that very boy related the story of his death, and his fidelity to his surgeon; and (said the doctor), "When I heard that I could not sit still. I arose and took the lady's hand in mine and said, 'God bless you, my dear sister; your boy's prayer has been answered. I am that Jewish doctor and the Lord has converted me.'"—DR. AQUILLA WEBB.

The Power of God in Prayer

An engineer in Bolivia brought over the Cordilleras the first locomotive ever seen in those

latitudes. The native Indians came up from the Amazon basin to see this sight, and sat on their haunches discussing what this strange monster could be. One said, "It is made to go"; and another said, "Let's make it go"; and they got their lassoes out, and lassoed the buffers, and then about thirty of them began to pull, and drew the locomotive some six yards. They exclaimed, "Ay-ay-ay-ay Tatai Tatito." "The great and little father hath enabled us to do something wonderful!"

The next day came the engineer, who got up steam in the locomotive and hitched a couple of cattle trucks on to it, and when the Indian gentlemen came, put them into the trucks and locked them in. Then he stood on the fire-plate of the locomotive, and opened the regulator, and let steam into the cylinder, and it began to move the piston, and the wheel of the locomotive; and the locomotive carried the Indians along, ten miles an hour! I don't know what they didn't say to their great and little father! But they learned this great lesson—that locomotives are not made to be moved along by outside human power, but by means of a power within, and so to carry human beings along.

And we would have every believer understand that prayer is not a machine to be worked by human zeal, but by the power of God within. See to it that you learn the power of God.—
DR. A. T. PIERSON.

God's Protecting Love

Dr. David Smith has given the following incident which he calls a "parable of life":

He says, "A few seasons ago a little yacht was cruising among the Western Islands of Scotland, and one sullen evening a gale set in from the broad Atlantic. It came moaning over the long, rolling swell, and caught the frail craft off a perilous lee shore. There was no shelter at hand; but the old skipper had known that treacherous coast from boyhood, and he said that there was a harbor some distance away, and he thought he could make it. And so, through the darkness, lit only by the gleam of phosphorescence in her wake, the little ship went plunging on her course amid the wild welter of wind and wave. At length she swung into smooth water, and they let go the anchor, and, turning into their berths, went peacefully to sleep.

"In the morning the owner came on deck and surveyed the scene—a little loch, girt about by dark, purple mountains. It was a quiet

haven; but, looking toward the entrance he beheld a narrow channel, with sharp rocks jutting here and there, and all awash with boiling surf. To think of passing that way! The least swerving of the tiller, and those jagged teeth would catch the frail timbers, and grind them to splinters, and every life would perish. He gazed awhile; then he shuddered, and, turning to the old skipper, he exclaimed, 'Did we—pass there in the darkness?'"

We never know the perils about us that are known only to God. What a mercy that we can put our faith in such a pilot and He will surely bring us through the storm and into the desired haven.

God's Unfailing Promise

Among the curiosities of the Bank of England may be seen some ashes, the remains of some bank notes that were burned in the great fire of Chicago. After the fire they were found and carefully brought to the bank. After applying chemical tests, the numbers and value were ascertained, and the Bank of England paid the money to the owners. If a human promise can be worth so much, how much more is the promise of God!—*The Presbyterian*.

A Healthy Rebuke

A Chinaman, says the *Christian Advocate*, applied for the position of cook in a family in one of our western cities. The lady of the house and most of the family were members of a fashionable church, and they were determined to look well after the character of the servants. So, when John Chinaman appeared at the door he was asked:

"Do you drink whisky?"

"No," said he. "I Clistian man."

"Do you play cards?"

"No, I Clistian man."

He was employed and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a "progressive euchre" party and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But next morning he waited on the lady and said he wish to quit work.

"Why, what is the matter?" she inquired.

John answered:

"Clistian man; I told you so before, no heathen. No workee for Melican heathen!"—
DR. G. B. F. HALLOCK.

God's Keeping Power

God has a wonderful way of keeping things immaculate amid intense and pervasive abominations. Sweet flowers spring in pestilential marshes. Guano has been found to contain many beautiful forms of diatoms, which have lost none of their perfection of structure or exquisite loveliness or heavenly purity, despite the strange vicissitudes they have sustained. And those microscopic creatures you take from the mud of slimy pools are pure and radiant as though they had been born in the sun, cradled in the rainbow, and baptized in the silvery dew of the morning. Can God keep these, and will He fail to preserve His faithful children? If you fill your mind with truth, your imagination with beauty, your heart with love, your hands with noble work, if you take fresh drinks from the eternal fountain and renew your strength by waiting upon God; you shall keep your garments as white in Sodom as though you walked the golden streets of the new Jerusalem.—*The Blind Spot.*

The God of Battles

Some few years ago, in the south of England, three men who were traveling were interested in the entrance of a stranger just as the train was starting. His bag and sword-case indicated that he was a military man, and after a moment he said, "That was a close shave; I've come from Gibraltar, and specially wanted to catch this connection." Said one of the other men, "I am glad you have joined us, for we have been warmly discussing the comparative merits of Napoleon and Wellington. As a military man, we should like your opinion as to which of these was the greater general strategically. We are of the opinion that Wellington was the greater." With considerable skill and graciousness the stranger proved that strategically Napoleon held the first place. "Ah! then who won Waterloo?" was the rejoinder. In quiet and reverent voice the stranger said, "God won Waterloo." The speaker was General Sir John French.—*The British Weekly.*

Putting God First

A Christian business man with a large family, living in a rented house, had finally the means to build a house in the suburbs. The lot was leveled and plans in readiness when a letter came from a missionary whom they were supporting in China, saying that the hospital had burned

and there was no place for the sick. "Which shall it be," the husband asked the wife, "a home and fresh air for our children, or a hospital for the Chinese?" They wavered between what seemed to be two paths of duty. Finally the wife said, "The Lord gave us that fund for a house. I believe He meant a house in China." The husband agreed. They drew out the money and sent it to rebuild the hospital, settling down to live indefinitely in the old house on the dusty street. But business began to be more profitable somehow. Money seemed to come in. They hardly knew how it came about, but in less time than they had first expected their home was built, a cozier one than first planned.—GERTRUDE C. LYON.

Rest—Unrest

The Divine Presence Gives.

And he said, My presence shall go with thee, and I will give thee rest (Exod. 33:14, Psa. 23:2).

Vainly Sought in Escape from Trouble.

And I said, Oh, that I had wings like a dove! for then would I fly away, and be at rest (Ps. 55:6).

True Repose Found in God.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee (Psa. 116:7, Isa. 14:3).

Lost by Stubbornness.

To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear (Isa. 28:12, 30:15).

Found in Christ's Service.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls (Matt. 11:29).

Appropriated by Faith.

For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world (Heb. 4:3).

Eternal.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them (Rev. 14:13).

PRACTICAL

MY CONCEPTION OF THE IDEAL PASTOR

By A. F. BALSMEIER

THE MOST SOLEMN and important duties which any man can undertake are involved in the office and work of a minister of the gospel. This will be clear if we only follow out the meaning of those titles by which a minister is designated in the Holy Scriptures. He is a "watchman," a "workman," a "teacher," a "minister of Christ," an "ambassador for Christ," a "steward of the mysteries of God," a "witness," an "evangelist," a "pastor," a "shepherd," and he is called by many other names or titles equally significant. An ideal pastor should be all these and more. To him is committed the salvation of souls under the direction of Jesus Christ, and as His servant and minister he is called for the redemption and guidance of souls, and for the extension of His kingdom among men.

First of all, the ideal pastor must have a call to preach the gospel. No one should enter the work of the ministry without a definite and distinct call from God. My first District Superintendent, Brother A. S. Cochran, speaking to a group of young preachers, said, "If you can go to heaven and not preach, then do not preach." One has so many temptations to discouragement that without a certain, definite divine call he will not be able to endure. The ideal pastor never talks about giving up. He is called and ordained of God. It is "woe is me if I preach not the gospel." He feels he must preach or imperil his soul's salvation. He is not called to fail or quit.

The ideal pastor must be a man, a good man, a godly man. When one thinks of a pastor, he at once thinks of one that is an example of Christian living. He is truthful, honest, sincere, practices what he preaches and has clean motives. He keeps a clean record. He pays his debts, lives within his income. He will work with such intelligence and skill that he requires the minimum amount of supervision. He is willing to assume responsibility when it comes, and does not shirk

from responsibility for fear things will not "pan out" just right, and he does not attempt to put the blame on someone else if things do not come out as expected. He will try to do any task assigned him and has eliminated the "I can't" and replaced it with "I will." He is honest from top to toe. He cares more about what he is giving than what he is getting. He is modest and unassuming. He is always courteous, respectful and strives to be fair with everyone. He endeavors to see things in their proper relation and put "first things first." He must be straightforward, and finds out facts before jumping at conclusions. He is unselfish, like Christ, he has come not to be ministered unto but to minister. We cannot fitly represent God unless we are morally and spiritually like Him.

The first duty of every pastor is to beg God very humbly, that all he wants done in his hearers may first be fully and truly done in himself. The church is not likely to rise above its pastor in spirituality. He is more severe with himself than he is inclined to be with anyone else. He must be an ambassador for Christ, appointed by Him, to represent Him before a sinful, dying world. He must be earnest in his desire to win souls and a seeker after the souls of men all the time and in every place. His business must be to win souls. He not only professes to be saved and sanctified, but must possess the experience and preach the doctrine clearly and fully by word and example, and press upon the minds and hearts of his hearers the necessity of obtaining the experience here and now.

The ideal pastor must be a preacher, "an able preacher, able to find something interesting, uplifting, convincing and convicting to say and then he must be able to say it; say it in such a pleasing, forceful way that his hearers will enjoy listening to him; not monotonous, he must not preach too long or too loud, or too low, or too fast, or too slow. He will not be a long while getting into the service, nor will he let the service drag. He will know how to close the service quickly and impressively. He must

know how to present the truths of the Bible and leave a good taste in the mouths of his hearers. He strikes straight, strong, manly blows at sin. He is a masculine man who will draw and please men. He makes a respectable appearance in the pulpit, not overdressed, not dudish, not slouchy. He is courageous, but not outrageous; fearless but not reckless. A kind-hearted man, gentlemanly, affable, and jolly but not gushy, light and frivolous. He must say something, say it in such a way, and be such a man as will create a demand for his services and ministry."

The ideal pastor must be a worker. A hard worker, a systematic worker, a determined worker, a co-operative worker, a tactful worker, a patient worker, a worker that succeeds in spite of handicaps or difficulties. He begins the day early and begins early in the week, and while the average fellow is thinking and planning about what he is going to do the ideal pastor is "up and at it" and getting the job done. He values his time and realizes all the time, that a lifetime is much too short a time in which to do a life's work. Some preachers are actually lazy. This is not an elegant way of putting it and it may sound harsh to some, but it is expressive and everyone will know just what is meant when we use this term. Many preachers fall into this habit who would not have it in some other vocation. The preacher is not driven to his work as the tradesman, professional man or business man who has regular hours and has to be there to draw his pay or keep his business going. The preacher may, if he is so inclined, "take it easy." He can put off what is to be done until some other time. There is no one authorized to make him go or do. Why should not a preacher be as diligent in his business as mechanics, laborers, farmers and business men are in their affairs? Proverbs 22: 29 says, "Seest thou a man diligent in business? He shall stand before kings." With only ordinary ability and limited attainments a preacher who will work at his vocation as other successful men work at theirs will be in demand.

The pastor must be systematic in his work. The pastor that does not have a plan or program, and does not work his program will relatively fail. Even a poor plan well worked is better than haphazard. This applies to the study and work of the preacher and to the worship and service of the church. Knowing the end to be attained, the preacher must have definite plans

for reaching that end. Slothfulness and want of order are both indications and causes of deterioration. Do not be afraid of order and method. He must be a determined and untiring worker. He must have a plan or program; but if his plan after it has been given a fair and earnest trial fails to bring results, he will not give up and say it can't be done, but he will think out another plan and go to work, determined to succeed. I know a young married man that says he courted his wife for eleven years, seven years without her consent and four years with her consent. He was determined to have her and found a way to get her.

"Her mistress meets Amanda on the village street. 'Amanda where are you going?' 'Nowhar, Miss Jennie, I ain't going nowhar. I'se done been whar I'se gwine.'" This is the trouble with too many, some are not going at all, unless backward, to the place where they have been. They seemingly care nothing for the greater gains that always come to determined men. The ideal pastor is a co-operative worker. He is determined to do the work given him to do, but he is also willing to work with the entire church and its connectional interests. He is sold to the whole program of the whole church. Wherever and whenever possible, when asked to take part in a district or general church program he is willing to co-operate. He considers it as much his duty to pay his district and general budgets as he does to get money to pay his own salary. The ideal pastor is a tactful worker. He knows how to present truth and reach men. He knows how to do a thing in the right way at the right time, and in the proper manner. He does not whistle at a funeral and mourn at a wedding. He can be trusted to preach at any occasion and his message will be timely and appropriate. He is careful of the character of his congregation, and the time and place when presenting an "issue." He endeavors to get the good will of his hearers before denouncing their sins. Upon proper occasions the true preacher must preach against the lodge, tobacco, the theater, dance hall, immodest dress, etc., but when he does he is careful to know that he is in divine order and led of the Spirit and that he is not just going on the principle of the motto, "Give it to them while you can catch them," with the result that he does not catch them again. John Wesley, while thorough and radical in his ministrations, was very tender and tactful. It is re-

lated of him that once, in company with one of his young preachers, he was dining at the home of a very influential family. The daughter, a very beautiful young lady, had a gold ring on her finger. The young preacher, knowing Mr. Wesley's opposition to the wearing of jewelry, and thinking to gain his favor and at the same time to rebuke the young woman for her pride, caught her hand and held it up in plain sight of all the company at the table and said, "Mr. Wesley, what do think of this?" Instantly Mr. Wesley replied, "That is a beautiful hand." See how tactful was Mr. Wesley and how unwise the young preacher.

The ideal pastor is a patient worker. "Haste is waste" in the preacher's business more often than almost anywhere else and the more active church the greater waste of haste. An experienced stockman would not attempt to take a stampeded herd around a square corner. He must content himself to lead in a circle on a curve so long that the herd is of the impression that it is going straight ahead. And yet he accomplishes the same results as though he had turned a square corner. A young and a new preacher will see things which need to be corrected, but to accomplish the end he will often have to take a little time. The changes which would bless if accomplished within two years, may divide and destroy if put into effect in a few weeks or months. And yet the preacher must not allow his vision to become weak and his ideals to become blunted by the process of "waiting." If he cannot put his plans into immediate effect he must not "settle down" and become content with things as they are, but he must be patient and time and grace will help him to work them out. Or if he becomes sour and goes to finding fault he finds himself shorn of the power to correct things as he wishes to do. He must keep his vision and his ideals and work hard until he gets others to come up to them.

The ideal pastor watches against professionalism, wrong motives, envy, jealousy and cowardice. He is an optimist and not a pessimist. Someone has said "that a pessimist sees difficulty in every opportunity and an optimist sees an opportunity in every difficulty." This seems to me ought to be true of the pastor of today. He will watch against the love of ease. Paul exhorted Timothy to "endure hardness as a good soldier of Jesus Christ." Jowett says, "When we cease to bleed we cease to bless." He has a

message, he is a student of the Bible. He is not an echo, but a voice. He is a seeker after souls. He considers every person he meets an opportunity, and, like Jesus, is a wayside preacher. He will stay by the fundamental truths. He has no desire for notoriety, but is a seeker after souls. He is a positive preacher. He reveals to men the way out of sin. He is a praying man, a burdened man, one who "prays without ceasing," with but one aim, one desire, one thought, next to his own salvation, the salvation of others. His call is to win souls. He lives to win souls. He preaches to win souls, he works night and day tactfully, patiently to win souls. He co-operates in order to win souls. The burden and passion of his whole life is winning souls. Paul said, "I have great heaviness and continual sorrow in my heart. For I wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Moses said, "This people have sinned a great sin, yet now if thou wilt forgive their sin, and if not;—blot me I pray thee out of thy book which thou hast written."

UNCTION

By B. H. HAYNIE

Concerning unction, the Biblical Encyclopedia says, "Ointment, the gift of the Holy Spirit as an aid to the attainment of a knowledge of the truth" (1 John 2: 20). Clarke's Commentary says, "The word signifies not an unction but an ointment, the very thing itself by which anointing is effected; and so it is properly rendered in our former translation. Probably this is an allusion to the holy anointing oil of the law, as in Psalm 45: 7: "God hath anointed thee with the oil of gladness." He hath given thee the plentitude of the Spirit, which none of thy fellows—none of the prophets, ever received in such abundance. By this it is evident that not only the gifts of the Spirit, but the Holy Spirit himself, is intended. This Spirit dwelt at this time in a peculiar manner in the Church, to teach apostles, teachers, and all the primitive believers, everything requisite for their salvation; and to make them the instruments of handing down to posterity that glorious system of truth which is contained in the New Testament.

"As oil was used among the Asiatics for the inauguration of persons into important offices, and this oil was acknowledged to be the emblem

of the gifts and graces of the Holy Spirit, without which the duties of those offices could not be discharged; so it is put here for the Spirit himself, who presided in the Church, and from whom all gifts and graces flowed."

The manner of the preacher's speech is almost as important as what he says; and we are not speaking of correct rhetoric, clear diction or of trained voice and gestures, but we are speaking of that strange anointing which distinguishes pentecostal preaching from every other form of discourse. None of us may know how to define unction, but if we have ever had it we know what it is; and if we are in earnest in our calling we do not want to preach without it.

But unction can come only as a result of much waiting before God in prayer and meditation and study of His Word. The preacher who is predominantly "a man of the people," that is a man who spends his principal thoughts and strength on social matters will not preach with unction. Only a man who himself realizes that he is fresh from the presence of God can preach with unction and genuine spiritual power.

The College of Apostles thought it not meet that they should leave the Word of God and prayer and turn their attention to serving tables; but the average modern minister is so occupied with material and social affairs that he can give but a fraction of his time to prayer and meditation and personal, "inside" preparation to preach the gospel. No doubt this is the reason we do not have more men who preach with the anointing from above.

A preacher may be ever so clear in his doctrine, he may even be sure that he has been sanctified wholly since he was converted, but he will have to come to his pulpit saturated with prayer and meditation and Bible study if he preaches with genuine unction and spiritual power.

1 John 2:27, "But the anointing which ye have received of him abideth in you." "Christ" was Jesus' official name—His messianic name. It means "the anointed," and the very term "Christian" conveys this thought—one anointed of God.

The receipt for the holy anointing oil (found in Exodus 30:23-33) is typical of the anointing with the Holy Ghost. And notice in what sense this is true: it was not to be put upon strangers. The Holy Ghost comes only upon saints; not

upon the world (John 14:17). The world has His influence, but not Himself. It was not to be put upon the body for physical benefits. It was not to be cheapened by any common uses. Some think of the Holy Ghost as a "thing" to be "used" as a sort of subjective "power"—instead of a great, divine personality who is to use us.

The preacher who for any reason has lost the unction out of his preaching has lost his power to move men. This strange, indefinable presence of God in the soul causes the words of the preacher to penetrate into the very depth of the heart and stir men to action. Without it, although there may be learning, logic, eloquence, much preparation, words, noise, pounding the pulpit, shouting in the air, yet without unction the message is lacking in true effectiveness.

What is the secret of unction? We answer, "Prayer." It is prayer that gives the preacher "heart." It is prayer that illuminates his mind, and gives him insight into the deep things of God. We have much of everything else, but, comparatively, we lack in prayer. The average pastor is "rushed" from early morning until late into the night with church business of various kinds; unless he is rigid and systematic in his habits, there will be but little praying—the loss is irreparable.

A brother minister said recently, "That man is a splendid preacher; he is a bright fellow, and a good sermonizer and has a fine delivery, but there seems to be no power in his message; what he says is all right but it has no teeth in it; his trouble is he is not a praying man." The words of the sainted Fletcher are worthy of frequent repetition. He said, "It is the unction that makes the preacher." A preacher may be orthodox, but to be without the anointing of the Lord in public ministrations is a very serious lack. The preacher who prays much in private will have the unction when before the audience. Many good men are ineffective because of this great lack.

There is, perhaps, no greater and more important item in the preacher's success than freshness. By this we mean that the preacher must maintain a perennial interest in his work—especially in his preaching. There is no grade of wisdom that can bear the weight of staleness and no perfection of oratory that can atone for soul weariness in the preacher.

PROBLEMS OF PREPARATION

The first problem in the life of a preacher is his personal experience of salvation. A preacher must know that he has been converted, and furthermore, like the disciples of Jesus, must tarry in the "upper room" until he is baptized with the Holy Ghost and fire. These experiences are fundamental and no substitutes may be offered. These experiences are pre-requisites in the line of preparation, and throughout the life of the minister must be evident, not only to himself, but to his congregation.

The problem of education certainly enters into the preparation of the preacher. The great question to be settled is, "How much education must one obtain?" Speaking broadly, every twentieth century preacher of the gospel ought to have a college education.

Education in itself is not a sufficient preparation for one who is to preach the gospel, but it is a conceded fact that the greatest leaders of the church have been men of learning. One of our leading holiness preachers recently said, "If God can do without the wisdom of the world, He certainly can do without its ignorance." God has never placed a premium on ignorant men, but He has used the best material that could be obtained. No preacher of the gospel should neglect his literary preparation. An intelligent presentation of the gospel is the demand of the church. Every preacher should speak correct English, and should know how to construct forceful sentences. The baptism with the Holy Spirit will not give a man correct speech, for this must be learned. The man who is filled with the Holy Spirit will be more effective in his ministry, though he may make some blunders in grammar, than the man who has the polish of the schools, but is lacking the baptism with the Holy Spirit. We are not pleading for ignorance but a trained mind and a hot heart; such a combination will be mightily used of God in the salvation of souls and the upbuilding of the Church of God upon earth.

The founders of the early Christian church upon one occasion were accused of being ignorant and unlearned men. This, however, did not apply particularly to their literary qualifications but to their knowledge of Jewish traditions. These disciples were the common men of the day.

For the ground work of all that is to be said, we shall take the words of Paul to Timothy (1 Tim. 4: 13). "Till I come, give attend-

ance to reading." It is evident that the apostle was very much concerned as to the kind of preacher his spiritual son should be. Timothy certainly had a wonderful faith, such faith as had lived in the heart of his grandmother Lois, and his mother Eunice, before he was born. From a child he had known the holy scriptures. Nevertheless, the apostle thought it was necessary to urge him on to further study.

He did not want him to develop into a noisy, boisterous, windy preacher, with all thunder and no lightning, therefore he charged him to study to be quiet, and to pay great attention to his own business (preaching the gospel).

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

I do not know what kind of books Paul wanted Timothy to read; doubtless it was first of all the books of the Old Testament, after that he was at liberty to use his own godly judgment. It must be understood that the Bible is the first of all books, then study such other good books as money and time afford. As far as possible we should study the world with its strange families of human beings.

We are told in one of the lectures of Henry Ward Beecher to college students he told them to cultivate the "Homiletic Habit of Mind." He told, by way of illustration, that whatever he did, whether he studied or read or prayed; whether he made pastoral visits or rode on a ferry boat, street cars, or railroad train; whether he conversed with strangers or wrote for the press or addressed an audience, everywhere and always he was instinctively gathering truth and illustrations for his pulpit. Everything he heard or saw or felt was a rivulet or brook flowing into his millpond; and whenever he wanted to grind out a sermonic grist, he just pulled the slide and let the grain into the hopper, lifted the gate and let the floods flow. He was an extensive reader, and he studied the moral and spiritual life of humanity with a keenly observant vision. He spoke from his own experience when he told his students that they never could preach effectively unless they kept their intellectual pond full. We think this is the secret

of the greatness of all great preachers. It is unthinkable that a lazy man could, by any possibility, become a prince in the pulpit.

Just as Rockefeller, Carnegie, Henry Ford and Thomas Edison were all men of prodigious energy in their several fields, so must the preacher be in his, if he too, achieves success and worthily fills the place to which God has appointed him. Whenever we read a book we should have a pencil and pad to take references, also underscore important passages.

A young preacher in a college town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel of his father, an old and wise Christian worker, saying, "Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Prof. A—, a teacher of this science, right before me. If I use an illustration of Roman mythology, there is Prof. B— ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man who teaches that branch. What shall I do?" The sagacious old man replied, "Do not be discouraged, preach the gospel. They probably know very little of that."

BAPTISM WITH THE HOLY GHOST

What is the object, or design in baptizing the soul of the believer? In other words, what does the baptism with the Holy Spirit do for the soul? In brief, why are we baptized? Here is where the whole question hinges. If we can answer it correctly we have solved the problem and unraveled the mystery. It is here that the meaning of the term baptize comes into special service. If baptize means to purify, then we are baptized with the Holy Ghost in order to be purified. The primary purpose, the chief design, the main object in baptizing us with the Holy Ghost is to purify us from all sin and to prepare us to glorify God and enjoy Him forever. It answers to the chief end for which we were created.

If we fail to recognize the purifying act of the divine baptism we have lost the keynote to the whole situation. What? Baptism without purification! What then becomes of the theory which holds that the chief design of the Holy Ghost baptism is power for service? Power without purity is a dangerous article. Taking purity out of baptism is playing the game of the higher

critic who takes the blood out of the atonement, the divine element out of Revelation, the infallibility out of inspiration, the supernatural out of religion and the personality out of the Holy Spirit. We do not add the content of purity to the term baptism. It is already there.

The immediate effect of the pentecostal baptism is heart purity, not merely in the negative, but also in the positive sense of the term. Purity and holiness are practically synonymous, but not strictly or technically so. Purity is the absence of something. Holiness fills the heart that is cleansed from all sin. The soul that is purified from all sin and full of the Holy Ghost is endowed with power for service. The church of the present day has practically accepted the doctrinal tenet that the baptism with the Holy Spirit is subsequent to regeneration. This is far from saying that all church members have the experience, for fully half of the twenty-one millions of church members in the United States are not even regenerated. But the doctrine of the baptism with the Holy Spirit for consecrated believers has won out and would be put down as one of the general tenets of Christianity by any accurate church historian.

But remember baptize means to purify. The greatest thing accomplished for the one hundred and twenty on the day of Pentecost was their purification. John the Baptist said Christ would baptize with the Holy Ghost and with fire. True enough the fire fell and was even visible on the day of Pentecost. It was a fiery, purifying baptism. Peter said their hearts were purified by faith on that occasion (Acts 15: 8, 9). He ought to know. He was there and experienced the blessing. The Holy Ghost was shed upon them (Acts 2: 33). This same shedding forth of the Holy Ghost in Romans 5: 5 imparted or shed abroad perfect love in the heart. Paul referring to the same work in Titus 3: 5, 6, says, "We are saved by the washing of regeneration and the renewing of the Holy Ghost which was shed on us abundantly through Jesus Christ our Saviour."

Thus the work of the Spirit on the day of Pentecost effected a great change in the moral nature of the disciples. Certainly the Pentecostal baptism with the Holy Ghost was more than power for service. That it gave power for service no one will deny. But without controversy purity was the paramount issue on that memorable day. Now in keeping with this thought are the remarkable words of the noted

Methodist pioneer, Bishop Asbury, "O purity; it is heaven below to feel all sin removed!"

The baptism in the sixth chapter of Romans is evidently the baptism with the Holy Ghost. For it does that which water baptism cannot do. It saves from all sin, crucifies and destroys the old man and makes us one with Christ. If baptism removes the "old man" of sin, then, in keeping with the definition of the term, it must purify the soul. The soul is never entirely purified till the "old man" of sin is removed. The crucifixion and destruction of the "old man" is connected with the baptism that unifies us with Christ. Hence the baptism, true to its nature, purifies the soul of the believer from the remains of sin.

THE ESSENTIALS OF POWER

There is perhaps no subject upon which there is less clear thinking than upon that of "power." What does it mean when the scripture says, "Ye shall receive power, the Holy Ghost having come upon you"? Perhaps the majority think of this as something quite spectacular, more or less connected with gifts of healing and with power to work physical miracles. And in practically everyone's conception there seems to be a large element of emotional content. The average person is more likely to describe a noisy, boisterous person as having "power."

We offer the following notes of an address given in a Chicago convention some time ago, as worthy of consideration:

1. This power is something for our personal lives, and not for exploitation.
2. One of the provinces of this power is to enable us to overcome temptations incident to our lives.
3. Another province of this power is to enable us to overcome the circumstances which would hinder us from living useful lives.
4. And yet another province of this power is to enable us to discharge our obligations as ministers and witnesses.

We also quote the following from an editorial in the Preacher's Magazine, under the title "Sanctified Egotism":

"What is it in a preacher that makes him refer to his own work in terms of the superlative degree? He seems (to hear him tell it) to have held meetings only in the largest and best known churches. He seems to have preached principally

in the large cities. He seems to have been associated with the outstanding preachers of the century, and to have been a favorite on the largest campmeeting platforms. He seems to have been a wonderful drawing card in whatever pastorate he has held. In fact he seems to have been par excellence wherever he has gone. But what is it in him that makes him say so much about these matters and give such an outstanding impression about himself? If he was not sanctified, we could say this is pride or egotism. But as it is, what is it that makes him do what pride and egotism makes others do?"

The questioner was a preacher and it was a preacher who answered the questions. We are not vouching for the correctness of the answer, but not being willing to give any better, we are willing to append the answer which was given. For the preacher answered the other preacher by saying, "The thing that makes the sanctified preacher do and say as you describe is 'sanctified egotism,' yes that is it, 'sanctified egotism.'"

But we will add by the way of comment that we never feel quite comfortable in the presence of this "sanctified egotism," for we are uneasy all the time lest this egotism should backslide, as we cannot think that at best it is quite as deeply immersed in grace as it might be.

Everything visible on the day of Pentecost has been imitated. The devil has reproduced every sound and demonstration. We have met folks who sought for a demonstration of rushing wind and they declared (and I think they were sincere) that there were rushing winds that swept over them as real as "Pentecost." Then there were the folks who sought "fire," and declared that balls of fire fell on them and they would chase the fire across the hall; it was real to them. Then the "Tongues folks" seek for tongues as an evidence and they receive what they call their "baptism." They speak in a gibberish of some kind and many of them are sincere in it all.

But there is one thing about Pentecost that the devil cannot imitate and that is a "pure heart." Heart purity may be sought and obtained without any outward show or demonstration. The soul that seeks and has not been directed right in this seeking may have palmed off on them some outward sign instead of an inward work. So the power needed is not to heal the sick, speak in tongues, but to live a holy life, keeping unspotted from the world.

SIN'S SOPHISTICATION

Lessons from the Life of Herod

By ROY L. HOLLENBACK

There are four men who carry the name "Herod" in the Bible, and all of them were brutal and bloody. The one of whom I wish to speak is Herod Antipas, before whom both Jesus and John appeared in judgment.

Herod's light disdaining of Christ and mocking Him as some cheap magician shows the extent to which a soul can go from serious considerations of his need when he rejects the light of truth. Let us notice, in the case of Herod,

I. HIS CONTACT WITH JOHN THE BAPTIST. He was, as it were, an Ahab; his wife a Jezebel; and John was to them an Elijah. John rebuked his shameful repudiation of his wife and his marriage to the wife of his half-brother. Note the reactions of Herod's spirit to these brave words of John:

1. "*Herod feared John, knowing he was a just man and a holy.*" Sin does fear holiness, even though it may outwardly repudiate it. While he possibly feigned hatred, he had respect for John's truth and bravery.

2. "*And kept him safe.*" That is, kept him safe from the attempts of Herodias to do him violence.

3. "*When he heard him he was perplexed.*" When he heard John speak, he was tossed to and fro between conflicting desires. With the Spirit of God drawing him through the words of the prophet, and the honeyed kisses of the temptress at his side pulling the other way, Herod was tossed to and fro. He veered to lust then to purity.

a. Many a man is like this—afraid to be totally sinful and risk his soul to hell, but yet is not resolute enough to cast sin off.

b. Herod suffered this perplexity because he lacked the manhood to say to Herodias, "You pack your trunk and go!"

c. *He heard John gladly*, but he did not respond to the truth. He acted as if he thought his sin was atoned for by his giving to the truth a mental assent.

II. THE SIN WHICH HE WOULD NOT ABANDON EVENTUALLY TRAPPED HIM. It is impossible for a soul to remain constantly in the state of indecision toward right and wrong. It must either cast sin aside quickly, or yield to it soon. And it is true that if the small admonitions of conscience are not heeded, you will sink to depths of sin beyond anything you ever dreamed.

1. The crisis of decision came when Salome danced before him. There, under the intoxication of this lustful orgy, he made a silly promise before a crowd of spectators. And Herodias was

not asleep to the opportunity to spring the trap. How sorry Herod was for those silly words. He wanted not to carry them out. His conscience remonstrated. But he succeeded in sophisticating conscience, reasoning, "I have given my word, and I must not be false. But I can kill a prophet of God!" Such sophistication reminds us of the tribe of cannibals who raided a village and killed a few men for meat, but became desperately conscience smitten when they discovered they were eating their victims on Friday!

2. After he had obeyed Herodias' devilish request, I supposed he salved his conscience by saying, "It was not I! It was Herodias! She is to blame!" But, ah, when alone with his thoughts, the ghost of his crime taunted him, saying, "You're the bloody man! You killed him yourself!"

3. This murder of John illustrates another truth, that facile weakness is the parent of enormities.

He didn't want to kill John. He very much wanted to keep him alive. But he wasn't man enough to set his foot down and say, "There, I have said it! I don't want to ever hear another word about killing this man of God!"

We need to cultivate the habit of saying "No!" with real emphasis. We should be afraid of nothing but of offending our conscience and our God.

CONCLUSION: Let us fear to dally with sin and conscience, lest we too be caught in its web, and come to a place of ultimate repudiation of Christ and gospel light.

Says William Arthur, "Suppose we saw an army sitting down before a granite fortress, and they told us they intended to batter it down? We might ask them, How? They point to a cannon-ball. Well, but there is no power in that. It is heavy, but not more than a hundredweight. If all the men in the army were to throw it, that would make no impression. They say, no, but look at the cannon. Well, but there is no power in that; it is a machine, and nothing more. But look at the powder. Well, there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powerless powder and this powerless ball are put into this powerless cannon; one spark of fire enters it, and then in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunderbolt which smites as if it had been sent from heaven. So it is with our church machinery. We have our instruments for pulling down the strongholds, but, oh, for the baptism with fire!"

HINTS TO GROWING PREACHERS

By C. WARREN JONES

I. You want to succeed. Every one of you would like to be a success. If you are a young pastor, and success is to be a realization in your life, you will have to settle it that you are going to work and work hard. Many are the failures today and the only reason is laziness. The work of the ministry is no play game. It means long hours and hard work. You cannot declare for an eight hour day. The chances are you will have to make it a sixteen hour day. Say good-bye to those blankets early in the morning. Get up with the sun. Spend the early hours in prayer and study. Keep away from that easy chair. Allow no one to disturb you. Work and then work some more. Do not worry about dying of overwork. You have a great calling and you must succeed and that means hard work.

II. Another element necessary to success is *stickability*. You must stick to your job. It takes time to do a good job. You can grow a mushroom in a day but it takes many years to develop an oak. You can throw up a hut in a day's time but it takes years to build a modern sky-scraper. You can go to a new church and work and probably have a revival meeting the first year and see a small growth in the work. That is good. However, if you desire to build something that will endure, it will take time. If you want to do a lasting work; make a large circle of friends, and leave your imprint on the community you will have to stick with it for years. You will have to stick when you are pulling the heavy grades, stick when the sun refuses to shine, and stick when seemingly you are not making any progress. Do not take the work by the day but take it by the job. Stick until God tells you that your job is done.

III. Use a little judgment. Do not hang around and get in a jam and divide your church. Leave a divided church once and you are seriously hurt. Allow this thing to happen twice and you are ruined. A unanimous recall is not always proof of a united church. Occasionally the opposition is courteous enough to remain at home when the vote is taken. If there is a third blessing, it is common sense. If God has given it to us, we should use it. The Lord will help us if He gets a chance.

THE MISSIONARY MESSAGE A BOON TO ALL THE CHURCH

By J. I. MOORE

All human activity is under the control of natural fundamental laws. By this we mean certain conditions that promote certain activities. The social world must function for the promotion of human pleasure. One cannot remain indifferent to his fellows and hope to share in the comforts and pleasures of society. There must be personal activity and response to the opportunities offered for personal acquaintance and fellowship. The educational world cannot rest on its findings of today, but must ever explore new fields for the expanse and interest of an advancing intellect. The business world must be ever ready to take on new lines and methods in keeping with material developments, else the factory spindles cease to hum and the shop doors shall be closed, and the whole relegated to the hall of antiques. The church program does not differ in this regard. Self-preservation is not sufficient. We must be aggressive. Israel true to God and in conquest was always safe, but once inside the city walls with closed gates in self-defense she was doomed.

We are not sent to defend the gospel but to proclaim it, and it will defend itself and us. Jesus came not to be ministered unto, but to minister to us, and as He is so are we in this world. How fitting then His commission to us, "Go ye into all the world and preach the gospel."

The missionary message is the expression of a vitally living organism. A lack of this expression indicates the spiritual condition of such organism. Quoting from the writings of T. H. Nelson we read, "The drunkard's home is the fruits of the drunkard's spirit. The sober, industrious man's surroundings reflect the spirit of the owner. Heathen conditions exist only where a heathen spirit pre-existed. The physical appearance in a slum district of any city is an exact visible counterpart of the spirit of its inhabitants. A broad revival of religion among sinners can only follow a revival in the spirit of the church."

All true life seeks for expansion without which it will perish. All that pertains to God is ever increasing. The telescope is constantly discovering new stars; and why not, since there is unlimited space and God has unbounded resources. Our message is not new wine in old bottles that must break with the expansion of its own internal energy, but new wine in new bottles, vital, plastic, inviting, palatable. Our message is the leaven of hope working itself into the whole lump; the mustard seed of truth growing to a great tree, up into God's great sunshine; seed in

good soil making possible the harvest of thirty, sixty or a hundredfold.

Aside from the general vitalizing spirit of the missionary message, it is also a boon to some of the essential graces of the church of which we mention a few.

I. THE GRACE OF LOVE

Love is the mainspring of all piety, the fountain of all purity, the first cause of all true benevolence. While love is the one perfect expression of the Godhead, yet, allowed to remain inactive becomes cold and stagnant. God being the very essence of love, yea, love itself, and although we had lien among the pots, and were worthy of death (Psa. 68: 13), yet (and I speak reverently), God could not retain that pure, fervent love without making possible the recording of John 3: 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," for how is love better expressed than in sacrifice.

II. THE GRACE OF PRAYER, THE PRODUCT OF TRUE LOVE

True prayer dwells but little upon the ego as made clear in the statement of Jesus concerning the Pharisee and publican praying in the temple, neither will we be heard if our prayer is selfish, for James says, "We ask and receive not because we ask amiss that we may consume it upon our desires."

One is not praying really until he has gone beyond his own personal interests. Let us notice some examples. Abraham praying for Lot (Gen. 18). "Wilt thou also destroy the righteous with the wicked?" And Moses praying for Israel (Ex. 32: 32). "Yet now if thou wilt forgive their sin;—and if not, blot me I pray thee out of thy book." It is not easy to really pray so far as the physical is concerned, yet, it is a joy to the heart filled with divine love.

The proper exercise of this grace leads to the third which is faith, the product of love and prayer.

Faith is a spontaneity which produces vision. Some years ago while trying to enlist all the pastors of holiness churches in the city of our pastorate in a great union holiness campaign, we called in the early morning at the home of one of our brother pastors, arriving at the time of the morning prayers. Located in a city of some thirty thousand souls his place of worship was a house about 25 x 35 feet, having been in use perhaps twenty-five or thirty years. After waiting some fifteen or twenty minutes while the good man lifted each of his little flock before the Lord, calling each by name and making special request lest they be swallowed up, we were surprised on presentation of our proposi-

tion to hear him say no. Living faith says with the prophet Isaiah, chapter 54, verses 2 and 3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left."

IV. EXPECTANCY, A COMBINATION OF LOVE, PRAYER AND FAITH.

This may not be a biblical statement, yet it expresses a biblical proposition, inspirational to the soul. This is expressed in the second epistle of Peter, chapter one, verses 8 and 9, which reads, "Whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith." Having fully exercised the graces of love, faith and prayer we fully expect results. Larger mission fields abroad. New and larger churches in the homeland. Deeper spirituality, fewer backsliders, ready finance, indeed a living, growing, shining, rejoicing church, serving and waiting for the return of her Lord and a full and complete reward.

THE EARMARKS OF A SUCCESSFUL PASTOR

By W. B. WALKER

AN EARMARK is a mark of identification. The earmark of old was the mark that the owner placed upon his animals for identification. It is our colossal task to point out some of the outstanding marks of a successful pastor. It is not my desire to have you look upon this poor scribe as an example of pronounced success. For I feel that my success has been meager, and I feel unworthy to consider a subject of such vital importance. However, if you will bear with me, I shall endeavor to give you my ideal of a successful pastor.

The *first* earmark of a successful pastor is a definite call to the pastorate. Paul says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4: 11). A preacher should be settled as to whether he should be a pastor or an evangelist. The preacher that is not quite sure as to which of the two God has called him, will be numbered among those ministers who are constantly changing from the one to the other. Happy is the preacher that finds his place and then puts forth every effort possible to make a success of it. The minister who is frequently changing from the pastorate to the evangelistic

field, and from the field of evangelism to the pastorate will not succeed in either. Any pastor ought to be able to conduct a successful revival meeting. There are a number of good evangelists who would not consider the pastorate of a church under any condition. Most of the strong churches want a man for pastor who is tested and tried by years of toil and experience in that phase of God's work. We should forever settle this matter with God, and then patiently stand by our decision. Beware of the revivalist who is free to inform your congregation that he is open for the pastorate of a church.

The *second* earmark of a successful pastor is deep spirituality. Paul says in the book of Galatians, "Ye which are spiritual." Again he says, "But, he that is spiritual" (1 Cor. 2:15). The pastor who goes forth in this fallen and shattered world without a good stock of spirituality will not succeed.

1. If we are to be spiritual, we must be men of prayer. Wesley spent hours in prayer each day. Our blessed Master spent hours of patient waiting before His Father daily. If we are to be like Him we must spend hours of waiting in His sacred presence. We should be men of prayer. We should be examples of prayer.

2. We must be men who are filled with the Spirit. A Spirit-filled person is easily entreated. The successful man will keep his sword well oiled with the Spirit. His sword will cut and pierce to the heart, but it will also apply the healing oil. The letter killeth, but the Spirit giveth life. Many a preacher preaches the truth, but even the truth alone will not break the heart of a soul and lead him to Jesus. The truth must be preached, but it must have the unction of the Spirit.

3. Then if we are to be genuinely spiritual, we must not be hard to get along with. The preacher that is hard to get along with will soon be out of a job. There come times in the work of the pastor when he is forced to surrender his plans. He will not have to surrender his convictions, but some of his plans will be smashed. In our great work we have to relieve the strain at times. You can tighten a violin string until it breaks. You can also pull on one string in your church until it breaks. The preacher is to be congratulated who knows when to relieve the strain. No preacher will succeed as a pastor who cannot stand to see his plans set aside. Many a good man has failed because he did not know

how to meet opposition. There should be the same sweet spirit of Christ in the preacher when he faces opposition as when everyone is pulling for him.

The *third* earmark of a true shepherd is the striving to be a strong and logical preacher of the gospel. All successful pastors are not strong preachers, but this should be no excuse for being a poor preacher. If a man is successful in the work and yet is not a strong preacher, he would be much more successful if he were a strong preacher. The pastor who is a strong preacher has many advantages over the other type. Members do not like to apologize for their pastor's poor preaching ability. The pastorate is the proper place to develop strong preachers. If a pastor is a strong preacher and a sweet spirited man, it will atone for many other deficiencies that he may have. A church will gladly forgive their preacher of some things if he will only give them mighty Holy Ghost messages on the Sabbath. This does not mean that a pastor will neglect any of his duties to make a good preacher. The temptation that confronts a strong preacher in the pastorate is to depend on his preaching ability to put him over, and sadly neglect the pastoral side of his work. And the temptation that faces the ordinary preacher is to neglect his study and depend upon his visiting and mixing with the people for his success.

A *fourth* mark of efficiency in the work of the pastorate is to be a "good mixer." This is the expression that has been coined by the churches. The preacher that would succeed must share his people's sorrows, help bear their burdens, and rejoice over their prosperity. A pastor must be a good visitor. He will learn more about human nature and the application of psychology from visiting among his people than by reading books on applied psychology. One great man said, "A house going minister makes a church going people." How can a pastor know the real needs of his people without visiting them?

To know how to wisely go in and out before the business men and the preachers of your town or city is earmark number *five*. It is criminal for a pastor to live in seclusion. A preacher should enter every open door. He should conduct high school assemblies where he has the opportunity. It is a good thing to attend revivals conducted by other churches. There are some pastors who are very negligent about announcing their Sunday services in the daily pa-

pers. We should make it a point to get acquainted with the newspaper men. Often there are members of our church from other places that come through our town, and would like to attend our Sunday services, but cannot locate our church. We should use the printer's ink freely. Let the people know your church is in town. Be a good advertiser.

Then in connection with going before the people of the town or the city where we live, we should be careful and prompt with our financial obligations. Many a preacher has been defeated because he neglected his obligations. "Owe no man" is Paul's advice. The secret of it all is to learn how to live within your income. If your living expenses amount to more than your weekly income, then your income must be increased or your overhead cut. There is absolutely no excuse for a preacher to leave a lot of debts everywhere he goes.

A *sixth* earmark of a successful pastor is to be loyal to his church.

1. He should be loyal to its doctrines. Do not get the idea that people will not listen to well prepared doctrinal preaching. We have too little of this type of preaching today. Humanity is trying to get away from anything that will cause it to think seriously.

2. We must be loyal to our God-appointed leaders. The greatest nations of all history had their leaders. Every great business concern has its leaders. Every vessel at sea has a captain. So the church is no exception to this rule. We have our General Superintendents, our faithful District Superintendents, and our connectional officers. We must be sold on our program.

3. There must be absolute loyalty to the program of the church. In being loyal to the program of the church, we must (1) be loyal to its local obligations. If you preach tithing to your people, be sure that you tithe yourself. Do not preach anything to your people that you do not practice yourself. If you preach on loyalty, be loyal yourself.

(2) There must be loyalty also to the district interests. We should look after the interests of the district to which we belong. There should be loyal co-operation with the District Superintendent's program. We had a mighty good man in the district where I labored once who took no part in the work of the district. He never attended Christian worker's conventions. You

could find him within the bounds of his own field of labor, but nowhere else. Our church is built on connectionalism. We are not a local organization altogether, but we are a glorious body of blood-washed pilgrims, with only one program—the salvation of the lost, the entire sanctification of believers, and the establishing of our people in the grace of God. Therefore, when a person joins a local church in our beloved Zion, he joins the whole movement. He becomes a member of a worldwide movement. With us every local church is a blessed unit in the great movement that is spreading its wings everywhere. Hence, we must support our district interest with as much enthusiasm as we do our local organization.

(3) Again, I remind you that we must be loyal to the general claims of the great movement to which we belong. There are three aspects to our budget, namely, local, district and general. Some pastors seem to have time to waste on tabernacle movements. Those movements have been making great headway during the last five years. When tabernacle movements have closed their doors, the great Church of God will still beckon down-trodden humanity to come. The doors of the Church will never close, nor fail to call bleeding, footsore, and broken-hearted humanity to come. When independent movements have ceased to function the great Church will still stand as a beacon light to weary travelers. When the leaders of tabernacle movements have passed on their works will not last, for it is built on sandy foundations.

(4) This leads me to say in the next place, to build your work into the movement and not around your own personality. It is true that you must have the confidence of the people before you can win them to our Christ, but do not build them around yourself. If you build your work around yourself, then when you are gone the work goes down, simply because you left a condition that no man could build upon. There are a few men of this type, and beware to follow men of this trend of mind. The simple plan is to build the people that you have won to the Lord around the Son of God, and into the great movement to which you belong.

The man who is not in sympathy with our program will soon be out of a job, and he caused it all himself. He that would have the church feed his family, clothe his children, and furnish a shelter from the dampening rains of

time, should be loyal to its program. We are too near the end of the age to get off on some side switch of this great religious system. The times demand that we stay on the main line with a full capacity of steam, with our headlight undimmed and the throttle on the engine open full.

It is important to indoctrinate the people. It is one thing to get them saved and sanctified and into the church, but it is still another thing to develop them in Christian character. Sometimes we are making as much progress when the members are being built up and strengthened and fortified against the enemy as when souls are praying through. The most of us know from experience that it is as difficult to keep people saved as it is to get them saved.

(5) But there is another important matter that we should consider before leaving this division of our subject. To be a successful pastor we must be tremendously interested in the work of the Sunday school and the work of the young people. Some preachers of age and ripe experience are wondering why they are not fitting into the program now as in former years. The reason is on the surface, and anybody can see it. They are only relics of the past. They have failed to keep step with this rapidly marching army. The preacher that fails to be a booster for the Sunday school will soon be a back number. The Church of tomorrow depends upon the Sunday school of today. If we were to blot out our Sunday schools and the work of our young people, we would absolutely have no church of tomorrow.

But there is a great danger confronting us here. The Sunday school is not the grand end to which we are pressing. To have a large Sunday school is not the end of the program. This is not the end of Christian endeavor. The Sunday school is only a *means to the end*. If we get the crowds and fail to bring them to Jesus, we have failed. There is nothing that will take the place of the gospel. One very splendid pastor is making a sad mistake, and will finally fail, I fear, because he is seemingly substituting the Sunday school for the preaching of the gospel. If these throngs that flock to our Sunday schools do not hear the gospel we have failed in reaching them. They must be won to Christ.

The *seventh* earmark to which I call your attention is that of evangelism. If we would put over a program that will last, we must be in-

tensely evangelistic. We must go in for mighty revivals.

The clock on the city hall had struck twelve o'clock. The inhabitants of the city were in slumber land. On the evening before the sky was clear, with no sign of an approaching storm. Yonder in the west rises a dark and angry cloud that threatens the slumbering people. The low and muttering thunders tell of a coming cyclone. Across the dark face of the cloud flashes zigzag lightning that has been commissioned as a grim messenger of destruction. Without an angel of mercy death is inevitable. Is there no messenger to arouse this slumbering people? Hark! I hear the sound of a whistle. Immediately the inhabitants arise and hasten to places of security. Thus the people are saved from a tragical end. Thanks to the man who blew the whistle that saved the people of this city from destruction.

The angry clouds of God's wrath are looming in yonder sky. The world sleeps on, seemingly unconscious of its awful danger. On every hand we hear the piercing cry of the lost. Everywhere there is dissatisfaction and unrest. Men's hearts failing them for fear. The tribulation of the Bible is about to break upon this sin-cursed world. Men are fearfully looking into the tomorrows. There is a spirit of expectancy in the very air we breathe. On every lip is the sad wail of disappointment and fear. Nearly sixteen millions of unemployed men are looking into the future with dreadful forebodings.

The clock of opportunity has struck twelve for the Church of the Nazarene. Men are sick and disgusted with mere form and ceremonies. No people ever had a greater opportunity to preach a glorious gospel than the Nazarene people of this age. The century is ours. But along with opportunity, comes responsibility. A vision of the world's needs produces a tremendous responsibility. Sixty-five millions of people in America that have never been reached with a gospel message. There are twenty-five millions of young people under twenty-five years of age who have not been touched with the gospel. Shall we permit the indifference of the times to so influence us that we become indifferent about men's souls? Shall we sit idly by and let them go down to destruction? Shall we cease to fight? Oh, that we shall not fail God in the time of the end! The fields are white unto harvest. We must gather in the sheaves. May God's richest and choicest blessings rest upon everyone of you.

MR. GANDHI'S RELIGION

By L. S. TRACY (Missionary)

Many things have been written in American papers about Mr. Gandhi's religious beliefs, some of which have been ridiculous. He has even been called "the world's truest and greatest Christian." The following extracts from his own writings and speeches show that he does not claim to be more than a modern Hindu of the eclectic type.

"I cannot set him (Christ) on a solitary throne because I believe God has been incarnate again and again."

"I am a reformer through and through. But my zeal never takes me to the rejection of any of the essential things of Hinduism."

"In it (Hinduism) there is room for the worship of all the prophets of the world."

"Cow protection is an article of faith in Hinduism. Apart from its religious sanctity it is an ennobling creed. I would not kill a human being for protecting a cow, as I will not kill a cow for saving a human life, be it ever so precious."

"I do not believe in idol worship. . . . But I think that idol worship is part of human nature. I do not consider idol worship a sin."

"I know He (God) has no evil himself; and yet if there is evil, He is the author of it, and yet untouched by it."

"If instead of confining themselves purely to humanitarian work such as education, medical service to the poor and the like, they (missionaries) would use these activities of theirs for proselytizing, I would certainly like them to withdraw."

"I am but a seeker after truth. . . . But I admit that I have not yet found it."

"As my contact with real Christians . . . increased I saw that the Sermon on the Mount was the whole of Christianity for him who wanted to live a Christian life. It is that sermon which has endeared Jesus to me. I may say that I have never been interested in a historical Jesus. I should not care if it were proved by someone that the man called Jesus never lived, and that which was narrated in the Gospels were a figment of the writer's imagination. For the Sermon on the Mount would still be true for me."

"I feel that I adore the same Father though in a different form. I may not adore Him as 'God.' To me that name makes no appeal, but when I think of Him as Rama, He thrills me. To think of God as 'God' does not fire me as the name

Rama does. There is all the poetry in it. I know that my forefathers have known him as Rama. They have been uplifted for Rama, and when I take the name of Rama I arise with the same energy. It would not be possible for me to use the name of 'God' as it is written in the Bible. It is so contrary to experience. I should not be attracted. I should not be lifted to the truth. Therefore my whole soul rejects the teaching that Rama is not my God."

Quotations like these might be multiplied indefinitely, but these are enough to show clearly that Mr. Gandhi is a firm believer in the loose pantheistic syncretism so popular with modern Hindus.

BULDANA, INDIA.

In order to maintain attention, avoid being too long. An old preacher used to say to a young man who preached an hour, "My dear friend, I do not care what else you preach about, but I wish you would always preach about forty minutes." We ought seldom to go beyond that—forty minutes, or say three-quarters of an hour. If a fellow cannot say all he has to say in that time, when will he say it? But somebody said he liked "to do justice to his subject." Well, but ought he not to do justice to his people? If you ask me how you may shorten your sermons, I should say, study them better. Spend more time in the study and you will need less in the pulpit. We are generally longest when we have least to say.—C. H. SPURGEON.

"Byron wrote before he died:

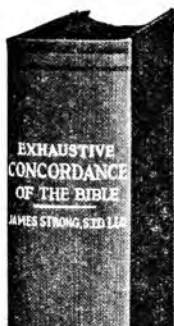
'My days are in the yellow leaf,
The fruit, the flower of life, is gone,
The worm, the canker and the grief
Are mine alone!'

"Paul wrote just before he died:

'I have fought a good fight,
I have finished my course,
I have kept the faith;
henceforth there is laid up for me a crown of righteousness.'

Satan hath three titles given in the Scriptures, setting forth his malignity against the Church of God: a dragon, to denote his malice; a serpent, to denote his subtlety; and a lion, to denote his strength.—E. REYNOLDS.

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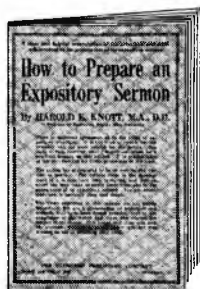
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