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GOING AFTER THE CHURCH OF THE FUTURE

By THE EDITOR

Of course adults are expected to attend the Sunday school, but after all has been said on the subject, the big work of the Sunday school is to gather in the children and young people and hold them to the church and for the church and for Christ. Last night the pastor of the church where I preached made an earnest speech about his Sunday school and the District Superintendent who sat by me said, "No man will want for material for his church who is able to build a Sunday school." Of course a preacher who can build a Sunday school must also have ability to do a great many other things, for building a Sunday school is not the simple thing it may sound to be. Still the preacher who can build a Sunday school will always, by some means or another, have people to preach to, and they will be the very most hopeful sort of people, too. Then he will have one of the very best means for advertising his regular and special services; for parents and friends will want to come to the church where the children like to go and they will want to hear the preacher that the children love.

We were discussing the matter of taking children into full membership in the church. One man objected on the ground that this made voters out of them and that children did not know how to vote for pastor and that even so they might carry the election. But a wise and experienced pastor said, "Well, that does not concern me; for I would not want to be pastor at a place where the children were against me; and while I may not always be able to please the older people, I have always been able to count on the children."

Of course the saying that the Sunday school is the church of tomorrow is trite enough, but perhaps we have sometimes forgotten that it is the church of the immediate tomorrow as well as the church of the more distant future. In fact when you consider that parents are more readily reached through their children than by any other means you will begin to think that the Sunday school is practically the church of today—there are few places where the Sunday school attendance is poor that the church attendance is large.

THE PROMOTION OF REV. W. G. SCHURMAN

For a number of months past Rev. W. G. Schurman, pastor of First Church of the Nazarene in Chicago, Illinois, has been furnishing material for each issue of the Preacher's Magazine. From many quarters word has come to the editor that Brother Schurman's articles were most interesting and helpful. It will therefore come as a shock and disappointment to many readers, even as it did to the editor and publishers of the Magazine, that on August 16th he laid down the work of the ministry which he loved so well and went to be with the Chief Shepherd Himself.

Brother Schurman was a unique and apostolic preacher—one of the most interesting and unctuous that we have heard. He built up a strong church and all the time kept it spiritual and loyal and missionary. He had no special theories about how to do the work of the ministry, but his example in doing it was full of lessons for his brethren, so that Brother Schurman was in demand as a convention speaker and his writings were read with great delight and profit.

It looked like Brother Schurman was just at the place where a few years would enable him to do more for Christ than he had ever done in his life. Then at the peak of his influence and power he suddenly laid down the cross and went to wear the crown. But our faith in God's goodness and wisdom is such that we still determinedly say, "He doeth all things well." We have thought of the great gap in the ranks which has been caused by his dropping out. But we have heard that a commander in an earthly battle called upon his soldiers to "close up the ranks" (made full of gaps by those who fell) and go on with the battle. And we remember also that John Wesley said, "God buries His workmen, but carries on His work." So despite our sense of loneliness and loss we expect that God shall raise up others who will follow on where W. G. Schurman blazed the way to fiercer battles and fuller victories.

DEVOTIONAL

THE BAPTISM WITH THE SPIRIT

By A. M. HILLS

"And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith" (Acts 15:8, 9, R. V.).

SOME years ago a stranger wrote me asking why, when I preached holiness, I said so much about the baptism with the Holy Spirit? My answer was, "Because the Bible does."

Since then I have been a careful observer of all who profess to preach holiness or sanctification. I have found this to be one of the most crucial tests—do they faithfully preach the pentecostal blessing? I found in England a great center of professed holiness teaching where the baptism with the Spirit was seldom mentioned.

Now let the Bible speak. Ezekiel 36:25-29, R. V., "And I will sprinkle clean water [a type of the Spirit] upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I

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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. . . . And I will save you from all your uncleannesses." In Joel 2:28, 29, "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit." This was quoted by Peter at Pentecost. In Matt. 3:11, "I indeed baptize you with water unto repentance; but he that cometh after me . . . shall baptize you with the Holy Spirit and with fire." See John 16, and Acts 1:8 and Acts 2, and 15:8, 9.

Manifestly inspired prophets as well as Jesus looked forward to Pentecost as the climax and culmination of God's saving work. The coming of the Holy Spirit to take possession of human hearts was the supreme necessity of man. This would restore to man what was lost by the fall. Without the Holy Spirit, Christianity as we know it, and the Christian Church would never have existed.

The text is most important, for it states boldly, plainly and concisely what took place in the hearts of believers.

I. It was plainly a second work of grace. It was precisely what the apostles received at Pentecost. They had been preaching the gospel and working miracles and casting out demons for about three years. Jesus said in the upper chamber that the world hated them because they were not of the world, even as He was not of the world: that they had believed on Him and He had kept them and only one was lost; and He had given them the sacrament of the Lord's Supper and commissioned them to preach His gospel and evangelize the world, and baptize the nations.

To say that these early followers of Christ and apostles were not converted until Pentecost is the height of absurdity! And yet, that is precisely what some preachers are saying to dodge a second work of grace! Instead of being honest interpreters of the gospel, they become champion perverters of it.

Pentecost brought as marked a change in their spiritual experience as any blessing well could. It changed the braggart Peter, quailing at the taunt of a servant girl, and profanely denying that he

knew Jesus, into the Spirit-filled, holy, lion-hearted preacher of Pentecost, with three thousand converts. It changed James and John, "the sons of thunder," ambitiously wanting the first and second places in the kingdom of Christ, into the humble apostles of love. Doubting Thomas became a giant believer. The whole company became new men and women the moment the Holy Spirit fell upon them. Now people must be converted before they can even be candidates for this baptism with the Spirit.

2. It is a heart blessing. "God who knoweth the hearts bare them witness, giving them the Holy Spirit . . . cleansing their hearts by faith." God knew that His people were "bent to backsliding." Christ knew just how easy it would be for Peter to get into a panic of cowardice and deny Him before morning.

The Jews thought that the Gentiles needed the ceremonial purification prescribed by Jewish law. The Savior saw that the remedy must go deeper than that; for the trouble was in their hearts, "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings" (Matt. 15:19, R. V.). Matthew Henry said, "We are as our hearts are." The heart is the center of spiritual life, and the seat of sin, the source of evil from which all the moral faculties—mind, will, conscience, sensibilities are corrupted.

The heart is the spring of every downward tendency—to reject God's Spirit, to oppose His will, to doubt His Word, to run after the world. God understands our trouble perfectly and He must provide a cleansing for our poor, wayward hearts or His salvation is a sad failure.

3. It is a twofold blessing: (1) "Purifying their hearts by faith;" (2) Giving them the Holy Spirit as a perpetual indwelling guest for helpfulness.

(1) Wesley well said, The heart is the proper seat of purity; and Adam Clarke, "The purification of the heart by the Spirit is the grand object of the religion of God, and that alone by which the soul can be prepared for a blessed immortality. Now let us ask what God means by purity? or pure? for in the last analysis, the Bible must be its own lexicon and explanation. It often speaks of "pure water," "pure gold," "pure linen," a "pure conscience," "pure frankincense." We understand it to mean water with no foreign element in it, gold without dross, uncompounded, unmixed. By a parity of reasoning then a *pure*

(3)

heart would be a heart God-owned, God-possessed, God-filled, with not one purpose, impulse, wish, desire or feeling inimical to God or the interests of His kingdom.

Hear St. Paul exhort Timothy: "Flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." Evidently the great apostle thought there were such people in the world, and he wanted Timothy to increase the number.

It is the Greek word for cleansing from leprosy which is a type of inbred sin, "Behold a leper came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And *immediately* the leprosy *departed from him*" (Matt. 8:3 and Mark 1:42). When Jesus had effected the cure—there was no taint or vileness or infection left—so, if those who are afflicted with the malady of indwelling sin, will fall at Jesus' feet and pray in faith as the leper did, they can receive immediate deliverance. "The blood of Jesus Christ his Son cleanses us [same Greek verb used in the text and about cleansing the leper] from all sin." This, then, is the spiritual cleansing that removes the last taint of depravity and corruption from the heart and fits us for fellowship with a holy God and the saints and angels in heaven.

(2) The giving of the Holy Spirit. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him for he abideth with you, and shall be in you. I will not leave you desolate [orphans]: I come unto you" (John 14:16-19, R. V.).

This, it will be noticed, is the *positive* side of this work of grace. First it subtracts from one something that he has always had, and was born with—his carnality; then it adds to him something that he never had before—the *infilling* of the Holy Spirit.

There is no finality to this positive side: for the Holy Spirit is to abide with us *forever*, with perpetual increase as our spiritual natures expand and grow. He must still keep us *filled*. As our sanctified intellects learn more and more of the deep things of God, the Holy Spirit will be compelled to teach us fresh chapters of the love of heaven. That is a university from which no diplomas of graduation are ever given.

Whosoever will consent to this emptying can be a successful candidate for this glorious filling, Rev. S. Chadwick of England tells us he was impressed by the sentence: "God does not ask for personalities; persons will do." That is, God does not ask for exceptional people, but He needs them; and He can do no great things without them. Then why does He ask for *persons* when He wants *personalities*? Because the power of Pentecost turns persons into personalities. By the Holy Spirit baptism the most ordinary can become extraordinary. All God asks for is you. His Spirit will do the rest.

The biographer of Mary Slessor, that marvelous missionary of Calabar, gives the secret of her extraordinary life and success when he says, "It was the glow of the Spirit of Christ which lit up her inner self and shone in her face, and was the source of her distinction and her power."

4. It was a sudden blessing. The tenses of the verbs "bare witness," "giving" and "cleansing" are all aorists—the sudden tense. Mahan was sanctified like a flash of light. At Pentecost the Holy Spirit came "suddenly" (Acts 2:2). The average preacher teaches that you grow into holiness; but not so "suddenly!" Both blessings never have been and never will be obtained in any other way.

II. Who can get this baptism? The text tells about its being given to the Gentiles. Then it is for all the race. None of the human family is excluded.

III. Notice how this Holy Spirit baptism was and is obtained "by faith." No church rites. No human doings, nor merits.

1. Faith unhindered. All conditions met (Matt. 5:6; Luke 11:13; Rom. 6:13; Rom. 12:1 and Acts 5:32). A full surrender, a complete obedience.

2. Heart faith (Rom. 10:8-10). Not a mere mental acceptance of truth, but embrace it with the heart; appropriating faith, working by love.

3. Active faith. Luther: "Faith is a holy, mighty, busy thing." Put your whole soul into it. As a man overboard in the sea would seize the rope thrown out to his rescue. God will not disappoint you. The Holy Spirit will come.

Those that keep themselves in the fear and favor of God may say with triumph, "What can the greatest of men do against us?" But those that throw themselves out of his protection, must say with despair, "What can the greatest of men do for us?"—MATTHEW HENRY.

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By BASIL W. MILLER

Chapter 4. An Analysis of Wesley's Doctrine

V. NECESSITY AND POSSIBILITY OF THE WITNESS OF THE SPIRIT

1. In Wesley's thought it was necessary to have the witness of the Spirit in order that one might know of a certainty that he was a child of God. No other test existed for him which was final than this one. He speaks of the conscience being deceived thus, "Discover thyself, thou poor self-deceiver! thou who art confident of being a child of God; thou who sayest, 'I have the witness in myself,' and therefore defiest all thy enemies . . . Thou art not lowly of heart; therefore thou hast not received the Spirit of Jesus unto this day . . . Thou dost not keep His commandments; therefore thou lovest Him not, neither art thou a partaker of the Holy Ghost. It is consequently as certain and as evident as the oracles of God can make it, His Spirit does not bear witness with thy spirit that thou art a child of God. O cry unto Him that the scales may fall off thine eyes; that thou mayest know thyself as thou art known . . . till thou hear the voice that raises the dead, saying, 'Be of good cheer: thy sins are forgiven; thy faith hath made thee whole.'"¹

Here we see Wesley thinks it is possible for one to be self-deceived when he relies upon his own conscience, and the only certain witness of filial relationship with God is that of the Holy Spirit which says, "Thy sins are forgiven." This may seem a contradiction, when formerly we asserted the reliability of the testimony of the consciousness. It is only his mode of impressing upon us the necessity of the added testimony of the Holy Spirit as to one's adoption into God's family.

2. For him there was no substitute for this witness of the Holy Spirit. It was absolutely necessary for one to possess this divine assurance that he was a Christian. Nothing else could take

its place. Supposed fruits of the Spirit, the testimony of the mind, as noted above, the "inner illumination of intuition," before being authentic, must bear the stamp of the Spirit's witness. On this score he was extremely explicit. Note the following, given at some length to bring out his point:

"Let none rest in any supposed fruit of the Spirit without this witness. There may be foretastes of joy, of peace, of love, and those not delusive, but really from God, long before we have the witness in ourselves; before the Spirit of God witnesses with our spirits that we have 'redemption in the blood of Jesus, even the forgiveness of sins.' Yes, there may be a degree of longsuffering, of gentleness, of fidelity, meekness, temperance (not a shadow thereof, but a real degree, by the preventing grace of God), before we 'are accepted in the Beloved,' and, consequently, before we have a testimony of our acceptance: but it is by no means advisable to rest here; it is at the peril of our souls if we do. If we are wise, we shall be continually crying to God, until His Spirit cry in our heart, 'Abba, Father!' This is the privilege of all the children of God, and without this we can never be assured that we are His children. Without this we cannot retain a steady peace, nor avoid perplexing doubts and fears. But when we have once received this Spirit of adoption, this 'peace which passeth all understanding' . . . will 'keep our hearts and minds in Christ Jesus.' And when this has brought forth its genuine fruits . . . there is no need that we should ever more be deprived of either the testimony of God's Spirit, or the testimony of our own, the consciousness of walking in all righteousness and true holiness."¹

Here he affirms that even though these fruits of the Spirit be genuine, before we have received the witness of the Spirit, it is at the peril of one's soul that he rest here. It is necessary to have the seal of the witness of the Spirit, that therefrom peace may be derived, and that he may never be

¹ *Sermons*, Vol. I, 91.

¹ *Works*, Vol. V, p. 133.

deprived of it. The testimony of the conscience, fruits of the Spirit, or any other genuine evidences of being converted cannot be accepted as substitutes for the divine seal, the testimony of the Holy Spirit.

Tillett emphasizes this thought when he writes, "Next to justification and regeneration, which together constitute the essence of salvation on the divine side, the witness of the Spirit is the most important element that enters into what we call 'experimental religion,' a term which Methodists may be said to have introduced into devotional and theological literature . . . Wesley took up where Luther left off and preached with an emphasis hitherto unknown that 'being justified by faith we have peace with God' . . . and that there can be no peace with God without a conscious assurance of pardon."¹ This is the contention of Wesley stated by a recent Methodist theologian.

3. Wesley taught that this divine witness of the Spirit was the privilege of all believers. As he held there was no substitute for this, and since it is necessary for one to have this assurance of salvation to be a child of God, naturally he would be forced to affirm that all believers may attain unto this certainty of divine witness. This affirmation included the idea that the witness of the Spirit was a common privilege of all believers, and not one limited to a special class. In pointing out the difference between justifying faith and a sense of assurance or pardon, he writes, "By a sense of pardon I mean a distinct, explicit assurance that my sins are forgiven. I allow (1) that there is an explicit assurance; (2) that it is the common privilege of all real Christians; (3) that it is the proper Christian faith which 'purifieth the heart' and 'overcometh the world.' But I cannot allow that justifying faith is such an assurance, or necessarily connected therewith."² As noted elsewhere he writes, "If we are wise we shall be continually crying to God, until His Spirit cry in our heart, 'Abba, Father!' This is the privilege of all the children of God, and without this we can never be assured that we are his children."³

Others might affirm that there was a better method by which assurance could be attained, but for Wesley this was the one way, the privi-

lege of all followers of Christ. One could expect this item in the theology of Wesley since he was a strict Arminian. It is coexistent with the idea of the universality of the atonement, and its benefits. Usually this doctrine is treated by Methodist theologians in connection with the benefits of the atonement, under the section on justification. The atonement, he said, was universal, and all its benefits naturally must likewise be universal. Since the witness of the Spirit is a benefit of the atonement, it follows that it is universal. No faithful follower of God is doomed to go without this evidence of his conversion.

Tillett, in pointing out the trend of the modern treatment of Wesley's doctrine, clearly doubts that this is a necessary privilege of all believers. While he may believe that this would be a privilege of believers, still as to its being a necessary privilege he would hesitate. "Can one be a regenerate believer and not have the witness of the Spirit? We answer: (1) It is exceptional . . . for such to be the case; and perhaps it does not often occur that one becomes a truly regenerate believer and long continues such without the witness. (2) The Holy Spirit testifies 'with our spirit' and not independently of it . . . (3) The Bible says . . . that unless we are born again we cannot enter the kingdom of God, but it nowhere says that unless we have the witness of the Spirit convincing us of our regeneration we are therefore lost . . . We believe that there are some sincere . . . Christians who have perplexed themselves about their having or not having the witness of the Spirit, that it would give them absolute and positive comfort to be assured, that it is possible for one to be a sincere Christian and yet not have consciously the witness of the Spirit."¹

Herein he states that there are many devout Christians who long for this witness, but do not possess it. Wesley would say that there might be some who, when first converted, did not immediately possess this witness; but as to devout, earnest Christians, of long standing, not possessing this divine assurance, he would say positively no. He writes, "None who believe the Scriptures to be the Word of God, can doubt the importance of such a truth as this: a truth revealed therein . . . solemnly and of set purpose, as denoting one of the peculiar privileges of the children of God."²

¹ Tillett, *Personal Salvation*, 275.

² *Works*, Vol. XII, pp. 109, 10.

³ *Supra*, p. 66.

¹ Sheldon, *op. cit.*, p. 284-6.

² *Sermons*, Vol. I, p. 93.

4. The possibility of the divine witness of the Holy Spirit, Wesley said, is confirmed by the constant testimony of Christian experience. It is not only taught in the Bible, for none can doubt that this is the explicit meaning of Romans 8:16, where we read, "The Spirit itself beareth witness with our spirit, that we are the children of God;" but it is also the weight of Christian testimony. After all this appeal to experience was the keynote of Wesley's views. His work was builded upon this appeal to consciousness. His was a doctrine of knowledge, because he could say, "I know the Spirit witnesses." He writes:

"And here properly comes in, to confirm this scriptural doctrine, the experience of the children of God; the experience not of two or three, not of a few, but of a great multitude which no man can number. It has been confirmed, both in this and in all ages, by a cloud of living and dying witnesses. It is confirmed by *your* experience, and *mine*. The Spirit itself bore witness to my spirit, that I was a child of God, and gave me an evidence thereof, and I immediately cried, 'Abba, Father.' And this I did (and so did you), before I reflected on, or was conscious of, any fruit of the Spirit. It was from this testimony received, that love, joy, peace, and the whole fruit of the Spirit flowed . . .

"But this is confirmed, not only by the experience of the children of God; thousands of whom can declare, that they never did know themselves to be in the favor of God, till it was directly witnessed to them by his Spirit; but by all those who are convinced of sin, and who feel the wrath of God abiding on them. They cannot be satisfied by anything else than a direct testimony from his Spirit. . . . And which way can these souls be possibly comforted, but by a divine testimony (not that they are good, or sincere, or conformable to the Scripture in heart and life, but) that God justifieth the ungodly. . . .

"Everyone wherefore who denies the existence of such a testimony does in effect deny justification by faith."¹

This is Wesley's classical appeal to Christian testimony to verify the witness of the Spirit, as taught by Paul. Not only does the testimony of Christians confirm it, but that of those who are not yet converted, who feel the need of grace, tells the same story. To deny it, he would have us believe, is to deny the essential doctrine of the

Bible, the keynote of the Reformation, justification by faith. Elsewhere he affirms, "So that there is no need that we should ever more be deprived of either the testimony of God's Spirit, or the testimony of our own, the consciousness of walking in all righteousness and true holiness."¹ This testimony remains so constant that one need never be deprived of it.

5. The reality of the experience of this testimony of the Spirit was never doubted by Wesley. He had been taught to expect it, before he was converted. He had longed for the peace which comes with the testimony while seeking to find Christ as his Savior. When he was converted he experienced the peace and joy of the divine assurance that he was a child of God. In all his writings he holds it up as a possibility, yes, a necessity. To him it was the center around which all Christian experience revolved. One has but to refer to his sermons, numbered X and XI on "The Witness of the Spirit" to verify the fact that Wesley did not at any time doubt the reality of this testimony.

In one place he speaks of a period of twenty years having elapsed when he would not retract anything he had said concerning the witness of the Spirit. Note, "I observed many years ago, 'It is hard to find words in the language of men, to explain the deep things of God. Indeed there are none that will adequately express what the Spirit of God works in His children. But perhaps one might say . . . by the testimony of the Spirit, I mean, an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God' . . .

"After twenty years' further consideration, I see no cause to retract any part of this."

In his *Plain Account of Christian Perfection*, which was written in 1766, he refers to those whom he met at Hernhut, who testified concerning the witness of the Spirit.² He also indicates in the same that he believes that the Spirit witnesses to one's sanctification.³ He even goes so far as to declare that to deny this experience is to deny justification by faith.⁴ Through the years of his long life this remains as the constant testi-

¹*Works*, Vol. V, p. 133.

²*Supra*, p. 47.

³*Plain Account of Christian Perfection*, p. 287.

⁴*Supra*, p. 71.

¹*Sermons*, Vol. I, pp. 96, 7.

mony that the Spirit of God can witness to the adoption of the regenerated into the kingdom of God.

6. The doctrine of Wesley at the hand of recent Methodist theologians has not been treated as well as formerly. Wesley's strong emphasis was on the divine element, while the present stress is more or less on the human phase. Sheldon, referred to elsewhere, doubts the necessity of this divine witness, when he avows, "While then we do not deny that, in accommodation to some special demand of the religious experience, the Holy Spirit may operate immediately for producing the conviction of acceptance with God, we are persuaded that assurance as a standing fact in the normal Christian life rests principally on the mediate agency of the Spirit—on His efficiency in forming filial character and feeling. To sum all up in a sentence, assurance is in and through the filial consciousness, which consciousness is at once an activity of man's spirit and a product of the Holy Spirit agency."¹ This was written in 1903.

¹ Sheldon, *op. cit.*, p. 474.

In a more recent work, written in 1922, on the point at issue he says that concomitant with regeneration is assurance, which is "a more or less luminous conviction of an individual that he stands before God as an accepted child."² Again, in referring to a possible direct witness of the Spirit, he writes "But ordinarily in this form it would not seem to be necessary. Living filial affections by their own virtue naturally evoke a spontaneous inference as to the relation of acceptance with God."³ More to the point he writes, "One who has these affections need not wait for any mystic voice to assure him of his standing."⁴ It is seen that in this he lacks the definiteness of Wesley's earlier statement of the distinct necessity of the believer possessing the witness of the Spirit as to his regeneration. He is doubtless writing under the influence of more recent trends which belittle the need of the supernatural working directly upon the soul, as in Wesley's day was the normal belief.

² Sheldon, *The Essentials of Christianity*, p. 226.

³ *Ibid.*, p. 228.

⁴ *Ibid.*, p. 228.

EXPOSITIONAL

MICAH—THE REVIVAL PREACHER

By OLIVE M. WINCHESTER

Jehovah Coming in Judgment, Chapters 1, 2

"For, behold, Jehovah cometh forth out of his place, and will come down, and tread upon the high places of the earth" (1:3, R. V.).

IN THE little village of Moresbeth-Gath the Spirit of the Lord moved upon Micah. He was stirred by the sins of the people. Just as his great contemporary, the prophet Isaiah, had a vision of the Lord so did he. While the vision was not as majestic as that of the greater prophet, yet it was just as truly a vision of the Lord. His work was not as great in scope. The major prophet moved among the princes and the aristocracy, and viewed the nation among the nations. Micah was concerned with the social sins and transgressions of the people in Israel and Judah.

THE VISION OF JUDGMENT

As Micah looked away he saw the Lord coming forth out of His place, appearing in might and power. He beheld Him treading upon the high places of the earth. There breaks forth a mighty thunderstorm and the mountains seemed to be dissolved in the streams of water that pour down from above; the valleys also are torn asunder with the rushing torrents. All this is a manifestation of the divine wrath against the sin of man, for the sins of Samaria and Judah. "Catastrophe, then," says Tait, "is interpreted as God's witness against the sin of men. The holiness of God when confronted with the iniquity of man must act as well as speak. The believer in divine sovereignty will be ready to acknowledge this, and to interpret the experience when it comes. A mechanical conception of the universe blinds men's eyes to the witness of the events of

life; it is for the prophet of the Lord to interpret them. We may not, of course, find an explanation of every event in the direct intervention of God, nor can we interpret all suffering as divine protest against sin: if we were to attempt to do so, we should do violence to reason and experience. But as believers in moral government we must hold ourselves in readiness to relate our experiences to divine sovereignty, and to see in history the working out of divine purpose." In the onward sweep of this storm of judgment the city of Samaria would become a heap, simply a field for the planting of vineyards. The houses and the walls will be torn down and the stones thereof will be hurled down into the valley. With the destruction of the city will follow the demotion of the graven images. The very objects in which they placed their supreme trust will be destroyed and all shall fall together. How completely this prophecy has been fulfilled has been described by Cheyne. He tells us, "There is every appearance of the ancient buildings having been destroyed, and their materials cast down from the brow of the hill, in order to clear the ground for cultivation; masses of stone are thus seen hanging on the steep sides of the hill, accidentally stopped in the progress of their descent by the rude dykes and terraces separating the fields. . . . The materials of the ruins . . . are piled up in large heaps, or used in the construction of rude stone fences; many of these heaps of stone are seen in the plains at the foot of the hill."

THE CRY OF DESPAIR

Feeling the weight of the sin of his nation, and being borne down with its burden, the prophet burst into a weird wail, and goes through the streets of Jerusalem barefooted and without his upper garment. In this way he expressed his own grief over the nation's sin and also symbolized the fate that awaited the people. Then in his imagination he sees the onward march of the conqueror and he calls out to the towns and cities en route and sounds the warning. Isaiah had likewise seen the advance of the army of the enemy (Isa. 10:28-32). He, however, had pictured the approach as coming from the north and bearing down directly upon Jerusalem. Micah on the other hand while noting the danger to the capital city, saw the invasion as bearing down upon his own native village. While Jerusalem was dear to him and he bemoaned its fate, yet the simple little town of his home was the center of his world

as much as the great capital. As he looks out he sees destruction sweeping along touching every hamlet around about and then pressing on toward Jerusalem. The description that he gives would seem to be more in accord with facts than that of Isaiah's for invasions more frequently came from the west than from the north. Moreover, at this time the Assyrian king, Sargon, was in this vicinity contemplating an onward march against Egypt. Accordingly it might be expected that when he had conquered this country that he would invade Judah from this western section. In his mind's eye the prophet begins the onward march of the conqueror at the maritime plain and then pictures him as moving forward until he reaches the towns that lie around about his own home.

In the Hebrew there is a play upon words in the list of towns given us, a figure that appealed much to the Hebrew writers. Thus when the prophet says, "The inhabitress of Sa'anah shall not march forth," if we translate the name of the town according to its significance we would read, "The inhabitress of March-town shall not march forth."

In the list of towns enumerated Lachish is reproached as being the cause of sin to "the daughter of Zion." The explanation given for this is that as the last town on the borders of Judah toward Egypt, she "would receive the Egyptian subsidies of horses and chariots, in which the politicians put their trust instead of in Jehovah." Moreover also Lachish would pass on the "Egyptian ambassadors to Moresheth-Gath, the next stage of their approach to Jerusalem."

DELIBERATE SIN

The outpouring of wrath upon the nation had not been for sins of a milder type. They had been deliberate in their transgressions. They had set their minds to do evil. They gave their thought and attention to this end. Upon their beds in the night time did they meditate upon evil devices; then when the morning light broke they proceeded to carry out their purposes. These were the wealthy men of the country, who were so bold in their sin. One of their special transgressions was the maltreatment of the poor. These were the days of the development of great landed estates, and in acquiring them often the nobles dispossessed small land holders. The case of Ahab desiring Naboth's vineyard was often repeated, and many a man was deprived of his heritage.

Thus the prophet denounces their sin:

*"Woe to them that plan mischief,
And on their beds work out evil!
As soon as morning breaks they put it into execution,
For it lies to the power of their hands!
They covet fields and seize them,
Houses and lift them up.
So they crush a good man and his home,
A man and his heritage."*

Because as a people they had thus deliberately sinned and had devised evil, so accordingly would Jehovah devise evil against them, evil of such a sort that they could not escape from it. Although they may have acquired great estates, yet the time was coming when the invader would enter the land and seize their coveted possessions. Moreover, also this seizure would be a hopeless one for them; there would be no year of jubilee when they would be returned again to their owners; this would be final and unretrievable. Again we hear the words of the prophet:

*"Therefore thus saith Jehovah:
Behold, I am planning evil against this race,
From which ye shall not withdraw your necks,
Nor walk upright;
For an evil time it is!
In that day shall they raise a taunt-song against you,
And wail out the wailing ('It is done'); and say,
'We be utterly undone:
My people's estate is measured off!
How they take it away from me!
To the rebel our fields are allotted,
So thou shalt have none to cast the line by lot
In the congregation of Jehovah."*

Being thus reproved by the prophet, the hearers reacted and cried out, "Prophecy ye not." They did not wish to hear the words of the prophet further. Micah suffered the same fate as did Isaiah in this respect. When Isaiah burst in upon a group of dissolute nobles weltering in a drunken riot as they were consummating an alliance with Egypt to protect themselves against the Assyrian foe, they ejaculated in mocking tones, "Whom will he teach knowledge, and whom will he make to understand the report?" So as Micah denounced the covetousness of the grasping nobles and the doom that was to fall upon them, they in turn bade him cease and exclaimed, "Reproaches shall not depart." Moreover, they justified themselves in a facile optimism which made them feel that Jehovah would look upon them

for good. But with undaunted courage the prophet returns reply:

*"But ye are the foes of my people,
Rising against those that are peaceful;
The manile ye strip from them that walk quietly
by,
Averse to war!
Women of my people ye tear from their happy homes,
From their children ye take my glory forever.
Rise and begone—for this is no resting-place!
Because of the uncleanness that bringeth destruction,
Destruction incurable."*

He realized that he was not the kind of a prophet that the people would accept. He knew that if a prophet would join with them in their intemperance and dissipation, and prophesy falsely unto them, he would be accepted, but one who came bringing the word of Jehovah in truth and sincerity, he would be rejected.

THE BREAKING FORTH OF HOPE

After the severe denunciations which Micah had poured forth, he reverts to words of hope. This seems characteristic of his prophecies; he relieves the dark picture of the denunciation of the sins of his people with the assurance of a day of deliverance when Jehovah will gather the remnant of Israel. Here again we see a line of thought parallel to that of the greater prophet Isaiah. One of the outstanding teachings of this greater prophet was that a remnant shall return, and Micah sounds the same note. Even though they shall be scattered, yet the time will come when they shall be gathered, not simply few in number, but they shall be a great multitude, even though they be a remnant. There will go before them one who will break down obstacles and lead them forth from the land of exile, and before them will go Jehovah as in the days when they came forth from the land of Egypt.

HOMILETICAL SUGGESTIONS

In selecting texts verses 3 and 4 might be desirable with the theme, When the Lord comes. Then divisions might be formed from the verses, the first being, He "will tread upon the high places of the earth," the second, "The mountains shall be melted under him" and third, "The valleys shall be cleft."

In chapter 2 verse 10 is used by some with the theme, "The Christian's call from earth." Wolfendale suggests this and comments, "We may take these words as a call to Christians to arise from

the world with all its attractions—an admonition not to live too much for earth. For everything proclaims the transitory nature of things below, and reminds us that here we have no continuing city! Every condition justifies the sentiment of the poet:

“Too low they build who build beneath the skies.”

Then as divisions he cites: (1) “Earth is not the scene of repose, (2) Earth is not the place of destination, (3) Earth is not suitable for our residence.”

*“It is not for me to be seeking my bliss,
Or building my hopes in a region like this;*

*I look for a city that hands have not piled,
I pant for a country by sin undefiled.”*

While Wolfendale may use this text in an applied sense to some degree, yet it would seem to be a reasonable deduction.

Verse 12 of this same chapter is fraught with meaning telling of God's remembrance of His people. Thoughts might be brought out in this connection that though scattered God will search His people out; they shall be cared for as the shepherd cares for his sheep, a figure used so frequently in Scripture and if we add verse 13 we have the thought of divine guidance being vouchsafed unto them.

HOMILETICAL

FAINTING—A SPIRITUAL EMERGENCY

By ROY L. HOLLENBACK

“If ye faint not” (Gal. 6: 9)

I. FAINTING IS A COMMON THING WITH THOSE OF AN EPILEPTIC NATURE

1. Inbred sin is moral epilepsy, and those who are afflicted may “throw a fit” at any time.
 - a. Those of us who have had His sanctifying touch can now remember those old fainting spells, when we *fell* into sin suddenly and unawares; *froth*, poisonous and foul, poured from our lips; our *breath* stifled; we labored with *heart failure*; we *convulsed* with anger.
 - b. Thank God that those old fainting spells are passed for those who have been cleansed from all sin.

II. BUT THE SANCTIFIED ARE NOT ALTOGETHER IMMUNE FROM FAINTING

1. *Sometimes fainting is caused by a lack of nutrition which weakens the heart action.*
—The psalmist said of the redeemed: “Hungry and thirsty, their soul fainted in them.” They had not received sufficient food into their spirits to sustain life and strength.
—Jesus said of the multitudes: “If I send them away fasting, they will faint by the way.”
 - a. Our souls need food. Job said, “I esteemed the words of thy mouth more than my necessary food.”
 - b. The soul needs both the elementary food, and the “strong meat” of the Word.

2. *Fainting spells may occur through exhaustion.*

- a. In the 119th Psalm, and verse 81, we find David fainting from deferred answer to his prayer, but sustained by hope in God's Word.
- b. Again we are told to “Be not weary in well-doing, for in due season we shall reap if we faint not.”

3. *Fainting may result from God's chastisements.*

“My son, despise not thou the chastening of the Lord nor faint when thou art rebuked of him” (Heb. 12:5).

—This chastisement is a sign of love. “Whom the Lord loveth,” etc.

—It is also a token of our sonship: “He scourgeth every son,” etc.

God is too kind to withhold chastisement from us when we need it, and yet too wise to lay upon us more stripes than would be for our good.

4. *We may faint under adversity.*

1. Prov. 24: 10, “If thou faint in the day of adversity thy strength is small.”

—So often when the sea begins to heave, and “the winds are contrary,” and everything seems to be against us, we lapse into unconsciousness of the Omnipotence of God to meet every emergency.

2. But if we will stop to consider Christ and His sufferings, we will not count our way to be very difficult. “Consider him

that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds."

- 5 *When we faint, we are unfitted for the service of God.* "What man is there of you that is fearful and fainthearted, let him go and return to his house, lest his brethren's heart faint as well as his heart" (Deut. 20: 8).
6. *Fainting offers occasion to our enemies to attack us.* "Remember what Amelek did to thee by the way; how he met thee and smote the hindermost part of thee, even all that were feeble behind thee, when thou wast faint and weary" (Deut. 25: 17, 18).

III. THE CURE FOR THIS EMERGENCY

1. There is nothing that revives the spirit like water. From Calvary flows the life-giving stream, a dash from which will quickly resuscitate the fainting spirit.
2. Fresh air is likewise indispensable. The poet says:
"Oh, heavenly wind, thou hast not lost thy force,
Breathe through each fainting soul today
thy mighty course."
A breath from the Spirit will put life into circulation.
3. The posture has much to do with restoration. The head must bow low in prostration before God.

CLIMAX:

Administer "*first aid*" to those who are threatened with this emergency whenever:

1. There is a loss of consciousness of God.
 2. The vision grows dim or fades out.
 3. The feeling of inner uneasiness is present.
- Do not wait until the collapse has come to run to the fountain for a dash of its water, and to inhale a breath of the Spirit's love.

THE COMING OF THE HOLY SPIRIT

(Acts 2:1-13)

By H. A. ERDMANN

- I. INTRODUCTION: Preparation for the Descent of the Holy Spirit.
 1. Promise of the Father.
 2. Obedience and faith of disciples.
 3. Waiting in Jerusalem.
They did not scatter their forces. Those who scattered did not get in on the fulfillment of the promise.
The greatest event in the working out of the plan of salvation was the coming of the Holy Spirit at Pentecost.
- II. THE OCCASION
 1. The day of Pentecost.
 2. There was a vital connection between the

Passover and Pentecost. Without the Passover there would have been no Pentecost. Deliverance from Egypt comes first.

3. Here were representatives from a vast region of country.

III. THE SPIRIT'S DESCENT

1. He came suddenly, but not unexpectedly.
2. Outward manifestations:
 - a. Sound of a strong wind (not wind, but sound of wind).
 - b. Tongues of flame (not fire, but *like as fire*).
 - c. The tongues spoken.
Confusion of tongues at Babel, caused by self and sin, scattered and divided the people. The gift of tongues reunited them into one people because all understood what was spoken.
3. Entire company of one hundred and twenty filled with Holy Spirit.
4. A fullness for each irrespective of capacity, for they were all in a fully receptive mood and attitude.

IV. EFFECT UPON THE HUNDRED AND TWENTY

1. Unholy ambition was removed.
2. Bigotry was killed.
3. Doubt was annihilated.
4. Backsliding was made less likely.
5. Courage was inculcated.
6. Their hearts were purified.
7. They were given power and comfort.

Illustration: A powerless church is like a modern locomotive. The steel may glisten until the eye is dazzled. The mechanism may be so complicated and yet so perfectly adjusted as to create a feeling of wonder. But if the wheels never move, if no load is drawn, if no power is displayed, interest soon dies. Dr. William Arnot was waiting at a station for his train to start. Finally, impatient at the delay, he inquired if there was a lack of water for the engine. "Plenty of water," came the quick reply, "but it's not bilin'".

It is the church with tongues of fire and a heart aflame that makes a stir in the world.

V. THE EFFECT UPON THE PEOPLE

1. Heard the sound and ran together.
2. They marveled.
3. The wonderful works of God were heard.
4. They were amazed.
5. Opposers began to mock.
6. Many believed and were added to the fold.

ANALYSIS OF MATTHEW

By BASIL W. MILLER

- I. THE VALUE OF MATTHEW'S GOSPEL: Renan termed this book, "The most important book of Christendom—the most important book that has ever been written."
- II. THE PURPOSE OF THE BOOK:
1. Papias seems to indicate that Matthew's *Logia* was written originally in Hebrew or Aramaic, which position is sustained by the fact that throughout the idioms of the Hebrew appear as in no other Gospel.
 2. No less than sixty times the word "fulfilled" is used, or some other reference to the Old Testament is made.
 3. The portrait of Jesus is given as that of "the King of the Jews," or the Messiah, or the Divine King.
 4. The word "kingdom" appears fifty-five times, "kingdom of heaven" thirty-two times, and "Son of David" seven times.
 5. The genealogy given in the first chapter traces the lineage through the royal line, that of Joseph, showing Christ to be the Son of David, the Son of Abraham. In this way He is linked with the kingdom of David, and with the Abrahamic covenant.
 6. Hence we conclude that the purpose of this book is to present Christ to the Jews as their promised Messiah, or as their Divine King.
- III. ANALYSIS OF THE BOOK:*
1. The genealogy and birth of the King (Chs. 1 and 2).
 2. The forerunner of the King (John. Ch. 3).
 3. Testing the King (Ch. 4:1-11).
 4. The proclamation of the King (Ch. 4:12-25).
 5. The laws of the King (Chs. 5, 6, 7).
 6. The ministry or works of the King (Chs. 8, 9, 10, 11:19).
 7. The rejection of the King (Chs. 11:20 to 20).
 8. The entry of the King into the capital city (Chs. 21 to 25).
 9. The trial and death of the King (Chs. 26, 27).
 10. The resurrection of the King (Ch. 28).

*This analysis presents Christ as the King of the Jews.

Analysis of Matthew*

- I. THE BEGINNING OF THE KINGDOM (1:1-4:16).
1. Birth of the king from the royal line of David (1).
 2. The childhood of the king (2).

3. The herald of the king, John (3:1-12).
 4. Testimonies of John and the Holy Spirit as to the king (3:13-17).
 5. The temptation of the king (4:1-16).
- II. SIGNS AND WORKS OF THE KINGDOM (4:17-16:20).
1. Calling of workers in the kingdom (4:17-25).
 2. Sermon on the Mount (laws of the kingdom) (5, 6, 7).
 3. Works in the kingdom (ten miracles) (8, 9).
 4. Twelve preachers of the kingdom (10).
 5. Teaching and works of the king (11, 12).
 - (1) John the Baptist's question (11:1-15).
 - (2) Three cities (11:16-30).
 - (3) Pharisees fail to grasp meaning of the kingdom (12).
 6. Parables of the growth of the kingdom (13, 14).
 7. Contrasts between the law of the kingdom and Jewish legalism (15-16:12).
 8. The great question, and the declaration (16:13-20).
- III. THE PASSION OF THE KINGDOM (16:21-28).
1. Announcement of the king's death (16:21-24).
 2. Value of the soul (16:24-28).
 3. Transfiguration of the king, healing and tax money (17).
 4. Greatness in the kingdom, and forgiveness (18).
 5. Social laws of the kingdom: divorce, children blessed, rich young man, and the wages of the laborers (19, 20).
 6. Triumphant entry, cleansing temple, etc. (21, 22, 23).
 7. The second coming of the divine king (24, 25).
 8. The passion and death of the king (26, 27).
 9. Victory over death (28).

*Book analyzed with reference to the kingdom.

Analysis by Time Concerned

1. 33 or 34 years (1-28).
2. 30 or 31 years (1-3).
3. 3 years (4-28).
4. ½ year (16-28).
5. 1 week (21-28).

Jesus the Promised Messiah

1. Preparation for the work of the Messiah (1-4:11).
2. Proclamation of the Messiahship of Christ (4:17-16:20).
3. The Passion of the Messiah (16:21-28).

Whence? Who? and What?—Three Questions

1. Whence the Messiah? (1-4).
2. Who is the Messiah? (5-16:20).
3. What has the Messiah come to do? (16:21-28).

Chapter Analysis of Matthew*

1. The birth and infancy (1, 2).
2. Jesus approved (3-4:11).
3. The teachings of Jesus (4:12-7).
4. The works of Jesus (8, 9).
5. The workers, or preachers with Jesus (10).
6. Opposition to Jesus (11, 12, 13).
7. Popularity of Jesus (14, 15).
8. End of Galilean ministry of Jesus (16, 17, 18).
9. Perea ministry (19, 20).
10. Temple ministry (21, 22, 23).
11. Mount of Olives ministry (second coming) (24, 25).
12. Trial and death of Jesus (26, 27).
13. Resurrection of Jesus (28).

*Above analysis is given for easy memory work as to chapters.

Another Analysis of Matthew*

1. The birth and infancy of Jesus (1:1-2:23).
2. Preparation for the ministry of Jesus (3:1-4:11).
3. Ministry in Galilee (4:12-18:35).
4. Ministry in Perea and travel to Jerusalem (19, 20).
5. Teachings in Jerusalem (21-25).
6. The passion and resurrection of Jesus (26-28).

*Brief analysis of the main events in the life of Jesus.

Another Type of Analysis of Matthew*

- I. PREPARATION FOR CHRIST'S MINISTRY (1:1-4:11).
 1. Genealogy, announcement to Joseph, birth of Christ, the wise men, flight and return from Egypt (1, 2).
 2. Ministry of John, baptism and temptation of Jesus (3:1-11).
- II. CHRIST'S MINISTRY IN GALILEE (4:12-18:35).
 1. Moves from Nazareth to Capernaum, call of disciples, widespread fame (4:12-25).
 2. Sermon on the Mount (5-7).
 3. Miracles showing authority of Christ: healing the leper, the centurion's servant, Peter's mother-in-law; stills the tempest; curing of the Gadarene demoniac and the paralytic; call of Matthew, raising of Jairus' daughter; cure of a woman, two blind men and a demoniac (8:1-9:34).

4. Christ's compassion; names and preaching journey of the disciples (9:35-10:42).
5. Attitudes of various groups toward Christ's gospel: John's question; woes against the cities; criticism of the Pharisees for healing on the Sabbath; warning against blasphemy; Christ's true brothers and sisters (11, 12). Parables illustrating the growth of Christ's kingdom (13:1-52).
7. Opposition increases; rejection at Nazareth, death of John, feeding 5,000, walking on the sea, eating with unwashed hands, and break with Pharisees (13:53-15:20).

III. RETIREMENT TO NORTHERN GALILEE (15:21-18:35).

1. Journey to Tyre, Canaanitish woman, feeding of 4,000, sign demanded (15:20-16:12).
2. Journey to Philippi, Peter's confession, prediction of death, transfiguration, cure of epileptic boy (16:13-17:23).
3. Return to Capernaum, temple tax, message on humility and forgiveness (17:24-18:35).

IV. MINISTRY IN PEREA AND JUDEA (19, 20).

1. Forbids divorce, blesses children, rich ruler, and the perils of wealth (19).
2. Parable of laborers in vineyard, foretells death, question of James and John, cure of blind man at Jericho (20).

V. LAST WEEK OF CHRIST IN JERUSALEM (21-28).

1. Triumphant entry, controversies, the pass-over, garden agony, trial, death, and resurrection (21-28).

*Analysis given above is concerned more or less with the geographical locations of the ministry of Jesus.

ILLUSTRATIVE MATERIAL

Prepared by J. GLENN GOULD

The Blindness of Unbelief

A minister was preaching on Glasgow Green a few years ago when someone asked permission to speak, and made his way to the platform.

"Friends," he exclaimed, "I do not believe what this man has been talking about. I do not believe in a hell, in a judgment, nor in a God, for I never saw any of them."

He continued talking in this way for a while, when another voice was heard from the crowd, "May I speak?" The infidel sat down; the next man began.

"Friends, you say there is a river running not far from this place, the River Clyde. There is no

such thing; it is not true. You tell me that there are grass and trees growing around me where I now stand; there is no such thing; that also is untrue. You tell me that there are a great many people standing here. Again, I say that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, I was born blind. I never have seen one of you, and while I talk it only shows that I am blind or I would not say such things. And you," he said, turning to the infidel, "the more you talk the more it exposes your own ignorance, because you are spiritually blind, and cannot see. Dear friends, 'By faith ye are saved.' Try the life that Christ lived. There you will find life and love and everlasting joy."—*The Life of Faith.*

Giving to God

A missionary home on furlough visited a London merchant and asked him for a contribution to foreign missions. The merchant was a Christian, and in response to the appeal wrote a check for one thousand pounds and handed it to the visitor. They continued for some time in conversation, the missionary holding the generous gift in his hand, when a messenger entered and handed the merchant a telegram. He read the message, then said, "This telegram informs me that I have just sustained a serious financial loss in my business. I must insist that you return to me the check which I just gave you."

With a heavy heart the missionary handed it back and the merchant tore it up. Then he drew out his check book and wrote another check for five thousand pounds and handed it to the visitor with these words: "I am learning that I must give to God while I can."

Taking Time for God

Among the ancient Greeks the runner that won the race was not the man who crossed the line in the shortest time, but the man who crossed it in the least time with his torch still burning. We are often so busy with life's activities that we are in danger of allowing the torch of our spiritual life to become extinguished.

A good woman said that in the rush and hurry of her life she felt in danger of being "jostled out of her spirituality." It is a real danger, this of being too busy to be good, of running too fast to keep our torch burning.

There is a beautiful hymn we sometimes sing, "Take time to be holy." It does take time to be

holy. We must not live too much in a rush. We need to take time for meditation and prayer and fellowship with God if we would make any attainment in grace or growth in spiritual insight and character.—G. B. F. HALLOCK.

The Gift of Laughter

The religion of Jesus Christ brings happiness and joy to the heart and diffuses a radiance in the face. It is said that there is not one happy face in the "Rogues' Gallery." Happiness cannot dwell in the face of him whose heart is full of bitterness and sin. True Christians are always the really happy people. It is said that Dr. Theodore Cuyler and Mr. Spurgeon were once out in the fields enjoying God's sunshine and the beauties of nature. Dr. Cuyler told a story at which Mr. Spurgeon laughed until his sides shook. Suddenly Mr. Spurgeon said, "Theodore, let's get down on our knees and thank God for laughter." And these two happy Christian preachers knelt in the field and thanked God for the great gift of laughter.—*Christian Observer.*

Discipline of Suffering

I have a bird in my home and you ought to hear the little fellow sing. He is called a "Roller." He sings as if his throat would burst. He sings as if he were in love. He sings as if he felt. And remember he is caged. Joy sometimes needs pain to give it birth. Fannie Crosby could never have written her beautiful hymn, "I Shall See Him Face to Face," were it not for the fact that she had never looked upon the green fields nor the evening sunset, nor the twinkle in her mother's eye. It was the loss of her own vision that helped her to gain her remarkable spiritual discernment. It is the tree that suffers that is capable of polish. When the woodman wants some curved lines of beauty in the grain, he cuts down some maple that has been gashed by the ax and twisted by the storm and tapped for the syrup. In this way he secures the knots and the hardness that takes the gloss. Someone has said that out of David Livingstone's own arteries went the red blood that today is helping to redeem Africa.—*Selected.*

Covetousness

Caroline, queen of George II, lived in St. James Palace, and thought that the adjoining St. James Park, belonging to the public, would make a nice palace ground. She asked the prime minister, Sir Robert Walpole, what it would cost to shut it up and make it a royal garden. "Oh, a trifle, madam," answered the cynical premier. "A trifle, Sir

Robert," answered the queen; "I know better. It will cost much, but I wish you to tell me the cost as near as you can guess." "Why, madam, I believe the whole will cost but three crowns," rejoined the prime minister, looking her calmly in the face. The queen, seeing that Sir Robert meant the crowns of England, Ireland and Scotland, answered, "Then I will think no more about it." The awful cost of covetousness is very often, not only human life and earthly honor and position, but eternal life and heavenly crowns.—J. H. FLECKENSTINE.

Watch and Pray

Because her lone wireless operator after fourteen hours on duty took a nap, the Leyland liner *California*, only eighteen miles away, did not know of the *Titanic* disaster in time to go to the rescue.

She could have been alongside the *Titanic* in less than two hours—long before the *Titanic* sank.

The *California's* engines were shut down at 10:15 on Sunday night, April 14, on account of appearance of icebergs. A few minutes later Wireless Operator Evans crawled into his bunk.

He probably was scarcely sound asleep when the frantic "C. Q. D." flashed from the *Titanic*. The shutting down of the engines would not have prevented Evans from receiving this message if he had been on watch. He could not have replied, but he could have given the news to Captain Lord.—*Selected.*

A Song from the Heart

Jenny Lind and Grisi were rivals for popular favor in London. Both were invited to sing the same night at a court concert. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornful look of Grisi that she was at the point of failure when suddenly an inspiration came to her. The accompanist was striking his final chords. She asked him to rise, and took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She hadn't sung it for years. As she sang it she was no longer in the presence of royalty, but was singing to loving friends in her Fatherland.

Softly at first the plaintive notes floated on the air, swelling louder and richer every moment. The singer seemed to throw her whole soul into the weird, thrilling, plaintive prayer. Gradually the song died away and ended in a sob. There was silence, the silence of admiring wonder. The

audience sat spellbound. Jenny Lind lifted her sweet eyes to look into the scornful face that had disconcerted her. There was no fierce expression now; instead, a teardrop glistened on the long black lashes, and after a moment, with the impulsiveness of a child of the tropics, Grisi crossed to Jenny Lind's side, placed his arm about her, and kissed her, utterly regardless of the audience.—*Selected.*

The Worth of a Burden

On the lower deck of one of our river packets a little pile of pig-iron was carried on the trip up the river, and when the cargo was unloaded, the pig-iron was not removed, but was carried again on the trip down the river. When the reason was asked, the answer was given, "She travels steadier when she carries a weight." And that is true of men and women. The world has little use for the young man or woman who has no furrow of thought, and no wrinkle of responsibility. And we are not kind to our own children when we seek continually to shield them from the hard things in life. We may wish to spare them some of our own hard experiences, but if they are to be strong and self-reliant they must reach it by putting themselves under the burden, and feeling the pressure of some of the difficult things in life. You want your boy to be strong and manly; you must push him off the plank, that he may learn of himself to swim. "Every man shall bear his own burden."—*Pittsburgh Christian Advocate.*

Through Sorrow to God

Jolly Harry Lauder had a heart so filled with merriment that for years he had been setting all the world laughing with his rollicking songs. But a great darkness fell upon Harry Lauder. As he left the theater one night he received a message that his only son had been killed at the front in France. It was a crushing blow, for the boy was the idol of his father's heart. But the Scotch comedian turned to God for comfort. A few weeks later he was canceling lucrative engagements and going to France with the Y. M. C. A. forces to sing gospel songs to the soldiers and to bear his witness for Jesus. Commenting on his own experience Lauder said, "When a great sorrow overtakes any man there are three things that he may do. He may sour on life, or he may try to drown his sorrow in drink, or he may turn to God. I have chosen the third path." Would to God that all who pass through the night of sorrow might make the same choice, and find the same light dawning in their lives.—*Selected.*

PRACTICAL

THE PASTOR'S CHURCH SCHOOL FIELD

By W. W. CLAY

II. TRAINING FOR CHURCH SCHOOL LEADERSHIP

THE oft-quoted saying, "Poets are born, not made," finds its demonstration in experience, as well to Sunday school workers as to poets. Unless a person possesses certain natural aptitudes, no amount of training ever will make him a leader anywhere in any line of work. John Wesley recognized this principle in his selection of his ministers, for one of his unvarying questions was, "Has he gifts, as well as graces, for the work?" Often we see a man who desires to be a preacher, whose passion for this exalted place is based on a fancied call of God, whose piety and experience are unquestioned, who may study hard and even graduate from college, only to fail in the work and ultimately find all doors closed against him. Others can see what he cannot, that he lacks those elements of personality that are essential to success. The same thing is true of leadership in the Sunday school work. Instances are often met with where persons have taken the Leadership Training courses, and then when tried out in the actual work of the school have proven incompetent.

But it is just as true that gifts alone do not insure success. Whether a man has a natural aptitude for music or for machinery, his success in either will depend on the development of that aptitude by intensive training. Where leadership finds its field of operation in public speech, there personality counts for much—indeed it is indispensable. Yet even here training shows up in the achievement of greater success. No preacher was ever truly a great leader of men through personality alone. Somewhere he obtained a knowledge of the system of truth he must preach; somewhere he found out how to organize his thoughts, how to think things through, how to use good language, how to speak impressively, how to sway an audience. But when a man is to find his field of leadership in teaching in a college, his need of training becomes more apparent. He must know his subject intimately, entailing years of intensive

study. He must know the principles of pedagogy, and know as well through practical training how to apply these principles to his work. In all leadership, personality alone is a failure, and training alone is equally a failure. Given a choice between a gifted personality with little training, and a personality not so gifted but highly trained, the greater success usually comes to the latter. But given a personality of the right sort plus a thorough training, and the greatest success is sure to ensue.

One of the things that has militated against the success of the Sunday school has been the impression that little or no preparation has been needed for any part of the work. There has been a feeling that the only serious problem with the children was making them behave and if he possessed this knack, anyone could teach them. All that was needed to teach adults was the ability to read the questions printed in the quarterly—or even that was not necessary as one of the favorite methods used to be to ask each scholar to read a verse and give a comment on it. The real ends of teaching, the ability to impart knowledge, the training of character, and the fixing of impressions by expression, were unrecognized and seldom utilized. Then too the superintendent often was chosen not because of his fitness for the work but because of some popular appeal—his youth, or friendliness, or imposing appearance, or wealth, or some other pull. The old method of electing the superintendent by popular vote was largely responsible for this, for whether he was chosen by the votes of children and thoughtless young people on their own initiative, or whether these votes were manipulated by designing teachers and others, in either case there would be little thought for leadership fitness. Once in a while a superintendent would be chosen who happened to have in addition to his quality that gave him a pull with the voters some aptitude for the work; and once in a while a superintendent would take his job seriously and seek to qualify for his task by attending conventions and seeking ideas in current Sunday school literature. But too often being a superintendent meant being only a platform man-

ager, and a poor one at that. About all a superintendent did—and few people expected him to do more—was start the school off, call on someone to pray, take the big part in the concert reading of the lesson, tap the bell for opening and closing the lesson study, call for the secretary's report, and dismiss the school. This was all; there was no thought of real leadership, no conception of true and worthwhile objectives, no attempt to put the school ahead in efficiency of any kind, no vision of progress in any line except in numbers, and this rarely met with. And still occasionally is met with this same conception of Sunday school leadership. Too often teachers are found who insist that they are born teachers, and do not need to prepare themselves generally, or their lessons week by week in particular. And occasionally a superintendent of the old school gets into office who ignores training, and imagines his work is successful if he can worry through each Sunday session without embarrassment. Such conditions however are becoming rarer with each passing year, and in many places both the workers and the church in general recognize the need of some degree of training, of some acquired fitness for the great work of training immortal personalities for God's service.

Yet there is one place where this need of special training is not generally appreciated, and that a place where it is needed most. The schools of the church, Sunday school, week day schools, Vacation Bible schools, are being sensed by pastors as one of the richest fields in their great work of winning souls for Jesus, and of building up the church—and yet too often the pastor seems to feel no need of any special training for his leadership in this field. Rather, he assumes that his training for the regular pastoral program of preaching and visiting and the general work of the ministry is sufficient for this other field.

There is only one relationship that the pastor ought to sustain to his Sunday school—he must be its leader. It was with a fine sense of appropriateness that the schools that trained workers for Sunday school efficiency were named Leadership Training schools. For the teacher to be a success he must be a leader of the class he teaches; and the superintendent must also be a leader of men, both in a spiritual and in an organizational sense. But of all persons, the pastor must be a leader; not only a leader in his pulpit ministrations, but in every department of his work. In his relation to his Sunday school, either he will be a leader

with all that the word means, to his superintendent, to his church school board, to his workers, and to the pupils in general, or else he will be just one of the teachers—or only an interested spectator. The man who aspires to real leadership in the Sunday school field, whether as superintendent of the local school, or as pastor, or as District Superintendent over the schools of a district, must pay the price of effort in definite training for his leadership. It is not enough to throw one's personality into a vigorous and inspiring endorsement of the work, although that is more than some pastors do. But endorsement that does not have for its basis a foundation of information that is both broad and yet minute in regard to all phases of the work fails to accomplish much. Too often public addresses on Sunday school work are nothing more than oratorical commendations: in effect all the speaker said was, "I think Sunday schools are a nice thing; whatever it is that you have to do to make them go, keep on doing it, I'm with you."

As a church school leader, there are some things the pastor must be able to do. He must know how to give to his workers intelligent advice and counsel in regard to the details of the work. He must be capable of developing leaders for the Sunday school work as officers and teachers. He must be able to inspire his workers to obtain definite preparation for their leadership tasks. He must be able ahead of all others to sense the next step ahead for the school, and to make and carry out at all times a definite program of progress and efficiency. He must know how to utilize the possibilities of the Sunday school opportunity for building up the church in numbers and spirituality. He must be able to guide his school so that it will not be enmeshed in any of the new devices for robbing Sunday schools of their spirituality and orthodoxy that are emanating from modernistic sources. Such ability implies a store of knowledge that does not come by intuition or thought or ingenuity, and that the pastor's own experience can never give, but which must be obtained through the thought and experience of others who have given long and intensive study in this specialized field, coupled with wide experience in every phase of the actual work. This knowledge so essential for successful leadership may be roughly classified under three heads.

First, the pastor must thoroughly know the principles that underlie church school organization. He should be familiar with the methods

that his own church has recommended, and should have a definite comprehension of each detail of the organization. Besides this, he should know something of the methods used in schools of other churches in order to lead his school into new efficiency and as well to avoid those methods that would lower the standard of efficiency and spirituality.

Second, he must know how to teach. In passing on his program to his workers, he must use the same teaching methods that underlie all successful teaching. Nor can he correctly judge the efficiency of his teaching staff unless he possesses the proper standard by which to judge them. Then too his workers will not only be influenced by what he says to them about teaching, but his example as he teaches in the Sunday school or in Leadership Training classes will inspire them and not only make them ready to listen but eager to acquire the same efficiency for themselves.

Third, he must know how to judge personality—he must know something about the different characteristics of personality, both in adults and in children. Here general psychology that touches the processes of thinking only, or that relates to adult personality alone, will not suffice. The pastor should know that also, but in addition he must know all about the peculiar characteristics of each stage of growing personality. This knowledge of personality will help him in developing and training his workers; it will give him an intelligent appreciation of the work of each teacher; and it will furnish him with a basic criterion for testing methods of teaching and organization.

There are many sources where such information may be obtained. Unfortunately our colleges and Bible schools are not giving to those who are preparing for the ministry much definite church school training, largely because such courses are not recognized by the larger institutions of learning, and the smaller schools must follow the standards of the larger ones if their students are accredited there. It is to be hoped that a thorough preparation for this phase of leadership in a field that is growing in importance every year will soon become a part of the training given to every prospective minister, whether his field be in the pastorate or the evangelistic field. Yet such a course would not help the thousands of busy pastors who cannot spare either the time or the money to take a college course.

But this does not mean that such a training is out of any pastor's reach. Every pastor whose

success has anything of permanence in it has somewhere learned to study. This ability to study plus a desperation born of a sense of need will enable any pastor to get a training not to be despised. There are many avenues for intensive Leadership study.

There are very few pastors that are not within reach of special classes in Leadership Training. Such classes are offered by the various state and national Councils of Religious Education; and while there is much that one needs to guard against from these sources, yet they have their value, especially in technical training. Training schools from one to four weeks in length are being put on by colleges, by summer camps, and by groups of churches; at these schools the pastors should be the first to enroll. Then too the Department of Church Schools of our own church offers courses in Leadership Training by correspondence, a method that will yield valuable training if one has sufficient initiative and persistence to carry on such a study. No matter where the courses are taken, credits are given that will show recognition; and it should be the ambition of every pastor to have in his possession at least the silver seal certificate that shows the completion of twelve units of study in training for church school leadership.

Then too there must be specialized reading; reading before set courses are begun, reading while taking them, and still more reading after the highest certificate or diploma has been won. Someone has said that the pastor who does not read at least one book a year on some church school theme is a failure. Doubtless the statement is true; but who gave anybody the authority to set such a low standard? The trained college professor is constantly reading along his specialized lines. The physician who succeeds must constantly get new information through reading books and papers, and attending lectures. The artisan, whether he be skilled in painting, or mechanics, or flower growing, or any other art, keeps at the head of the procession by constant reading. So the pastor who senses the importance of the church school field to his success and to the cause of Christ will with his other reading read much along this line. There are a large number of valuable books already waiting for the pastor's reading, many of them inexpensive, and many of them available through public and church libraries. Our own Department of Church Schools has issued a series of books that should be in the library of

every pastor. They are written from a holiness standpoint, and have for their background our own peculiar objectives. Then besides books there are papers. Two that are valuable are *The New Century Leader* (David C. Cook Co.), and the *Sunday School Times*, both of which contain besides the exposition of the lesson valuable articles on technical and organizational themes. Yet the papers that offer the best and widest training material are our own *Bible School Journal* and *Children's Worker*. It will pay every pastor to read carefully the special articles in both these papers. It will not be hard for the pastor to find valuable reading material if he really desires it. The great difficulty is to inspire the pastor to a real appreciation of the importance of his church school field.

One other source of cultural and informational training is in conventions and other Sunday school gatherings. The pastor who is awake to his task will be eager to seize every such opportunity, and no matter how great may be his training, will invariably find help. The only one who will not be helped is the man who is so incompetent that he feels he already knows all there is to know about it. Yet even he might get stirred up if he would but go.

Yet after all the hardest thing is not to get books to read, nor to get a place to enroll in classes. The hardest thing is to sense the need of training. Without training there never was, and there never can be, efficient leadership.

CONNECTIONALISM IN THE CHURCH OF THE NAZARENE

By H. C. LITTLE

IN THE BASIS of union by which the Eastern and Western branches of the Church of the Nazarene were united in 1907, is the following paragraph: "We are agreed on the necessity of a superintendency which shall foster and care for churches already established, and whose duty it shall be to organize and encourage the organizing of churches everywhere." The superintendency, therefore, is the connecting link between the local churches and the district and general interests, and this paragraph, which is incorporated in the Manual, may be said to be the *letter* of connectionalism in the church. "The *letter* killeth," however, "but the *spirit* giveth life." We are interested, therefore, in the *spirit* of connectionalism in the Church of the Nazarene.

And what is the *spirit* of it? It is that enthusiastic and whole-hearted co-operation or "laboring together" of local churches, pastors, evangelists, and district and general leaders, in pushing forward the *whole program* of the *entire movement*, for the great work of "spreading scriptural holiness over the whole earth."

The *purpose* of connectionalism, as I see it, is twofold, namely, *protection* and *propagation*. And both *churches* and *ministers* are *protected* by our system of superintendency. It is a sad fact that there are men in the world who claim to be God-called preachers, who are really "wolves in sheep's clothing." There are others who *in general* seem to be "holiness men," and sound in doctrine, but who in the midst of the battle modify the message of holiness and as the poet said,

"Smooth down the rugged text for ears polite,
And snugly keep damnation out of sight."

Our system of superintendency is a *protection* to the *churches* against such impostors. But the ministers who preach the truth faithfully and are sound in doctrine are also *protected* in the same way from being classed with those who compromise the truth.

But the *propagation* of the great work to which God has called us is the *chief purpose* of connectionalism. And so vital is the need of the closest and most hearty co-operation between local churches and the district and general interests that it can scarcely be overestimated. How very few new churches would be organized but for the aggressiveness and zeal of our superintendents! And how few of those which could be organized under the congregational system would grow into strong centers of holy fire and power, without the untiring efforts of superintendents to secure suitable pastors to develop and train the newly organized bands! But superintendents can carry on this work of reaching out into new territory only to the extent that they have the support of the local churches.

The *advantages* of connectionalism are very marked. It is a decided advantage to the *ministry*. Preachers who can so adapt themselves to conditions and difficulties as to succeed everywhere are very few indeed. The peculiarities which contribute to one's success in one place may actually hinder his success in another. Many a good man in the ministry has had a much smaller measure of success than his abilities promised, merely because he has not been in the right

place. Now it is the duty of our superintendents to study constantly the needs, the problems, and the peculiarities of the various churches and the peculiarities and adaptabilities of the various preachers, in order to get the right man and the right church together. And is not this a decided advantage to the preacher? Does it not greatly increase his opportunities for a successful ministry? And how sad that any minister should ever harbor the thought that the superintendency or connectional system is a hindrance to him. It should be very clear that all one needs to do is to prove his ability to do the job, and his willingness to co-operate heartily in the great work of the whole movement, in order to have Superintendents everywhere recommending him to other churches. And even though one should have failed to build up a work because of impossible conditions, how generous have our beloved Superintendents proven themselves to be, by considering the difficulties and then trying to place the man in a more favorable location.

The *advantages* to the *churches* are evident also. If by the help of the Superintendent the right pastor is secured the church may expect growth and prosperity. The occasional visit of Superintendents with reports from other sections of the district and general work, is a source of inspiration to the church. Greater uniformity of action is secured under the leadership of the superintendency, and this united effort, or all working at the *same job* at the *same time*, in the *same general way*, is necessary to the success of the movement. The advantages to our foreign missionary work of our system of superintendency has been shown very impressively within the past two years by the visits of three of our General Superintendents to our various mission fields for consultation and encouragement, and for the purpose of making recommendations to the General Board concerning the needs of the fields. The spending of large sums of missionary money where there is little promise of permanency is thus avoided. And the advantage in raising missionary funds is very evident. To know that our mission fields have the enthusiastic approval and support of our Superintendents after actually seeing for themselves what is being done is an inspiration to the local churches to give liberally to this cause.

So *important* is connectionalism that it may be questioned whether any holiness church which is *congregational* in government, can succeed per-

manently. And for the following reasons: (1) It is natural for holiness people to believe everyone is sincere who claims to be a holiness preacher. This makes it easy for the "false prophet" to prey upon them and injure or wreck the work, if the church is without superintendency. (2) With congregational government there is no one whose specific duty it is to recommend and sanction the calling of pastors, and because of this there are almost sure to be so many men hindered from getting into right pastorates that the permanent success of the work as a whole will be seriously crippled if not made impossible. (3) Holiness people are eager to see others enjoying the same blessings and privileges. They want to see other holiness churches organized. But without adequate superintendency to direct this zeal, it will either die from lack of exercise or be so misdirected as to produce very few permanent results. (4) Holiness people are missionary in spirit. But without full supervision and direction by regularly constituted Superintendents missionary activities are likely to produce such meager results as to discourage the missionary spirit. The great tendency of congregationalism, therefore, is to become localized, and interested only in its own community. This is fatal to holiness and its propagation.

May I offer the following suggestions to my fellow-pastors for arousing and maintaining the connectional spirit in the local church? (1) *We* must have this spirit ourselves. We must learn that one of the best means of prosperity and growth in the local church is the growth and success of the district and general work. To know that by its help new churches are being organized, more revivals made possible, more missionary work done, is a source of great blessing and encouragement to the local church. To keep his people in such close touch with the program, the needs, and the growth of the district and general work, that they will feel themselves to be a vital part of a growing, conquering host, will spur them to greater efforts at home. And after a pastor has raised about all the money he can for local needs, he can, *if his heart is in it*, raise a neat sum for the "regions beyond." When the self-denial offering for missions was announced last November, I had been for several months in a strenuous campaign to raise every possible dollar for our new

church. I was tempted to "pity myself" a bit and to feel that under the circumstances I would be justified in quietly ignoring the appeal. But I could not do it. The connectional spirit prevailed, and I went into it to do my very best. I ignored every local need for the month, and although the people had given about all it seemed they *could* give to the building fund, yet I urged self-denial, preached missions, and kept it before them throughout the months. Brother Gibson and Brother Franklin gave us a great boost. When the total amount was in on November 22nd it was \$360! And the people were *blessed* in giving it. And, *best of all* the spiritual tide has been rising ever since, until we verily believe we are on the eve of one of the most blessed revivals the church has ever known. (2) If the connectional spirit is low do not *kill it* by talking of the *duty* of standing by and supporting our district and general work. But show your people the *blessings*, the *privileges* of being associated with such men of God and such spiritual leaders, as our District and General Superintendents. Read an occasional short report of victories on the foreign mission field. Last Sunday morning I read to my congregation some excerpts from a letter from one of our missionaries in Africa, which did more, I think, to foster a missionary spirit than I could have done in a half hour's lecture on the *duty* of being loyal to the cause. In every possible way show the people the *benefits* and *blessings* of being a vital part of such a "chosen generation, a royal priesthood, an holy nation, a peculiar people."

If we will do this, our people will respond heartily, and we shall march forward as a mighty army, and "no man shall be able to stand before us all the days of our life."

IRONTON, OHIO

AN APPRECIATION

Dear Coworkers:

I have taken the Preacher's Magazine now for a year and I want to acknowledge it, and be it known, now to all whom it may concern, words can't describe how it has answered many of my perplexing problems, that were unsettled in my mind before I became acquainted with it. It seems to be brim full of pointers and instructions for both pastor and evangelist. I would advise all young preachers to subscribe for the magazine. —ERNEST BRANDT, Portland, Michigan.

THE WORK OF THE PREACHER

(The following selection from a sermon preached by E. P. Marvin on the occasion of the installation of a pastor in Toronto, as quoted in *China's Millions*, under date of February, 1918, and also the poem on "Advance" were sent to us by Missionary David Walworth from Sunsumsa, away back on the Maranon River in Peru.—EDITOR.)

IF YOU will take your first sermon here from the text, "I determined not to know anything among you save Jesus Christ and him crucified," you will do well. That is the King's business and you are His ambassador. Read often Paul's charge to Timothy and Titus, and make your closet your power house. Yours is a high, holy and heavenly calling.

Remember that you are a specialist under a great commission, and not a cyclopedia, a lecturer, or an ail-rounder to do housecleaning for the world. You have a message from heaven dyed with divine blood. Preach the preaching God bids you and remember that "he that winneth souls is wise."

The source of all evil in the world is sin, and the only sovereign remedy is the gospel. It is high treason to God Almighty to turn aside from the great themes of ruin and redemption to be a smart trumpeter of sociology, science, or the glories of our splendid intellectual and materialistic civilization. If you advertise secular or sensational themes, God's benediction will be on those who stay at home.

Preach Christ, not only as a great teacher and an object lesson, but Christ crucified for the sins of men. If He was not God manifested in the flesh, He was the greatest pretender ever seen on earth. Study the Bible to teach it and get a working knowledge of it. Earnestly contend for the faith against destructive critics. You should recognize these heresies as old as infidelity, found mainly in Paine's "Age of Reason," written a hundred years ago and fairly answered many times. The supernatural overwhelms rationalism.

Study the whole Bible to be versatile in preaching. About one-quarter of the Bible is prophetic. Don't neglect that. Study especially the prophecies of these last days, that you may understand the signs of the times and know what you ought to do. The Lord's coming in triumph is the pole star of our hope, and its near approach makes the study more and more interesting and important. It is spoken of more than three hundred times in the New Testament, and as we see the day ap-

proaching it becomes more and more the doctrine of a standing or a falling church. Let the obstacles of these last times stimulate and not discourage you. Have the courage of your convictions, and declare the whole counsel of God. If you do not warn sinners to flee the wrath to come, they will naturally and logically infer that you are a Universalist. Emphasize the guilt and doom of sin.

You are to be popular with God first of all. Paul said that God's judgment came first, his own conscience next, and that of man was least of all. Rise above the seven great principles—the five loaves and two fishes. It requires wonderful faith to overcome the present wonderful world. Provide for your family, but keep right with God if you have to live from hand to mouth—God's hand and your mouth. Feed the flock of God. Spiritual life is better than academic learning.

When you enter the pulpit make no apologies. If you have a message from God, deliver it, or hold your peace and have a Quaker meeting. Do not waste time by long prefaces, but say good things from the start, and do not keep on talking after you get done. Better leave the poor people longing than loathing. Leave self out of the pulpit and take Christ in. Do not preach old sermons without warming them over and never stop growing. Do not harp too much on one string, but give the great variety of the Bible. Take care of your character and let God take care of your reputation. If lied about, thank the devil for lifting from you the woe of those concerning whom all men speak well. God may love you for the enemies you make. Have no petted or neglected classes.

Paul kept the faith, but lost his head, but God will give it back to him gloriously crowned. A setting star may rise again, but a falling star never. Do not abuse people for not liking you; perhaps you like yourself too well. Blame them for not loving Jesus. You are not a preacher, no matter whose hands have been laid upon you, unless you know the truth and are anointed by the Holy Spirit. Do not scold. Be a friend of sinners, but not of sin. Always preach as well as you can, but do your best for those who come on rainy days. Christ preached marvelously to one woman at the well and to one rabbi at night.

Ventilate your meeting house; sleeping in church is due more to physical causes than to bad manners. Do not repeat, "As I said before." If you said it plainly before, say something else next.

Leave out big words, and do not expect your hearers to bring their dictionaries, but their Bibles. Do not tire yourself and others out; when weariness begins, devotion ends. Do not miss all the good places to stop. Stop at a climax. Do not preach with a big stick in your hand, but keep sweet and hold up the cross. Use illustrations, but pack your sermons so as to have something to illustrate. Be clear. We can see to the bottom of Lake George, but we do not think a mud puddle deep because we cannot see to its bottom. Make your sermon proportionate. If it is narrow and shallow, make it short; if wide and deep, it may be longer. I was told of a man who might be a good preacher but for two faults: he had no delivery and he had nothing to deliver. Remember you preach to save rather than to entertain.

Preach straight, and live as straight as a divine epistle. You are ordered to be a pattern. Preach public'y and from house to house. A sympathetic, house-going preacher makes a church-going people. The early church progressed mainly by personal evangelism. Be sure to please God, and if no friendly faces smile upon you, look upward and onward. Make few promises; keep out of debt; live the simple life. Set up a high standard for the church, and show them how to live it. Your actions will be your loudest preaching. The church is an assembly of God called out of the world into brotherhood, sonship, and heirship. It is unique, wonderful and eternal, rising heaven-high above all transient and man-made societies. It is sent to regenerate rather than to reconstruct.

Go forward, brother, with mighty faith and cheerful courage. Walk closely, work earnestly and watch constantly for that blessed hope, the glorious appearing of our Lord Jesus Christ.

IF NO SOUL PASSION WHAT IS LIFE WORTH?

By J. W. MONTGOMERY

THE other day I lay on my back in the shade resting and began to think what it would mean to live a life without a passion for souls. It never before occurred to me just how worthless such life would be. If there is no flame of holy passion to light a torch in another life one has lived in vain! Suppose he has won high distinction and been awarded a prized diploma for what he has learned. He has merely taken the time to get into his head the same thing that another has already mastered. That mark of

success will be erased by time, because multiplied thousands have mastered the same course in the same length of time. He has left no unusual record to be remembered by when he is gone. If he has had no passion for others he has done nothing to inspire them to learn worth while things. The next time you meet a man even of great culture he will be talking about the same things he discussed with you before, and will be discussing them in the same manner if he has no soul passion. Without a living flame of passion for the welfare of others life is only a routine of uninteresting habit.

If a man preaches without passion he may be able to say a few nice things, and get a few congratulations at the close of his speech, but what of it? That's been done since the year one, but who has ever gotten anywhere at that?

Suppose one learns to organize his forces until great throngs are attracted to his church (through their efforts) to hear him talk in a manner that will leave them in doubt as to whether he meant "black or white, red or blue." What has he accomplished? Thousands of others have done as well, and have gotten the world no closer to Jesus Christ!

A man without sufficient passion to bring folks face to face with real issues of life is drifting with the tide, no matter what stripe or color his boat is painted. He would do about as much good with a small crowd as with a large one. Why work or bother to get more?

Jesus was "moved with compassion." He "wept" over a lost city and over an individual who had died. His love for them was so pronounced until He did something definite to remedy the situation. He was criticized in both cases, as in dozens of other cases where He was moved by a mighty flame of passion for a lost world, but soul passion cannot be stamped out with criticism. In fact soul passion is never entirely free from criticism, and learns to thrive undisturbed in the midst of it.

If you and I fail to leave our footprints on the sands of time as ministers of the gospel of Jesus Christ it will not be through lack of educational advantages, for we have access to all the books and teachings necessary to outstanding success in the ministry. It will not be lack of opportunity, for that is unlimited before us. It will not even be lack of speaking ability, as poor as that may be, for if we speak the best we can with deep conviction, under divine inspiration of God's Spir-

it and with soul passion our messages will abide. If we lack soul passion our life is worthless and our deeds will die.

AS I SAW OTHERS

By the SECRETARY

Not having anything particular to do while the anniversary was on in the District Assembly, the secretary looked about and observed a few interesting things as follows:

Ed Rudel, Dr. Chapman and George Franklin were running double-headers—listening to reports and taking occasional naps.

When the speakers changed the pitch of their voices, paused a little, and when there was a change of speakers everyone waked up.

By speaking briefly and using an occasional joke some speakers kept the people awake until their time was up.

Dr. Chapman looked through a book on Sunday school work—the secretary thinks this helped him to keep awake.

Some seem to have a special pose which makes it difficult to determine whether they are dozing or listening attentively.

Speakers are changing more often now and that, with the consequent variety of voice and delivery helps some.

Ed Rudel is putting up a hard fight to keep awake—he too is trying to look interested.

One good sister with gray hair sits with her head bowed on her hand. She may be praying, but the secretary thinks she is asleep. A sister by her side has her head bowed now and the secretary thinks she too is finding her thoughts a bit sluggish.

Ed Rudel manages to open his eyes occasionally, but the secretary thinks his thinking apparatus is not functioning very well.

George Rinholdt is doing famously at keeping awake—the secretary thinks he should be mentioned in the report of the committee on resolutions.

Brother and Sister Malmberg move over to the other aisle to get out of the sun—two sisters arise and leave the tabernacle—George Franklin is reading "He Giveth More Grace;" no doubt he is awake now.

Very few men and very few young people are present. Now the atmosphere is improving—everyone is awake!

HOW I RAISE MY BUDGETS AND FINANCE MY LOCAL CHURCH

By C. A. GEEDING

I HAVE been asked to tell you how I raise my budgets and finance my local church. I appreciate the fact that I am not to tell you how you are to do your task. It is not always an easy thing to tell another how we do this, or raise that, or accomplish the other. One may even be doing the thing and yet not find it easy to explain how he does it.

There are a few outstanding principles that I always try to employ in my attempt to accomplish the stated task:

First, is adjusting my congregation to myself. Getting them to understand me, learning my general makeup and nature; learning my general methods of operation, getting accustomed to my tone of voice and mannerisms. Making them to feel easy in my presence; getting them to understand how to take me in my attitudes and statements. Knowing when to take me as serious and when not. One of my members in a former pastorate said to me one day, "Brother Geeding, you have three faces." I did not exactly appreciate his statement at first, so I said, "I don't understand you, please explain yourself." He said, "You have one face in the pulpit, another during your social life, and another during your board meetings." I said, "Thank you, sir." I attempt to convince my people that I am sincere in all that I do and say. Then there is the task of establishing their confidence in me and my word on money matters. The way I do this is by being careful what I say and what I promise. If the cause needs approximately one hundred dollars I tell them exactly that. I don't tell them one hundred and fifty or two hundred. I try to do everything out from behind cover and in the light. I tell them for what purpose the money is being raised and where it goes. I keep a correct record of every penny received and disbursed, information of the same can be had upon request. We often practice rendering quarterly financial reports and mailing a copy of the same to each member of the church, and also to any who are not members, if they are regular and systematic contributors to the church. I do but very few things in connection with the business end of the church and its departments without an official action by the respective official body or board. And I insist that my members follow the same rule. The people who mistrust, as a general rule, do not give financial support.

I must not only convince the people that I am honest, but I must convince the people that I am capable of successfully directing their finances. I must not make my people wonder why it takes so much money to run the little that has to be done. But I must make my people wonder how I am able to do so much with such a little. When one has accomplished all this, the people will almost trust him with their pay check.

Second. The second principle is adjusting myself to my congregation. This of course is much easier than adjusting the people to me. I must get acquainted with the people. I must learn my people collectively. I must learn my people individually. Learn the ones that are sensitive and the ones that are not. The ones that are stingy and the ones that are liberal and free-hearted. Learn the workers and the shirkers. Learn the stubborn and self-willed. The dictators and would-be church bosses. Learn the timid and backward, the forward and impulsive, the conservatives and the radicals, and so adjust myself to them all.

Third. The third principle is informing my people and educating them in God's financial plan for His church, namely, "Storehouse Tithing." I firmly believe that if we could get every Christian to accept and practice God's financial plan our financial problems would all be solved. With this thought in mind, I constantly endeavor and strive to accomplish this.

On going to my present pastorate I found about twenty to twenty-five per cent of our people tithing. At present we have between seventy-five and eighty per cent of our people tithing. We have accomplished this (by God's help) largely through the presentation of the doctrine of "Storehouse Tithing" in the stern light of the illuminating truth of God, displayed through such texts as found in Mal. 3: 8, "Will a man rob God?" showing that God keeps books with man, and is always able to tell man how he stands with Him financially. Mal. 3: 10, "Bring ye all the tithes into the storehouse," shows distinctly how much and where to put the tithe.

Matt. 5: 20, "Except your righteousness exceed the righteousness of the scribes and Pharisees," etc., shows God's comparative gospel according to the standard of light.

Mark 12: 41, "And Jesus sat over against the treasury," shows the fact that Jesus is looking on and sees our actions, deeds, and attitude toward the financial interests of the church.

1 Cor. 16: 2, "Upon the first day of the week

let every one of you lay by him in store as God hath prospered," shows God's plan for systematic support of His work.

1 Kings 17: 13, "But make me therefore a little cake first," teaches the lesson of obedience. Also the fact that God and His interests must come first. And many other scriptures can be used in presenting the great truth and doctrine of "Storehouse Tithing."

When I have succeeded in getting this across and on my people, its fruits and results are indeed enjoyable and gratifying.

When I have realized my results on all of this, then I am ready to do the primary thing in mind, "Raise the Budgets and Finance my Local Church." I then present my plans and the methods to operate those plans. I have often heard it said that it is one thing to present plans, it is quite another thing to get them to work. And I agree, but I consider that when I have presented a plan or method that does not work, it is up to me to find a substitute for it that will work. And I am persuaded that there are workable and successful plans for my church. And if I am persistent enough in the matter, God will help me to find them.

The present plan under which my church operates is in brief, as follows:

1. Each Christian bring all his tithes into the church regularly through the regular church envelope.
2. All contributions to special offerings are made over and above the tithe.
3. All departments of the church are self-supporting.
4. All departments make substantial contributions toward lightening the financial load of the church.
5. A special offering is taken once a quarter to cover the interest installment on our mortgage indebtedness.

6. All our running expense money for revivals is raised among the members of the church, by the stewards, by private solicitation.

7. The evangelist's remuneration is raised by public offering during the campaign.

Someone might say, "But does your plan really work?" I will give you the present results of the plan and let you be the judge.

Our receipts from tithes more than meet an average weekly need of \$67.00.

Enough money is secured through our quarterly

special offerings to meet an annual need of \$700.00.

Our Sunday school, W. M. S., and N. Y. P. S. are self-supporting, and in addition, carry the General Budget.

Our revival meetings are paid for, and the evangelists kept satisfied.

Our District and General Budgets are paid in advance. All other bills and obligations are paid to date as per arrangements. No one is hurt, and no one has sweat much, but the preacher.

CINCINNATI, OHIO.

RELATIONSHIP OF PASTOR TO THE N. Y. P. S.

By LEWIS T. CORLETT

BEHIND every successful organization is a successful man. He may not be seen much in the work of the organization, but his ideals, his plans, his influence and his example have made it what it is. One writer went just a little farther and made this statement, "Every great movement can be traced to crises in the personal spiritual life of an individual." The example given was that of J. Hudson Taylor's connection with the great China Inland Mission. Success is dependent upon personality much more so than organization. Every great church, every active spiritual group can be traced to some one person who was not willing to give up but persistently labored until he began to see some of his ideals and prayers take material form. Fortunately the Young People's Society of the Church of the Nazarene is a vital part of the church organization under the supervision of the pastor and not separate as in some other organizations of young people. But this very fact brings tremendous responsibility upon the pastor as to what type of supervision he renders to the organization.

The personality of the pastor, his hidden life, his unseen influence, will do more to determine what the society will be than what he says or does. Young people are led and directed more by the spirit of an individual than by his precepts. Young people have a keen sense of spiritual discernment and are very quick to detect sham, formality, lack of devotion, and lack of spirituality. While many times outwardly seeming to resent discipline, young people always respond to the leader who has a high standard of personal

conduct and with firmness, yet loving and kind, demands that the young people of his church hold up a standard according to the requirements of the Bible and the Manual. Character of the right type always commands respect, and the right type for church leadership is a life hidden in Christ with God, filled with the Holy Ghost, with a marked degree of positive devotional life that can be noticed on the outside and that will leave an impression on others that the individual has been and talked with the Lord. The first and most important responsibility the pastor has to the Young People's Society is to show them what positive holiness is.

Second, the pastor owes it to the young people to let them know that he is an information bureau for them, to be used any and all the time. Of course, the pastor cannot know everything, but there are three fields in which the pastor must be authority, or his young people will feel that he is ignorant and cannot help them. First, he should know the Bible, and be able to give the Bible setting and interpretation of all the problems that confront youth. He should know the Word to such an extent that the young people will feel an urge to call upon him when in doubt of interpretation, location of verses or setting of various passages. Second, he should be an authority on the doctrines of the Church of the Nazarene, which are, as we believe and interpret them, the doctrines of the Bible. He should have such a reserve of knowledge in this field that the young people will feel that he will be able to explain any detail of the doctrine that they may want to know about. The young people will ask about the doctrine if they have a feeling that the pastor is capable of giving an intelligent answer. Third, the pastor must be an information bureau of all the workings of the denomination. Loyalty begets loyalty. The pastor should know how each and every department of the work of the denomination functions and what purposes they are supposed to accomplish, he should know just what different items are in the budget and the percentage allotted to each one, he should know what general officers have charge of the various departments, he should know the names of the missionaries on the different fields, he should know of the work of the Publishing House and with its wide contact through which they can provide everything that any person ever needs to carry on any department of the church. He

should know the various officers on the district and what funds should be raised and how they are to be raised. In fact, summing up the proceeding, the pastor owes it to his young people to know all there is to know about all the departments of the church and be ready at all times to give an intelligent explanation of the operations of all departments of the church.

Third, the pastor is responsible to give the Young People's Society proper supervision. He is a director of the concern, not the president, he is a supervisor not a prosecuting attorney. The pastor should be careful at all times of his attitude to the adverse criticism of youth. We are well aware that there are hundreds of young people in the world who are not living right, but we should also remember that the great majority of the group, that we are coming in contact with, are just about the cleanest band morally that you will find in the average town or city. The pastor should be an advisor but as much as possible stay out of sight and throw the responsibility on the officers. He should be a booster all the time. He should, as any supervisor, watch for signs of leadership and recommend to the officers of the society certain ones to be tried out in various capacities with the idea of developing the leadership that is so badly needed in all of our churches. Supervision does not demand much open work but it demands a lot of thought and observation, which each one of the Young People's Societies of the church has a right to expect of its pastor.

Fourth, the pastor should set the proper example before the officers of the society as to the attitude that they ought to take to their work and office. The dignity and seriousness with which a pastor approaches the church services, with his conduct in the pulpit, will reflect itself in the operation of every department of the church. The example of interest, sympathy, love and service that the pastor carries out in his routine of duties will begin to show itself in the manner in which the officers of the society carry out their work. It is easy for the pastor to stand in the pulpit and state what needs to be done but it takes much more prayer, much more thought, a greater degree of energy, and a lot more courtesy to carry out these things in the routine of duty so that he can say to his young people, "Follow me as I follow Christ." The pastor should not do the work for the society

set them a proper example of how to do their work, the proper attitudes to manifest, and the proper service to be given, by the manner in which he conducts the affairs of the entire church.

Briefly, this sums up the responsibility of the pastor to the Y. P. S. as we see it. He must have a positive spiritual experience, radiating the power and presence of God at all times; He must be a source of information concerning the Bible, doctrine and denominational activities; He is a supervisor, a director, and not the president or the executive board; and last but not least, He must set the proper example as to how to do the job.

MY IDEAS OF A SUCCESSFUL MINISTER

By H. J. HART

IDEAS as to what constitutes a successful ministry may vary somewhat, but it would seem that there should be more fundamental principles which serve as indicators in this matter of success. I remember hearing my good District Superintendent say to a church which I was leaving, and the matter of selecting another pastor was being considered, "Brethren, get an eloquent man if possible, a learned man if you can, a good mixer or an ideal in any other line; but be sure to get a man of God." I have had plenty of time to make observations since that day, and am of the opinion that the first element of success in the ministry is to be a God-called, God-inspired man. It goes without saying that a man who measures to this qualification is a man who has met God and has a knowledge of His marvelous transforming grace.

The element of devotion is also necessary in this matter of being a successful minister. That is, the minister must be a man of prayer, a man of the Word, a man with a soul passion to be like unto his Lord. He is devoted to his Master first. Above every other tie he is tied to God. "All his springs are in thee." And then he must be devoted to the task of winning men. His all consuming desire is to help the needy, to strengthen the feeble knees, and lift up the hands that hang down. His example in matters of devotion will have a lasting effect upon those to whom he ministers—they will desire to follow in his path. Who can measure the influence of a life of holy devotion? Its powers are yet unmeasured. Such a life blesses and uplifts all who come beneath its radiance. The church has no greater need than

that of a ministry, deeply devoted to the task of prayer and the preaching of the Word.

The successful minister must build those to whom he ministers into the "household of faith." He dares not attach the people unto himself. If he does his work will pass away with him, and the man that follows will be left to pick up the fragments of wasted efforts. Many preachers have seen their work evaporate because they failed in selling the people on any other thing than themselves. They were so much in evidence in the matter of building the congregation that when they left the people had all their props taken away, and were soon scattered. Build the people up in Christ.

The day in which we live has developed a spirit of dealing with everything in a mass way. That is, we have mass production, mass movements of various kinds, and the spirit prevails in religious circles as well. If the minister is not careful he will become nothing more than a number monger, having in mind above other things the matter of counting noses, the numbers which seek at his altars, the numbers which attend his services, the numbers which were present at Sunday school and on *ad infinitum*. We should desire to get the gospel message out to the greatest group possible, but should never sell out a more worthy purpose to an inferior ambition which often has its grounds in selfishness. We are building for eternity; let us build with rock upon rock.

We must not pass by without emphasizing the fact of tenderness in the heart of the minister. Tears may not be a test of grace, but where there is grace there will also be tears, occasionally. Gladstone declared Moody's strength was in his tears, rather than his eloquence. His tears were indicative of a deeper tenderness of heart. The weeping prophets will wield an influence for good everywhere. Tears are irresistible, when they are genuine. There is unmeasured power in a tender heart. To weep over the erring ones, to show a compassion as did the Master is an element of success.

The minister, to succeed, must be a student of human nature. He may not be learned in worldly wisdom, but if he is observing and will listen to babes, birds and sages he can improve himself and increase his usefulness in a wonderful manner. To know men is a very desirable thing. The better one knows men the more easily he can move them in the direction he wants them to go.

This perhaps is an art which takes much time and application to become a success. Be observing.

Much care should be taken lest doubtful practices be employed in the ministry. Paul speaks of this as "cunning craftiness." And "providing things honest in the sight of all men." That is, he is not to be a wire puller, for selfish purposes or any other purpose. If his brethren see fit to advance him in position he is ready, as much as in him lies, to enter into the advanced position and labor with all his might. But he would never take the field in the interest of his own advancement. His reports are honest and true. There is no stretching of facts in order to make things appear in his favor. He refrains from leading the people to feel that he is the most popular preacher in his community in order that the eyes of the church may be upon him as a great preacher. True greatness is not achieved in such manner. He does not cater to any group in order to swell the membership of his church. Great care should be taken lest he who would lead the people into paths of righteousness may himself become a cast-away.

WICHITA FALLS, TEXAS

VALUABLE FINDS AT JERICHO

EDITOR'S NOTE—*Missionary Kauffman of the Nazarene work in Palestine recently sent me a copy of The Palestine Bulletin, the only English daily paper in Palestine. Brother Kauffman had marked the following article which I think will be interesting to preachers as representing the fact that "the deeper they dig the more evidence they find" that the history recorded in the Bible is correct. The article is by Professor John Garstang:*

Three years ago, when Sir Charles Marston first enabled me to re-examine the site of Jericho, several problems of peculiar importance to students of Bible history were still awaiting solution. The earlier excavations, while throwing new light upon the archæology of the ancient city, had left the dating of several lines of defensive walls and ramparts in considerable doubt. One expert frankly stated his opinion that during the late Bronze Age (c. 1600-1200 B. C.), the period which under any theory should cover the entry of the Israelites into Canaan, the city of Jericho already lay in ruins.

Our first season's work found the solution of this initial difficulty. A stout wall of brick that lay along the western brink of the mound was

seen in various unexcavated places to be overlaid by the remains of a second wall, following the same line. With this was associated a thinner screen wall of the same material. The stratification and details of evidence were examined and enabled us at the time to state a definite and agreed conclusion.

The main defenses of Jericho in the late Bronze Age (c. 1600-1200 B. C.) followed the upper brink of the city mound, and comprised two parallel walls, the outer 6 feet and the inner 12 feet thick. Investigations along the west side show continuous signs of destruction and conflagration. The outer wall suffered most, its remains falling down the slope. The inner wall is preserved only where it abuts upon the citadel or tower to a height of 18 feet; elsewhere it is found largely to have fallen, together with the remains of buildings upon it, into the space between the walls which was filled with ruins and debris. Traces of intense fire are plain to be seen, including reddened masses of brick, cracked stones, charred timbers and ashes. Houses alongside the wall are found burned to the ground, their roofs fallen upon the domestic pottery within.

There remained the question of the date when the walls and city were destroyed. In my opinion, based upon a detailed examination of the stratifications related to the outer wall, this had probably taken place about 1400 B. C., the culture being that of the late Bronze Age before the infiltration of Mykenæan wares. Our second season was devoted largely to this problem, and led us to examine another unexcavated area overlooking the spring on the eastern side. There, also, came to light further traces of conflagration and destruction; and several burned-out storerooms of an extensive building yielded a welcome series of pottery types, the date of which would help materially to decide the matter. But at this stage, again, technical questions arose. Criteria for the precise dating of the pottery types were wanting, and to this end we determined to search for the necropolis in the hope of finding dated groups.

BRONZE AGE FINDS

The third season's work has been rewarded by results of unusual interest and value. Foremost may be placed the archæological materials recovered from the Bronze Age tombs. These were located in unbroken ground some four hundred yards westward from the city mound, and they proved to be practically intact. In all twenty-five have been opened and cleared. They yielded 1,800

registered objects, mostly pottery vases, of which some fifteen hundred were in good condition and several hundreds without a flaw.

The deposits cover the whole range of the Bronze Age down to 1400 B. C., the later groups being dated by royal Egyptian scarabs; they represent the various phases in the life of the city already recognized in our earlier explorations. The deep levels of the early Bronze Age in the mound are still largely beyond our reach, but here and there trenches or denuded spots have enabled us to trace the line of a protecting wall of this period, apparently the earliest of the site.

In the early part of the Middle Bronze Age, estimated elsewhere from Egyptian analogies to fall about 2000 B. C., the site was enclosed by a stout wall of large, unbaked bricks which followed the brink of the mound, and enclosed an area of about seven acres. A strong tower, 60 feet in length, protected the gateway and the approaches to the spring on the eastern side. It contained three deep chambers in which we found helpful stratified deposits. A room at the foot of the tower gave us a finely carved bull's head in darkened ivory (4.75 cms. in height) in which again may be detected a Babylonian feeling.

The known pottery types of this period, hitherto limited though distinctive, have been greatly augmented by the recovery of nearly eight hundred specimens from the first tomb discovered in the necropolis.

THE HYKSOS PERIOD

In the second part of the Middle Bronze Age, which covers the Hyksos period in Egypt (c. 1800-1600 B. C.) the city underwent a notable expansion. Already, in the preceding phase, houses had been creeping outside the walls down the slopes of the mound, which was now surrounded by a massive rampart. This comprised a glacis of great rough-hewn stones, an upper defensive parapet of brick, and an outer fosse; and the area enclosed was about ten acres in extent. Local prosperity now attained its zenith, a fact clearly seen in the furniture of the newly excavated tombs. Pottery became more elegant in form, and more varied in design. Plastic art, of which examples are rare in the Bronze Age, is represented by a unique rhyton. This is a pedestal vase of local ware and form, modelled externally to represent the head of a bearded man and almost life size. So far as I am aware no similar specimens are extant.

The transition from the Middle to the Late Bronze Age culture is not well defined in the ceramic series, nor is it marked by any sudden change. It is true that the defenses of the city, after the partial destruction of its outer ramparts, retreated to the old lines upon the brink of the mound, while in the necropolis the grotto tombs gave way to simple graves from one to two yards deep. Otherwise the local arts were continuous, though bearing witness to a certain deterioration; and we may assume that whatever punishment was inflicted on the city by the Pharaohs at the close of the Hyksos regime, the local population returned in part to the old site and resumed their former customs. Egyptian influence makes itself felt in Jericho for the first time about 1500 B. C. It was apparently only at this time that the Pharaohs' rule became effective in the lower valley of the Jordan.

Thereafter the 15th century B. C. is well represented; the "bilbil" wares of Cyprus and their imitations made their appearance, as in Egypt, at this time; but there is a conspicuous absence of Mykenæan products and the distinctive art of the Tel-el-Amarna period. The series of scarabs, of which 94 were recovered from the various layers of these tombs, end with the reign of Amenhetep III. They have been examined independently by Professor Newberry, who kindly traveled from Cairo for the purpose, and in his expert opinion they range through the Hyksos period into the early part of the 18th Dynasty; but comprise no specimens of the period from Akhenaton (Amenhetep IV) to Ramses II, inclusive of both those reigns. The evidence from the tombs thus all points to an interruption in the life of Jericho in the age of Amenhetep III. The Bronze Age city of Jericho perished at some date after 1411 and before 1375 B. C.

THE IRON AGE

The next definite trace of occupation brings us to the Iron Age, about 1200 B. C., and in this respect the evidence from the city and the necropolis is also in agreement. Overlying and by the side of the Palace area of the Bronze Age lies a well-marked stratum of the early Iron Age; its special features are a cobble-paved street ascending in steps to the top of the mound, and the foundations of a considerable building with stout walls of stone.

The outer fortifications of the city, however, remained in ruins throughout this period; and so far as our investigations have proceeded they

were not restored until the second phase of the Iron Age, about 900 B. C., after which there is abundant proof of renewed activity and occupation, lasting, though fitfully, to the Byzantine epoch.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

IN REMEMBRANCE OF ME by Edward Jeffries Rees (Cokesbury—\$1.00) is a collection of twelve communion sermons singularly rich in content and aglow with illustrative matter. These sermons might well serve as models of their kind.

A volume of stirring evangelistic messages by Dr. French E. Oliver has been given the name of one of the sermons—PILATE'S WIFE (Revell—\$1.50). Dr. Oliver may properly be classified with such renowned evangelists as Moody, Torrey and Chapman. His addresses are ringing and challenging and they have that distinctive something akin to personality; in other words there is nothing stereotyped about any one of them. The first three sermons in the series have as their subject, "Pilate's Wife." Following this are three on "Pilate's Perplexity." The other five are, "Christ Before Herod," "Pilate's Defense," "Are Evolutionists Mentally Competent?" "Creation or Evolution," "Things We Must Stick To." Each one of these sermons is replete with human interest and terse, arresting statements; also, they are uncompromising in their insistence and emphasis on evangelical truths. In this day of shrinking book budgets the preacher who says as did one wise minister, "I must have books whether or not I eat; I can starve my body occasionally but I cannot afford to starve my mind," will make no mistake in choosing this volume for careful study.

When I first picked up THE USES OF LITERATURE IN THE PULPIT by Oswald W. S. McCall (Harper—\$1.50) I did so with some lack of interest. The title struck me as being somewhat "highbrow." As I turned the pages I stopped at this paragraph: "A preacher should be a thinker. Literature helps him to think. The preacher should be large in human experience and sympathy. Literature is passionate with these. The preacher should be able to state what he thinks and feels. Literature is the great tutor in the art of statement."

I agreed with this fully, as you do, and inwardly reprimanded myself for my hasty judgment, while Tolerance smilingly registered another vic-

tory. But, back to the book—it has an unusually wide scope; in the first division Dr. McCall cites four essentials in the presentation of truth; (1) The Preacher's Self-preparation. As the organ and vehicle of his message the preacher must give attention to various values—of social contact, of intellectual discipline. The preacher is a craftsman and must give attention to mannerisms, voice, language. (2) Spaciousness. Wide interests; versatility; an inclination to roam in heavenly orbits where earth's clamor is subdued and God's whisperings are heard, where light and fire for the service of man may be obtained. (3) An Instinct for the Essential. Is it a fact that a modern preacher is tempted to "stamp and raise a dust, to shake the very earth with racket, to rush off to committees and preaching services, groups and conventions, to organize, to promote efficiency and eliminate waste, to shout and slap and rip and roar"? (4) A sense of humanity. Meaning, the ability to enter understandingly into the feelings of people. The ministry should be "the cure of souls." The minister must be a happy medium between books and people, God and humanity. (6) Tragedy; Divinity. The tragic note is abidingly present in life and no preaching is great that refuses to take cognizance of life. "Every sermon should be a demonstration in divinity." The preacher cannot so demonstrate by majoring in easy familiarity and businesslike bustle. This is merely a summary of the very beginning of this valuable "tool" book. The rest is equally pertinent to a preacher's calling and success.

ADVANCE

Spare not, lengthen thy cords, and strengthen thy stakes (Isaiah 54:2).

Is this the time, O Church of Christ, to sound Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of Truth's fierce strife, and nobly held their
ground?

Is this the time to halt, when all around
Wide horizons meet, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard when God's will was found?
No; rather lengthen stakes and strengthen cords,
Enlarge thy bands and gates; O thou elect,
And to thy kingdom come for such a time.

The earth with all its fullness is the Lord's:
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime.

—Selected.



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