

# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## THE PREACHER'S BOOKS

THE EDITOR

**R**ECENTLY there came a letter from a young pastor down in Oklahoma, commending our editorial, "An Open Letter to a Young Pastor," which appeared in the June issue of THE PREACHER'S MAGAZINE. Farther on in the letter this young pastor asked me to furnish him a list of books which a young preacher should read. This request brings up an interesting, but difficult subject, "The Preacher's Books."

It is exceedingly difficult to furnish a list that is useful, and yet a preacher must have books. In fact books are to the preacher what tools are to the artisan, and I am witness that tools are very important. I have been the head of a family for over thirty years. During this time I have made and maintained a reputation which was pretty well expressed by one of the children when he was younger than he is now. Then he said, "Dad cannot build a chicken coop." But the trouble is (as I feel bound to explain) I have never had any suitable tools. I have never thought I had enough work to make it pay me to buy tools, and I do not like to borrow from the neighbors. So I generally use the axe for a drawing knife and my jack knife for a plane. My saw was bought "at a bargain," and would have been cheap at one-fourth the price I paid for it. I use a lath hatchet for a hammer, and the hatchet did not wear down smoothly on the part with which you drive nails. And so my workmanship shows up the unsufficiency of my tools. That is the reason I had to finally call in a neighbor to get the help I needed to so adjust that chicken coop that it would stand "upright." But when you find a preacher without books or one with poorly selected or seldomly used books, you will find a preacher who, as a preacher, is like I am as a carpenter.

But one of the big advantages of books comes from the effort made in selecting them. You must know something about a book before you can tell

whether you need it or not, and often you get the good you should get just by finding out whether you do need it or not. I have received a great amount of good from some books which I have never owned and never read. There is one such on a familiar subject which I have not read, but its fresh manner of stating an old theme in its title has been a help to me for a good many years—I may yet read that book just out of gratitude for the title.

Book reviews are very enlightening. I always read the book reviews in any publication in which I have the slightest interest. The best thoughts of the promoters of any enterprise are usually committed in the permanent form of books, and the reviewer gives you a gist which you might not be able to gather yourself, even after you have read the book.

Then, again, books have personality. Oh, perhaps that is not just the word. But, anyway, a book may be indispensable to one person and yet have no particular value to another. So when someone recommends a book it is really just the equivalent of saying that the book was of service to him—you will have to experiment to find if it is of any value to you. It is like the question of travel. Only this morning one of the employees of the Publishing House told me she is to take a journey to the Pacific Coast in connection with her vacation. I advised her to be sure to see the Grand Canyon en route. Then to my surprise she said that she had intended to go that way, but that a friend (and she named a man whose judgment I value very highly) had said the sight is scarcely worth the trouble and the cost. So I had to revise my statement and say that "to me" the Grand Canyon is the greatest natural wonder in America. But

I have purchased a book on another's recommendation only to find that the book has no message for me. I even worked along with a set of reference books for many years because I was repeatedly told they were "indispensable" in the preacher's library. I finally mustered up the courage to give them away. They only cumbered my shelves—well, come to think of it, I did get one point for a sermon out of that set of books, and although that was comparatively little wheat for so much straw, it may have been worth it, after all. At any rate I know now that I do not need that set of books. I got that one point, and I gained the other—the knowledge that the books were not for me.

Some time ago *The Expositor* published a list of suggestions for books. Suggestions made by presidents, deans and librarians of the leading theological seminaries in the United States and Canada. There were 16 classifications as follows: Life and Teachings of Jesus, Biblical Archæology, Expositions, Books of Sermons, Homiletics, Systematic Theology, Church Administration, Social Ethics, Bible Theology, Church History, Biography, Missions, The Bible, Illustrations, Devotional and Poetry.

It is interesting to note that in such a list, Biography led with 21 titles. Sermon Books had 17; Books on the Bible 15, and Social Ethics 14.

And now I will conclude with just a few suggestions of my own—books, I think, should ordinarily prove useful to the young preacher and to any preacher: Word Pictures in the New Testament, Robertson; Principles of Preaching, Davis; The Christian Pastor and the Working Church, Gladden; Social Problems, Fischer; Life of Livingstone, Campbell; Heroes of the Reformation, Jackson; Are Foreign Mis-

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sions Done For? Speer; then for a preacher not acquainted with Boreham, I suggest one of his 21 volumes; Homiletical Encyclopedia, Bertram. I make these suggestions with the thought that the great majority of old titles are familiar to many or most of our readers.

Now and then I hear a man who says he is called to preach, but that he is utterly unable to get books. I think if a preacher is able to eat, if he can fast any more than he is doing now without injuring his health, he should do so in order to save to buy books.

## EDITORIAL NOTES

It is really no effort for anyone with faith in God to believe that he, himself, like Queen Esther in her day, came "to the kingdom for such a time as this." We are all adapted to the generation of which we are a part and would not fit in with any other, so that it is vain for us to regret the passing of "the good old days"—they are good largely because they are seen from a distance—or to wait passively for a golden future. This is our day, and we shall make good in it or fail utterly. Our birth was timed by the clock of eternity and the bickerings of earthly tinkers have no effect except to disaffect and maladjust.

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It is with movements as with individuals. Movements are not equally useful, any more than individuals are equally successful. And yet usefulness and success are almost indefinable qualities; for few can say with certainty just what is useful and who is successful. And yet there are certain accomplishments charged against movements just as there are certain moral demands made of individuals, and it is the task of the movement to bring enough credits to the asset side of the ledger to balance the charge. This must be the record of a movement that deserves the unqualified title of "useful."

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I think there never was a movement the founders and leaders and members of which knew more clearly what it is sup-

posed to do than is the case with the Church of the Nazarene. Our program is a program of evangelism. We start with the promise that all men are fallen and sinful and need the work of the Holy Spirit in regeneration and the further work of entire sanctification to prepare them for usefulness and happiness in the world and for heaven above. Men all need this regenerating and sanctifying grace and may receive it if they will but meet the conditions upon which it is offered. And thus our task becomes primarily and almost exclusively a task of evangelism, and our method, of necessity, is the method of revivals. We may use as examples the methods of cults in distributing their literature or in supporting their educational institutions, but we must never lose sight of the fact that with us mere propaganda in the sense of disseminating information and gaining favorable consideration and even formal matriculations is altogether insufficient. For our purpose even Nicodemus and the best of men must be born all over again. With us the mourner's bench is the most meaningful symbol in the meeting house, and crises must precede progresses in the carrying out of our task.

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If we are seeking alibis of course we can find them in connection with the higher criticism in theological seminaries and modernism in secular and church colleges. And we can write dissertations on the indifference of our age and the approach-

ing night which is to follow the gospel day. But we do not want alibis or excuses or explanations. We want revivals and souls and victory. We want to do, not our bit only, but our best for God and the generation we are called to serve.

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Nazarenes are challenged today as almost no people ever were challenged before. I do not intimate that others are not challenged also. They are, and let us hope they realize it. But we are challenged and we need to meet that challenge. We are challenged by the task of reaching the men of our day with the full gospel of Jesus Christ. That is the sum total of our challenge, although there are a number of considerations which surround and are involved in this challenge.

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In the first place, there is not the slightest shadow of doubt but that the gospel which has been preached to us and which we in turn preach to others is absolutely and positively adequate to meet the needs which the world of mankind suffers. Ours is the old-time gospel which was preached by Jesus of Nazareth, Peter of Galilee and Paul of Tarsus. It meets the deep needs of human hearts and human nature with the bottomless, topless, immeasurable love and grace of God. It is wonderful in theory, but is equally wonderful in experience and practice. It literally "fills the bill."

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In the second place, practically every other panacea for the ills of men has been tried and found wanting. It may not be said that the world is turning to the gospel, but it can at least be said that the world is breaking away from its superstitions and from its inadequate remedies and is far on the way to the place where it is the gospel or nothing at all.

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In the third place, God has guided us in the development of a technique and ma-

chinery which are brand new and well adapted to the world as it stands today. The Church of the Nazarene is one of the most united, well organized and enthusiastic Christian bodies in the world. It is this without the compromise of a single principle or the surrender of any time proved method.

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We are untrammelled by racial, language, or territorial limitations. The world is our parish. We have the whole English speaking world for our home field and so large an assignment of foreign territory that we cannot see from our front gate to our back fence—in fact "the sun never sets on the Nazarenes."

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But even in America we have done little more than make the outline for the map. We have churches in every state and in most of the provinces of Canada, but our field for development is many times larger than that already occupied. It is the same in the British Isles. Then there are South Africa, where we are just now preparing to make our first efforts toward organization among the white people, and Australia, and New Zealand. Then there are our great foreign fields. Well, it seems to me there can be no doubt but that this is the time to throw conservatism to the winds and strike in on a larger, fuller, more exacting program than we have ever undertaken before. We have come to the place where Christian movements always come soon or later—it is the place where we must launch out into a crusade of evangelism or settle back into a grave of visionless, conservatism in which to be buried. The Christian movement is always a protest movement, and is always aggressive. Otherwise it is destined to early demise. I call upon the preachers of this movement, and upon all preachers who read these lines to push out over the walls of ordinary, expected undertakings and launch an aggressive campaign for the salvation of men. Make it a campaign, not simply a battle.

# EXPOSITORY

## EXPOSITORY MESSAGES ON CHRISTIAN PURITY

OLIVE M. WINCHESTER

### "He Saved Us"

*"Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5, R. V).*

OUTLINING the trend of the natural heart, Paul in his Epistle to Titus tells of its inherent disobedient nature, its reaching out in the lines of its various desires and seeking for pleasure, ever giving itself over to the darker passions of life such as envy and hate. Then he goes on to state that there came a time when the kindness of "God, our Savior and His love toward man appeared." Without this manifestation man would have been helpless, he never could have rid his soul of the overpowering passions that mastered him, but when God in pity and love looked upon his lost estate, then we have the glad evangel of salvation.

### NOT BY WORKS DONE IN RIGHTEOUSNESS

In the mind of the Apostle Paul there was ever the thought of the useless striving that the Jew exercised to obtain salvation only to find his efforts futile. So when he comes to dwell upon the conditions of salvation, one of the first things he notes is that it is not through works of righteousness which we have done. The saving of man has to do primarily with the spirit nature, therefore it cannot be by any other means than that which acts upon the spirit nature. Works may be an expression of the heart life and reveal the character of the individual, but they do not change essentially the nature. They may have a reflex action and bring a sense of satisfaction, but they do not remove the stain of sin.

Discussing the noneffectiveness of works as a means of salvation in another epistle, the apostle shows how Abraham, the great forefather of the

race, did not receive justification before God through works, but through faith. Likewise did he quote from the words of David to show that he also proclaimed that forgiveness of sins came through grace, not through works.

Not only in the days of the Jews but ever and anon since have men sought to save themselves through works. It has come on down through the ages. Today it is advocated that by Christian nurture of the life within, men can enter into the state of grace. The training of the home and of the church is sufficient to lead men into the kingdom of God, they say. This is none other than the teaching of long ago that men can be saved by works. Training may organize and systematize the spirit nature, but it does not transform it. Thus salvation is not by works even though those works be righteous in their nature.

### ACCORDING TO HIS MERCY

In laying down the principles from a positive aspect on which salvation is based the first declaration is that is according to the divine mercy. This is another thought that is recurrent in the writings of the Apostle Paul, that all saving grace comes through the mercy of God.

Emphasis on the mercy of God is not original in New Testament thought, but is grounded deep in the teaching of the Old Testament. After the tragic sin of the children of Israel in the worshiping of the golden calf which aroused in Moses such indignation that in coming down from the mount and witnessing the scene, he cast down the two tables of stone on which were written the Ten Commandments. Then when the sin had been expiated and the tables of stone renewed, we have the appearance of Jehovah before Moses and the proclamation, "Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth." Then in the early chapters of Deuteronomy we have the assurance, "For Jehovah thy God is a merciful God: he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them."

The thought of the Old Testament is expressed with like emphasis in the New. In Ephesians we read, "But God, who is rich in mercy, for His great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved)." And in James we have the word of consolation, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

When we seek for the meaning in a specific sense of the word mercy, we find closely associated with it the term grace, but like all synonyms they have variations in meaning. Trench speaking of the terms, states, "We may say then that the grace of God, His free grace and gift, displayed in the forgiveness of sins, is extended to men, as they are guilty, His mercy, as they are miserable. The lower creation may be, and is, the object of God's mercy, inasmuch as the burden of man's curse has redounded also upon it, but of His grace man alone; he only needs, he only is capable of receiving it. In the divine mind, and in the order of our salvation as conceived therein, the mercy precedes the grace. God so loved the world with a pitying love [herein was mercy], that He gave his only begotten Son [herein the grace], that the world through Him might be saved. But in the order of the manifestation of God's purposes of salvation the grace must go before the mercy, the grace must go and make way for the mercy."

With such mercy then did God save us. All the principles of salvation are wrought out in mercy; without mercy there would be no salvation, for man was hopelessly lost and undone.

#### THROUGH THE WASHING OF REGENERATION

Water has been a symbol of cleansing and purifying from the early days of the Hebrew ritual. In the Levitical ritual how many times did it enter in. Speaking of the object and meaning of Levitical purifications, Keil says, "The whole of the regulations with respect to defilements and their corresponding purifications had reference to a definite series of bodily or physical states and conditions, all based upon one and the same principle. They were not prescriptions framed with a view to the cultivation of cleanliness, tidiness and decency, were not intended as mere sanitary regulations for the purpose of protecting the physical life of the community from infect-

ious diseases or from any other influence injurious to health, but they were of a religious nature, having as their object the cultivation of holiness and of the spiritual life of the people." Speaking further of the means used for cleansing, he states, "The principal cleansing medium, as we have seen, was water, used as it was to wash away impurities from the body, and so removing the theoretic defilement that adhered to the corporeal part of man. Then it was living, that is, running water which, in its flowing movement, represented the idea of life, while with its freshness and coolness it was calculated at the same time to give to the person bathing in it an immediate feeling of freshness and reinvigorated life."

Washing, cleansing and purifying are used usually in reference to the second work of grace instead of the first, and most properly so. But there is a cleansing that attends the first work of grace. Within every man there is the sin that has come down through the human race, that state and condition of enmity against God; this he inherits with the natural life that he receives, but with his own sinful acts this original inheritance is increased; this increase has been termed acquired depravity, and this is descriptive. It means that the nature originally defiled has increased its defilement by acts of sin which have set more distinctly the original sinful nature and increased its scope.

When man is regenerated, beside the impartation of the new life within, there is the cleansing of this acquired depravity. Sometimes we term the relationship of the work of regeneration as regards sin, as the effective remedy for personal sin. This term personal is appropriate in that the sin that is dealt with is the sin that is related to the person rather than to the race. This personal sin is twofold, first there are the acts of sin committed, and then there is the increase of the original or racial sin or as we have previously termed it, acquired depravity. Therefore we say at times that regeneration deals with personal sin, because this is a comprehensive term including both acts of sin and the acquired sin.

With these thoughts in mind we see how indicative of the facts in the case is the expression used by the apostle here, namely, the washing of regeneration, that there is a cleansing in regeneration as well as in entire sanctification, but in regeneration it is partial and in the second work of grace it is complete and entire.

## THE RENEWING OF THE HOLY SPIRIT

The final process in salvation is described here "the renewing of the Holy Spirit." The word indicates a complete renovation, new in kind and also, a renewal that has come again or a repeated renewal. There is in the work of regeneration an incoming of the Holy Spirit. The fact is that the Holy Spirit is the executive of the Godhead and the efficient agent in all the works of grace. We have already spoken of the cleansing that takes place in regeneration, so herein also would there be the presence and activity of the Holy Spirit and thus far would the Spirit be in control of the life.

But with the remaining of racial sin or inherited depravity, there is still unconquered in the heart of man this evil and thus the Spirit is not in full possession. Accordingly there is need of a complete and full renovation.

All work of the Spirit in the heart is represented as new in kind. We read in the Scripture that "If any man be in Christ Jesus, he is a new creation." The qualifying word used here meaning new is new in kind, not in time. Therefore we might say he is a new kind of creation. The same adjective used in this passage is incorporated in the word renewing. The operations of grace are different from any other working within the human heart and life. This adjective indicates that. There is not the simple nurturing of powers already resident in us, but there is the creation within us of a new kind of life. This life is begun in regeneration, but it finds its completeness and fullness in entire sanctification. The activity of the Holy Spirit in the first work of grace is brought to fruition in the second.

The activity of the Holy Spirit in the heart is ever twofold, it cleanses and purifies and also constitutes a spiritual dynamic. With simply the cleansing and purifying in the heart the being of man though made clean would be in greater danger of incurring the defilement of sin than with a spiritual dynamic within the soul. While being made clean is a mighty work, yet it leaves the soul in a passive state, and passivity seems never to remain unsullied, but with the impartation of a spiritual dynamic then there is the power to maintain the cleansing imparted and also the endowment for achievement in the Christian experience.

There has been emphasized by a certain class of Christian teachers the endowment with power, but they have neglected the cleansing. This is

fatal to true scriptural interpretation and also to fervent Christian experience. Scripture plainly teaches the cleansing as basic and then also teaches the endowment. To have the endowment with power without the cleansing would be to have misdirected power, for some element of self would be the underlying force, but with the cleansing of the heart, then the Spirit may endue with power and all may be used for the furtherance of the kingdom of God.

Thus with the renewing of Holy Spirit comes not only purification but power of achievement, achievement in personal growth and development and achievement objectively. Thus is the Christian fully equipped for all spiritual service.

When we review the method of salvation, we note that our own works are in vain, but the mercy of God has been full and free, bringing us new life in regeneration and the fullness of redemption in the renewing of the Holy Spirit. How much of praise and thanksgiving should we give for this wondrous salvation! How wonderful are the works of God! How glorious the experience that He gives us and the possibilities of grace how great!

Thus may we sing:

*Holy Ghost, with light divine,  
Shine upon this heart of mine;  
Chase the shades of night away,  
Turn my darkness into day.*

*Holy Ghost, with power divine,  
Cleanse this guilty heart of mine;  
Long hath sin, without control,  
Held dominion o'er my soul.*

*Holy Spirit, all divine,  
Dwell within this heart of mine;  
Cast down every idol throne,  
Reign supreme and reign alone.*

—ANDREW REED.

A diamond is in itself only a piece of crystal. It holds no inner radiance. Its secret is that its particles reflect the light in shining glory. That is the secret of a soul that reflects God's glory to all who come near to it.—SEL.

Have you prayed this week for complete recovery for missions, for the lost at home, for the hungry veterans? What joy recovery will bring to the dear ones in "the trenches" at home and over there.

# HOMILETICAL

## PRAYERMEETING SUGGESTIONS FOR OCTOBER

L. T. CORLETT

### The Lord is His Memorial (Hosea 12:5)

- I. SPOKEN ABOUT JACOB
- II. PURPOSE OF A MEMORIAL
  1. A witness to an event that has happened.
  2. A testimony of accomplishments.
  3. An honor to the person doing the deed.
- III. THE LORD IS HIS MEMORIAL
  1. Presence of God signifies obedience to God in the past.
  2. God testifies to the victories of the past.
  3. The Lord is the greatest honor any victor may have.
- IV. ADMONITION
  1. "Turn to thy God."
  2. "Keep mercy and judgment."
  3. "Wait on the Lord continually."

### Knowing (Hosea 6:3)

- I. SECRETS OF KNOWING
  1. Obedience—"if we follow on."
  2. Desire—"to know the Lord."
- II. THE LORD BRINGS CERTAIN KNOWLEDGE
  1. He works according to law.  
"His going forth is prepared."
  2. His dealings are always stimulating.  
"Prepared as the morning."
  3. His dealings are inspiring.  
"He shall come unto us as the rain, as the latter and the former rain unto the earth."
    - a. Refreshing.
    - b. Invigorating.
    - c. Developing.
- III. MAN'S PURPOSES AND DESIRES REGULATE HIS KNOWLEDGE OF GOD

### Destruction (Hosea 4:6)

- I. WHAT IS DESTROYED? "MY PEOPLE"
  1. People who should live.
  2. People who are supposed to be useful.
  3. People who have been God's chosen.
- II. WHY ARE THEY DESTROYED? "FOR LACK OF KNOWLEDGE"
  1. Lack of knowledge of God's law.

2. Lack of knowledge of God's workings.
3. Lack of knowledge of God's character.
4. Because they refused to get knowledge.  
"Thou hast rejected knowledge."

### III. THE DESTRUCTION

1. "I will also reject thee."
2. "I will also forget thy children."
3. God's rejection is spiritual destruction.

### Gladness

(Joel 2:21-27)

- I. THE LORD IS THE SOURCE OF GLADNESS
- II. MAN OPENS THE DOOR BY REJOICING
- III. THE LORD WILL DO GREAT THINGS IN ALL MATTERS

### Reaping Time

(Joel 3:13, 14)

- I. THE HARVEST IS RIPE (Joel 4:35)
- II. WICKEDNESS ENDANGERS THE LIFE OF THE PEOPLE
- III. MANY ARE CONSIDERING THEIR SOUL'S CON-  
DITION  
"Multitudes, multitudes in the valley of decision."
- IV. THE DAY OF THE LORD IS NEAR IN THE VAL-  
LEY OF DECISION
- V. THE ATTITUDE OF CHRISTIANS WILL INFLU-  
ENCE PEOPLE GREATLY IN MAKING THE DE-  
CISION

### Walking Together

(Amos 3:3)

- I. SECRET OF FELLOWSHIP
- II. MEANING OF "AGREED"
  1. Unity in desires.
  2. Unity in purposes.
  3. Unity in objectives.
  4. Unity in ideals.
  5. Unity in determination.
  6. Unity in consideration for one another.
- III. THIS AGREEMENT BRINGS PROGRESS  
"Walk together."

### God's Requirement for Man (Micah 6:8)

- I. GOD SHOWS MAN THE BEST WAY
- II. GOD EXPECTS HIM TO FOLLOW BY
  1. Doing justly.
  2. Loving mercy.



3. Walking humbly with thy God.  
 III. OBEEDIENCE TO THIS REQUEST BRINGS GOD'S  
 SMILE AND FAVOR

#### God's Presence

(Zeph. 3:17)

- I. PRESENCE OF POWER—"He is mighty"  
 II. BRINGS SALVATION—"He will save"  
 III. BRINGS JOY—"He will rejoice over thee with joy"  
 IV. BRINGS ASSURANCE—"He will rest in his love"  
 V. BRINGS PRAISE—"He will joy over thee with singing"

#### Consider Your Ways

(Haggai 1:5, 8)

- I. THEY ARE WAYS OF DISAPPOINTMENT  
 "Ye eat and have not enough."  
 II. THEY ARE WAYS OF FAILURE  
 "Ye have sown much and bring in little."  
 III. THEY ARE WAYS OF PERPLEXITY  
 "Ye drink, but ye are not filled with drink."  
 IV. THEY ARE WAYS OF DISTRESS  
 "Ye clothe you, but there is none warm."  
 V. THEY ARE WAYS OF WASTING  
 "He that earneth wages, earneth wages to put it into a bag with holes."  
 VI. MAKE GOD'S WAY YOUR WAY AND GOD WILL  
 TAKE PLEASURE IN IT (vs. 8).

#### God's Protection

(Zech. 2:5, 8, 10)

- I. A WALL OF FIRE ABOUT  
 II. THE GLORY IN THE MIDST OF HER  
 III. WATCHFULNESS—"He that toucheth you toucheth the apple of his eye."  
 IV. CONTINUAL PRESENCE—"I will dwell in the midst of thee."

#### Practical Religion

(Zech. 8:16, 17)

- I. BE TRUTHFUL—"Speak ye every man the truth to his neighbor"  
 II. DEAL JUSTLY—"Execute judgment and peace in your gate"  
 III. EXERCISE CONFIDENCE—"Let none of you imagine evil in your hearts against his neighbor."  
 IV. LOVE HONESTY—"Love no false oath"  
 V. HAVE THE MIND OF GOD—"For all these are things that I hate, saith the Lord"

#### Unity

(Psalm 133)

- I. PLEASANT IN ITS MANIFESTATION (v. 1)  
 II. PRECIOUS IN ITS REALIZATION (v. 2)  
 III. PERPETUAL IN ITS DURATION (v. 3)—SEL.

#### Serving and Singing

(Psalm 134)

1. A Continual Service (v. 1).  
 2. A Consecrated Supplication (v. 2).  
 3. A Compassionate Savior (v. 3). (Selected).

#### Selfishness Reacts on the Individual

- I. MAKES ONE THOUGHTLESS OF OTHERS (Ezek. 34:18)  
 II. ENCOURAGES GREEDINESS (Prov. 21:25, 26)  
 III. LOT'S SELFISHNESS BROUGHT DESTRUCTION (Gen. 13:5-13)  
 IV. AFFECTS OTHERS' VIEWPOINTS (John 12:1-8)  
 V. SHAMES ONE BEFORE OTHERS (Luke 10:30-37)  
 VI. SHUTS THE PERSON FROM GOD (1 John 3:17)—SELECTED.

#### God

(Psalm 136)

- I. THE WONDER WORKER (v. 4)  
 II. THE CREATOR (vs. 5-9)  
 III. THE SMITER (v. 10)  
 IV. THE DELIVERER (vs. 11-14)  
 V. THE OVERTHROWER (v. 15)  
 VI. THE LEADER (v. 16)  
 VII. THE REMEMBRANCER (v. 23)  
 VIII. THE REDEEMER (v. 24)  
 IX. THE PROVIDER (v. 25)—SELECTED.

#### A Song for Servants

(Psalm 135)

1. The Good Pleasure of the Lord (v. 6).  
 2. The Great Power of the Lord (v. 8).  
 3. The Gracious Purpose of the Lord (v. 12).  
 —SELECTED.

#### SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

Radio Sermons

#### Dwell High My Soul

*I will lift mine eyes unto the hills from whence cometh my help. My help cometh from the Lord (Psa. 121:1).*

INTRODUCTION—The chimes which are now in the famous Riverside Church, New York City, were once located in the tower of a Madison Avenue Church in the same city. In the former location they did not sound with the clarity and beauty that mark them in their present structure. They were out of place in the lower tower of the downtown church; but when they were moved to the heights of the Riverside Church, where their notes could sound out far above the beautiful Hudson and reverberate from hillside to hillside, they seemed to have found their proper place.

The first church tower was too low to permit their marvelous tonal qualities to be given free play. It took height, elevation, towering possibilities to bring out their effects. So with the soul. The soul is made to tower in all its heights above the sordidness of this world. We dwell too low who dwell beneath the stars; we worship in a realm too debased who set our altars beneath the skies.

The hills of God are the soul's habitation. Their highest peaks are:

**I. THE SOURCE OF THE SOUL'S ASPIRATION**—The men of God have been marked with high aspirations—they have lived above the miasma of sin and iniquity—they looked beyond the fog of sin and pierced the azure of God's skies—they longed for home hid in the clift of those rocks where "no vulture's eye hath seen." They lifted their hopes to the heights, and as their eyes looked upward to the hills, they saw God, and dwelt under the glory of His smile.

**II. A CHALLENGE TO ONE'S SPIRITUAL STRENGTH**—The strong man spiritually, since Bunyan dreamed his immortal masterpiece, is climbing the heights to the city Celestial. He is made mightier by every mile of spiritual altitude gained. It is only by climbing, exercising the soul in godliness, that one attains his full moral stature. The higher the heights where one's aspirations and eyes are the more able one becomes in those spiritual qualities demanded of the men of God.

**III. A SOURCE OF LIFE-GIVING STREAMS**—The hills give birth to the flowing rivers which refresh the earth; so the hills of God, the peaks of moral attainment, furnish streams of stamina for the spirit life which are to be found nowhere else. Let your soul climb high, above the ills of life, into the hills of God, and refreshment will be discovered. The modern soul is drouth stricken, weary of its desert marches without those allusive qualities which refresh, gladden and fertilize it.

**CONCLUSION**—Lift your eyes to higher realms; get thee out of the low lying planes of thought; climb God's mountains of purity; build your altars on high nearer God. When you dwell in spiritual altitudes your storms will be no less, but you will be better fitted to come through them. Your strength for life's battles will be increased—for your help cometh from the Lord.

### Releasing Hidden Resources of Power

*For the rivers of water are dried up (Joel 1:20). Out of him shall flow rivers of water (John 7:38).*

**INTRODUCTION**—Within every soul touched by the power of the Spirit are rivers of influence,

streams which will refresh characters, and capacities, abilities, which can be used for the up-building of the kingdom of God. Too often they are dammed up, hidden deep in rocky walls, reservoirs of the soul. They need to be released, unloosed, tapped and made to flow through desert stretches of humanity. God's great men have been those whose "rivers of power" have been released and that have cut deep channels of life-giving glory through the nations of the earth.

Such rivers can be released by:

**I. LOSING ONESELF IN LOVE'S LABOR**—Only those who live to labor in the fields of humanity are long remembered in the annals of the church. We are called upon to go out in service like Francis of Assisi, giving away what we possess, that we might in the labor of love build treasures in the hearts of others. Such service cannot be purchased. No amount of money would have led John Wesley to have lived as he did, sacrificing, suffering, struggling along life's long road—but he did it for love and when he died he left behind him a silver teapot, two silver spoons, a frock coat, and—the Methodist Church. If you would reach humanity for God, lose your life in the service of love.

**II. A BAPTISM OF THE BURNING HEART EXPERIENCE**—While Jesus talked with the disciples on the way to Emmaus, their hearts burned within them. And only as the hearts of men have been made to burn through fellowship with the Master have they been able to release from those hidden springs of the soul that power which blesses mankind. Luther had it, and his soul aflame set a light which could not be extinguished. Whitefield and Moody possessed this experience, and it is for us who remain long in glorious enduement of the Spirit of God.

**III. LIVING IN CONTACT WITH GOD**—It is too easy to dissipate the power of one's character through contact with things earthy. Such men labor to build the streets of their cities here below rather than to point some erring son to the streets paved with gold above. Mueller contacted God and five thousand definite prayers of his were answered on the very day he offered them. Finney possessed this experience of living vitally contacted with God and won a half million souls to Jesus. So can we also in this day of materialism, when earth hides heaven, release the power of our souls through contact with the divine.

**CONCLUSION**—However humble your life may be, it is possible for you to devote that life to the service of God and humanity. Remember it was only a few young men under a haystack who prayed during a rainstorm, that gave birth to the American missionary movement. Also they

were only a hundred humble young people who met at Northfield under the direction of Moody, from which came two of the great student movements of the world, the Student Volunteer Movement, and the World Christian Student Federation. It was the latter which gave John R. Mott his field of service. Seek a place where the Spirit power stored in your soul may be released through Christian service, and eternity will crown you.

### Dew from Heaven

*I will be as the dew . . . he shall blossom as the lily . . . his branches shall spread . . . and they that dwell under his shadow shall return* (Hosea 14:5-7).

INTRODUCTION—In the Bible various manifestations are used to portray the coming of the Spirit. He is a dove for gentleness, oil for holy anointing, wind for violence of moving action, fire for purification. In this passage God's coming is spoken of as the falling of the gentle dew from heaven. Dew comes when night is on, so silently that none hears it, but the results are gracious indeed. Let us briefly study the symbolism of dew as an indication of what the coming of God may be for the soul.

I. DEWS ARE TRANSFORMING AGENCIES—In some sections it never rains, but gentle dews fall which make possible the transformation of the green earth. When the dew falls the lily blossoms, the branches of the trees spread forth. When God gently comes, powerfully quickens, a divine transformation takes place. Gentle dew from heaven changes the soul of the sinner into a purified son of the Almighty. The dew of heaven can take the vilest and make it blossom as the lily in all its spotless purity.

II. DEWS CAUSE THE EARTH TO FLOURISH—So the gentle dew from heaven falling upon a quickened soul is the source of its flourishing. Wesley, the lean son of a leaner rectory, flourished as a mighty palm tree when the dew from God fed him. Without this heavenly dew, the Spirit of God, falling upon the heart no man can prosper in the kingdom of God. Those who have portrayed the greatest spiritual kinship to the Master have been drenched daily with the refreshing power of heavenly dews.

III. DEWS LENGTHEN THE SHADOW OF ONE'S BRANCHES—Some of God's sons grow like dwarfed trees of Japan—they are miniature in size—their branches are dwarfed—their shade under which weary souls may come to rest is insignificant and dwarfy. They lack the life-inspiring dew from heaven to mature them, to cause their branches to spread forth so that hundreds may come to dwell under their shadow. One's influence is to be measured by the length of one's shadow, which

in turn is determined wholly by the gentle falling of this spiritual dew upon the soul. Look back through the centuries and you see men as lengthened shadows. Luther—how great his mighty shadows. Livingstone and Moffat and Morrison—tremendous missionary shadows they cast across the nations. Thomas a Kempis and Brother Lawrence and Bunyan and William Law and Richard Baxter, as well as Philip Doddridge and Leigh Richmond and Charles Sheldon—massive inspirational shadows have they thrown across the realm of Christian devotional literature.

CONCLUSION—Friend, if you would blossom spiritually as the lily, spread forth your branches as a noble tree, cast a massive shadow across the ages, dwell where the heavenly dew of God's presence can fall upon you. Tune your soul to the chant of the heavenlies. Build your life upon the power of God's Word. Fill your countenance with the face of the Master. Then you shall flourish.

### THE HIGH-PRIESTHOOD OF CHRIST

ROSS E. PRICE

SCRIPTURE—Hebrews 4:14 to 6:3; also chapter 7.

TEXT—Heb. 4:14; "We have a great high priest."

#### INTRODUCTION

1. The idea of priesthood is fundamental with humanity.
  - a. Sin brings a sense of shrinking from God and the unseen.
  - b. Fundamental within man is the desire for a mediator or medium of approach to God and the unseen.
  - c. To provide such a medium is the work of the priest.
  - d. But the only true medium of approach is Jesus.
2. There have been many priesthoods.
  - a. There was the Jewish, or Aaronic priesthood.
  - b. The heathen have their priests. The Brahmin, Arabian, Chaldean, etc. The African witch-doctor and the Indian medicine man are modern examples. Cf. the office of Chief Sitting Bull.
  - c. Melchisedec an example of direct communion with God. He was a priest, a king, and a type of Christ.
3. Christ is the only true priest.
  - a. All others are only usurpers.
  - b. We must come directly to Him and not to man.

- c. He is the Great High Priest, since He rent the veil in two.
- d. The Holy Spirit is His representative here, and not man.

Consider:

#### I. HIS OFFICE

1. His appointment to that office.  
Not by inheritance as the Levitical priests but by divine appointment.
2. Taken by an oath of God (Heb. 7:21).
3. His qualifications for that office.
  - a. Greater than Abraham (John 8:58).
  - b. Greatness of character, as was Melchisedec.
    - (1) King of righteousness.
    - (2) King of peace.  
Righteousness without peace punishes.  
Peace without righteousness condones.
  - c. As of a Son made perfect, through sufferings (Heb. 2:10).
4. His term of office.  
The power of an endless life.  
Therefore He is still in office and any other priest is but a usurper of that office.
5. His office is transferred to heaven.  
Therefore there is no need of priests on earth (8:2; 9:24).

#### II. HIS OFFERING

1. It was Himself (Heb. 5:7-9).
2. Its excellency.
  - a. Without blemish. No sin.
  - b. The most wonderful thing in God's universe.
  - c. It was for me. It was not necessary for Him to offer for Himself.
  - d. It was voluntary. Song—"There was One who was willing to die in my stead."
  - e. It met the requirements of the Law.  
Shedding of blood (9:22).  
"If you go to hell you'll wade knee deep through the blood of Christ."  
That crimson stream crosses every path.
3. Its sufficiency.
  - a. There is power in the blood.
  - b. It contains all the elements of an atonement.  
The sacrifice was Christ.  
The oblation was His strong crying and tears.  
His death was the satisfaction for sin, together with His shed blood.  
Thus was created the possibility of reconciliation between God and man.

But its becoming a personal reality depends upon my power of choice

- c. It was vicarious.  
The Just for the unjust. Jesus for me.  
There is more resulting from His death than moral influence, for if that is all, then we have the same from the death of Socrates and Paul.
- d. It purchased eternal salvation for all who will accept it.  
No sin is too black for His blood to cleanse (Isaiah 1:18; Hebrews 7:25).
- e. It can sanctify the entire being (1 Thess. 5:23).  
Animal sacrifices could only serve to the sanctifying of the flesh (9:11-14).  
Jesus sanctifies with His blood (13:12).  
He puts the law in our hearts.  
Beware of a wrong attitude toward the blood.

4. All men are under obligation to Him.  
"How much owest thou?"  
We are bought with a price.  
We are on probation. Sooner or later the law must take its course.  
Have you the Passover blood of Jesus applied to your soul?

#### III. HIS INTERCESSION

1. His high-priestly prayer is John 17.
  - a. He prayed for His disciples, and for Peter that his faith fail not.
  - b. He prayed for you and me (John 17:20).
  - c. He prayed for His murderers.
2. His mediation.
  - a. He bridges the gap between God and man.
  - b. It is continual. He ever liveth (7:25).  
Right now He is interceding for you.  
Song—"I have a Friend in heaven, Jesus is His name," etc.  
Then there is no excuse for our being a failure in the Christian life (2:18).
  - c. Now while He intercedes is your only chance to be saved.  
Some day He shall leave His mediatorial throne.  
Note:  
Christ first appears as Prophet,  
Christ now acts as Priest,  
Soon He shall come as King.  
He is coming again as a judge.
3. His glorification.
  - a. Bringing many sons into glory.  
(If he had gone to heaven from the

Mount of Transfiguration it would not have been so.)

We have a part in His glorification.

b. He elevated suffering.

Not everyone who suffers has sinned, or is a sinner.

Job's comforters had the wrong idea of suffering.

The innocent suffer now as well as the wicked, but 'twill not always be so.

The promise is, "If we suffer with him, we shall also reign with him."

#### CONCLUSION

1. Since we have such an High-Priest, sin is unnecessary.
2. He is abundantly able to save, and keep.
3. The question is, "Is He your High Priest?"
4. All will be in vain for you unless you accept Him, and to accept Him is to renounce sin and self.

NOTE—Scripture references not otherwise designated refer to the book of Hebrews.

### TEN DAYS IN THE UPPER ROOM

ROSS E. PRICE

SCRIPTURE—Acts 1:1-14; 2:1-4.

TEXT—Acts 1:14.

#### INTRODUCTION

1. A ten-day prayermeeting; what revelations would result from one such even in our day?
2. The command of Christ was "Tarry until." Notwithstanding the command, "Go ye."
3. What occurred during these days in such a prayermeeting?

#### I. THEY WERE DAYS OF WAITING

1. What does it mean to wait?
  - a. Many of us in our impatience never learn it.
  - b. When waiting your heart and mind are centered on one thing only.
  - c. Waiting is not merely being at ease; it may be agonizing instead.
2. They were definite in their waiting.
  - a. They waited on God.
  - b. They waited for *the Promise* of the Father (Joel 2:28).
  - c. We must be definite in our asking of God.
3. All true waiting has in it the element of expectancy.
  - a. Every day they thought "Surely to-day."
  - b. Many pray to be sanctified but do not really expect it.

#### II. THEY WERE DAYS OF HEART SEARCHING

1. What a revelation the conviction of the Spirit brings!
2. There would be the loathing of previous heart attitudes.
  - a. Peter. How boastful, how untrue, how vacillating!
  - b. James and John. The spirit of office seeking, carnal jealousies (Luke 9:49); the spirit of revenge (Luke 9:54).
  - c. Thomas. How unbelieving. Seeing is not believing; seeing is being convinced.
  - d. All the disciples. Disputing, unbelieving materialistic and un-Christlike.
3. If the Spirit searches your heart?
  - a. Will he find any of the above attitudes?
  - b. Why not ask God to search your heart?  
You'll be surprised at what will be revealed.

#### III. THEY WERE DAYS OF CONFESSION

1. Confession is a personal affair.
  - a. None of the disciples blamed the others because their prayer was yet unanswered. They did not accuse one another.
  - b. Happy for them that none fancied he could fix on others the cause of their unanswered prayers.
  - c. Nor can you, my friend. If your prayer for the Holy Spirit is unanswered, look for the cause within yourself and confess!
2. Confession is not condemnation of others.
  - a. All disciples were carnal; all must confess.
  - b. Some people in praying for the Holy Ghost do so in such a manner as to condemn others in their prayer.
  - c. To confess is to acknowledge your own state.
3. Confession always precedes cleansing. Let your confession be as public as your sin or your "carnal spells."

#### IV. THEY WERE DAYS OF FAITH IN THE PROMISE

1. Our hearts are sanctified by faith.
  - a. It was the faith of the disciples that brought the victory (Acts 15:8, 9).
  - b. God will not do for us what we do not believe He can and will.
2. Their faith was definite—in the promise.
  - a. We get what we believe for.
  - b. Believing goes with being established (Isa. 7:9, 13).

- c. Unbelief tempts God. Cf. Israel at Kadesh-Barnea.
- 3. They believed the promise of Luke 11:13.
- 4. They tarried in faith.
  - a. The promise was, "Not many days hence."
  - b. Suppose they had given up on the ninth day, or that Peter had said, "I guess it is not for me; I go a fishing."
  - c. Many give up when victory is in sight. But the promise is to you (Acts 2:39).

V. THEY WERE DAYS OF OBEDIENCE

- 1. An obedience of waiting and not rushing into God's work unprepared.
  - a. The command, "Tarry ye," takes precedence over the command, "Go ye."
  - b. Suppose they had become impatient and had started at once to go into all the world and preach?
  - c. There are many failures today because of obedience on this point.
  - d. With so many carnal churches and preachers, they have refused to "tarry until."
- 2. If we delay the day of our sanctification, no matter how much we work, we disobey God.
- 3. What then of those who refuse and fight holiness?
- 4. Remember, also, God gives the Holy Spirit to them that obey Him.

CONCLUSION

- 1. Friend, how about you? Unsanctified? If so there's a reason.
- 2. Have you tarried as did the disciples?
- 3. The promise was fulfilled to them.
- 4. Let us seek out the upper room and tarry until.

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IF WE LOVE CHRIST

ROSS E. PRICE

SCRIPTURE—John 14:15-24.

TEXT—John 14:15, "If ye love me."

This is the great *If* of Jesus.

The answer is:

- I. WE'LL LOVE THE THINGS THAT PLEASE HIM
  - 1. We'll seek to please Him.
  - 2. We'll keep His commandments.
  - 3. We'll strive to be like Him.
- II. WE'LL LOVE HIS WORD
  - 1. A Christian with no love for the Bible is a misnomer.
  - 2. The newly converted always crave soul food.

- 3. True lover longs to hear the voice of his beloved.
- 4. Christ speaks to us through His Word.

III. WE'LL LOVE TO BE IN HIS PRESENCE

- 1. Communion becomes natural.
- 2. Prayer becomes inexpressibly sweet.
- 3. His guidance will be our very life.

IV. WE'LL LOVE HIS WORSHIP

- 1. The public service will have an attraction for us.
- 2. We'll look for an excuse to be in such a service.
- 3. How about you? Do you love Christ genuinely?

V. WE'LL LOVE THOSE FOR WHOM HE DIED

- 1. No soul is unimportant for whom Christ died.
- 2. The great passion of the Christian is "Others."
- 3. Missions, home and foreign, are not a cross, but a joy.
- 4. Brotherly love will be exhibited.

VI. WE'LL BE LOOKING FOR HIS RETURN

- 1. Like a bride adorned and waiting for the bridegroom.
- 2. We'll be prepared and ready for it.
- 3. We will wait preparedly. Cf. Ten Virgins.

VII. WE'LL NOT BE DISAPPOINTED

- 1. When He comes.
- 2. In eternity.
- 3. The condition of our eternal happiness is Jesus within.  
The all important question is, "Lovest thou me?"
- 4. He who loves Christ will find He is not a disappointment.

CONCLUSION

To love Him is not compulsory: but He can fill you with His love.

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PRAYER MEDITATIONS FOR PREACHERS

A. H. EGGLESTON

Praying Through

*I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord [ye that are the Lord's remembrancers—margin], keep not silence, and give him no rest [silence—margin], till he establish, and till he make Jerusalem a praise in the earth (Isa. 62:6, 7).*

LESSON—Isaiah 62.

SOME ESSENTIALS TO PRAYING THROUGH

I. A CLEAN MINISTRY

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of

the midst of her; be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

"If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18).

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work" (2 Tim. 2:21).

A heart may be just as clean now as it will ever be in heaven.

## II. A HOLY GHOST MINISTRY

A clean ministry will necessitate a ministry with hearts cleansed in the blood of Jesus Christ, and with hearts filled with the Holy Ghost. The Holy Ghost is our Great Helper in prayer.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

Let us always *honor the Holy Ghost!*

## III. AN ABIDING MINISTRY

*Negatively stated*—"Without me [severed from me—margin], ye can do nothing" (John 15:5).

*Positively stated*—"If ye abide in me, and my words abide in you, ye shall ask [demand as your due—Strong's Concordance], what ye will, and it shall be done unto you." (John 15:7). (See *The Nazarene Monthly*, September, 1930, p. 34, 35.)

To *abide* in Him, we will have to *dwell* ("lodge or sojourn"—margin) in the secret place of the most High.

"He that dwelleth in the secret place of the most High shall abide [lodge—margin] under the shadow of the Almighty" (Psa. 91:1).

## IV. A MINISTRY WITH PURE MOTIVES

To abide in Him and to continue to abide in Him, our motives must be pure, and must be kept pure.

A scheming, plotting or wire pulling spirit will hinder prayer. It may endanger the abiding presence of the Holy Ghost. We ever need to guard this point very carefully.

## V. A MINISTRY PERSISTENT IN PRAYER

"Pray without ceasing" (1 Thess. 5:17).

"Moreover as for me, God forbid that I should sin against the Lord in [from—mar-

gin] ceasing to pray for you" (1 Sam. 12:23).

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord [are the Lord's remembrancers—margin], keep not silence, and give him no rest [silence—margin], till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:6, 7).

## VI. A MINISTRY THAT FASTS WHEN OCCASION REQUIRES

Fasting is sometimes necessary. It has a place in God's program. Fasting may be considered under the following heads:

### 1. *A divinely imposed fast.*

"This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29).

### 2. *A self-imposed fast.*

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:3).

### 3. *A partial fast.*

"In those days, I, Daniel, was mourning three full weeks. I ate no pleasant bread, [bread of desires—margin], neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled" (Dan. 10:2, 3).

### 4. *A total fast.*

"And he [Moses] was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments" (Ex. 34:28).

### 5. *The benefits of fasting are threefold:*

1. Physical, 2. mental, 3. spiritual.

## VII. A MINISTRY THAT NOT ONLY PRAYS, BUT TRUSTS GOD TO ANSWER PRAYER

"And this is the confidence that we have in him, [concerning him—margin], that if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

"Trust in him at all times" (Psa. 62:8).

## VIII. A MINISTRY THAT DOES NOT FORGET TO THANK THE LORD FOR ANSWERED PRAYER

Remember the lepers—"Were there not ten cleansed? but where are the nine?" (Luke 17:17).

"In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).





board letters of the right size were cut out and these were placed one on each piece of metal and the edges around them stenciled in with black paint, thus leaving a white letter on a black background. Most of the tin was cut three inches wide. That for the punctuation marks and the "I's" were cut one inch wide. The "M's" and "W's" were crowded into a width of three inches because we forgot to order wide blanks, but they should have blanks about five inches wide. When they were completed the letters and the whole sign were given a coat of spar varnish.

The whole board, lumber, paint, metal, and hardware, cost about \$16. It is dignified, and in keeping with church advertising, yet it has a "punch" that gets its message across to passing motorists. I shall be glad to furnish further details to any pastor who is interested in this type of board.

Where any one of the foregoing boards is too expensive, or is not available because of lack of building skill, another type of bulletin board may be used, and that is the blackboard. The blackboard may be an entirely separate board or it may be a panel or strip on the regular signboard of the church.

Where it is built as a separate board it is advisable not to fasten it to the building but to swing it on hooks, either on the building, or in a specially constructed frame off the building. Then when it needs changing it may be carried inside and the work done away from prying eyes that may tend to disconcert the amateur chalk letterer. In making a blackboard for chalk work be sure to use slate paint for the background instead of ordinary black paint. Have the surface well sanded to start and give it at least two coats, giving it a good rub down with fine sandpaper between each coat.

All types of boards should be located with reference to the general lighting system, or else planned with their own special illumination. Since we shall discuss lighting in another article, we pass it by with this brief mention here.

Coming back to the changeable letter board of the standard type, we offer a few suggestions for its most effective use.

First, the board should be planned with a separate top panel for the name of the church and pastor. In this way the changeable letters will not be used up for stock announcements.

Second, the wording and form of the section should be changed often in order that it will attract attention. In one of my classes in church publicity, a pastor said, "I have my bulletin board down pat now, I have it all figured out so that I only have to change two lines each week in order to keep it up to date." With all due respect to that pastor, that is just where he was wrong. The board needs to be changed often and changed in form, also, if it is to attract attention. Let a board stay the same in general outline for several weeks, even though the sermon subjects are changed, and it soon ceases to be read. If you have announced all four services one Sunday and filled the board to capacity, try announcing just one service the next Sunday and leaving a lot of blank space on the board, especially around the borders. Forget about sermon subjects sometimes and use the board for some pithy statement. For example, try this:

AN ATMOSPHERE THAT IS FRIENDLY  
AND INTERESTING  
TRY IT!

or this:

DON'T SEND YOUR CHILDREN TO  
SUNDAY SCHOOL!  
BRING THEM!

Third, in order to introduce variety, use your board at times as a wayside pulpit, to deliver telling little homilies instead of always using it for announcements. This, too, will help to vary the form and keep it alive. Try putting a sentence sermon on the board on Monday and your sermon subjects on Thursday or Friday.

Fourth, when you do announce services, date your board. That is to say, use your top line this way, "Sunday, June Tenth," or "Easter Sunday, April 9," or "Christmas Sunday, December 23," rather than merely, "NEXT SUNDAY." That way the reader knows whether the announcement is up to the minute or a week or two behind time. This will have the added effect of stirring you up to change the board when it is out of date.

Fifth, if you must leave your movable section out occasionally because it is out of date and you have no time to change it, do not leave an unsightly, bare background to take its place. Get a showcard made which you can tack in place *behind* your movable section. On this card have an announcement of your regular services, then

when you take out your movable section you have a signboard that is sightly and usable. Furthermore, if you have the card painted in contrasting colors it serves to still further emphasize the fact that the board is changed frequently.

In all of the foregoing suggestions we have been trying to bring out the fact that it is no use investing money in an elaborate bulletin board, and then throwing away that money by failing to utilize your equipment. Walk by any movie house late in the evening when a new picture is scheduled for the following day. The signs are being changed even while the audience is still inside seeing the current picture. Yet some pastors will leave a stale announcement on a board for weeks at a time. Truly, "the children of this world are wiser than the children of light."

Now for a few suggestions relative to the blackboard.

Many pastors will say, "I cannot use a blackboard because I do not know how to letter." Perhaps we can help you out a little.

First, there are many inexpensive lettering books that may be purchased these days that will suffice for models of letters to be used. If even these prove too expensive, try procuring them at the public library and making the copies of the styles you desire to use. If they are not available in this way, then make a scrapbook of alphabets from newspapers and magazines. Turn back to my last article for a few suggestions about letters which are easily reversed or made top-heavy.

Second, try making a very simple outline letter of white chalk and filling in the center with color. This type of letter will absorb a lot of irregularities and still look good. It may be varied by making the top of the letters one color and the bottom another color. When you do this, use the lightest chalk at the top.

Third, use bright colored chalks. In the ordinary round chalks you will find assortments of pale colors for five and ten cents at novelty stores. For twenty or twenty-five cents you may purchase an assortment of brighter colors. If you wish to spend a little more for better results, invest fifty cents in a box of a dozen half-inch, square "lecturer's crayons." These are a very soft chalk with very brilliant yet pleasing colors. These also come in one-inch square sticks at fifteen cents each. Lecturer's crayons are especially adapted to work on paper, so if

you make paper posters to tack on your board, I advise using these or show-card colors. The American Crayon Co., of Sandusky, Ohio, make all the grades of chalk mentioned. So if you have any trouble getting them because you are in a small town, write to them direct and they will tell you whether it is advisable to order direct from them or from a nearby dealer.

Fourth, do not be afraid to make light lines on your board for the tops and bottoms of your letters. Nothing makes a sign look more uneven and ragged than sloping lines of letters.

Fifth, if curved lines and scrolls are used they will dress up a sign almost unbelievably.

Sixth, if freehand lettering is still an impossibility for you then cut out a set of stencils and outline your letters with them. A variation of this is to trace your letters on card and then punch small holes all around the outline. Then fill a small muslin bag with powdered chalk or talcum powder, and pound or "pounce" the bag on the card, and the outline will be projected through the card onto the board. This will give you a quick and easy outline to follow.

Seventh, if you try to shade your letters, remember that shading should be on only one side and either the top or bottom. The standard formula is that light comes from the top right hand corner, so shading should be on the left and bottom of the letters.

Eighth, do not crowd your letters. Put fewer words on the board rather than crowd it.

We have busied ourselves in this article with a lot of mechanical details, rather than the broad principles of advertising, in the hope that we may enable some pastors to build equipment, or use previously built equipment in a way that will let people know that their church is alive and functioning.

Next month we will discuss church lighting, and if space permits, slogans.

## PENTECOSTAL ACTUALITIES

I. L. FLYNN

### V. PENTECOSTAL PASSION

(Scriptures—Psalm 142:4; Isaiah 64:7; Ezek. 22:30, 31; Acts 8:4).

**W**E read in the Bible of the passion of Christ. In religious literature "passion" is used to describe "one who gives himself out for another, even to suffering and death." A passion is an energy of the soul that

stirs up the person and drives him out in search of the lost about him. It is begotten in the soul by the Holy Ghost. It will put new fervency—verve, a boiling over—in the heart, in the prayers, testimonies and preaching.

In the three first scriptures we read, we are told there was no concern for souls. The first one tells of David crying out that no one cared for his soul. Perhaps this was when he was backslidden. In Isaiah 64:7, and Ezekiel 22:30, 31, we have unparalleled statements. They could be found nowhere else but in God's Book. Isaiah says there is no one that "stirreth up himself to take hold" on God. What a tragedy! No one to pray for others! But oh, the pitiful longing of the statement made by Ezekiel. God said He sought for a man among the people that should make up the hedge, and stand in the gap before Him, that He should not destroy the people, but He found none! What a sad day when the church, or even one individual, shows no concern for lost souls. How we need this heart passion today! But Pentecost will bring such a passion. "Passion is love with a vision." The disciples had this heart longing for souls after Pentecost. There must be a vision, a correct vision. Not only correct, but surcharged with divine power. The cold electric wire may be ever so faultless and extend around the world, but until the "juice" is turned on and it is electrified, it is powerless to carry a message. Unless our souls are filled with a burning desire begotten by the Holy Ghost, our vision and efforts will be practically useless. This the early Christians had, for we read that they "went everywhere preaching the word." There is no other explanation that can be given for their success but that they were filled with divine power. Before Pentecost they were impotent, self-seeking, jealous, and self-willed. They would quail before the multitude. But there came that fiftieth day—see the difference ever after. As E. M. Bounds would say, "They were on a stretch for souls." That is true of men and women—yes, and children—since then. They have longed for souls to be brought to Jesus. They sigh for the salvation of the lost.

A little girl in the Southland was converted. She was of a very poor family. She was deformed at birth and had to be carried around in a chair. She felt she must do something for Jesus. One day as she sat near a window she wrote on a piece of paper the words, "Where

will you spend eternity?" and threw it out the window. The wind swept it out into the street. A man was passing by. It struck him in the face. He read it and was brought under deep conviction. He was a very rich man, the president of the largest bank in his city. He sought out the one who wrote the note and was powerfully converted. He adopted the little girl as his own and bought her a wheel chair and let her go downtown at her pleasure and talk to the people about their souls. Many were won to Jesus by her tireless efforts.

We read a while ago of a whole community over in China of two million people that was wiped out by famine and cold. The nation's sympathy was stirred almost to the breaking point. But how many are stirred for the lost millions all around us? It is said of Wesley that "he breathed" into the religious movement that bears his name an "appeaseless soul hunger," that so stirred his followers that they carried the gospel message around the world. It was that "soul hunger" breathed into the hearts of the disciples that pushed them out to preach the message of salvation that Jesus could save them, to the very ends of the earth. That same baptism will equip us to go with the same gospel story.

A man was converted a number of years ago. His sympathies were aroused for his fellowmen, especially those who had been convicted of crime. He sought out those who were released from prison, and hired them to work for him. He took them to Sunday school and church. He told them of Jesus. At his death there were seventeen families dropped flowers on his casket and shed tears because of their loss of a true friend. He had led them to Christ.

I am talking about passion, soul passion for others. Oh, to have the burning desire for the souls around us as Jesus had it. He gave His all, His very life, for our salvation. Paul said, "This one thing I do." He longed to see men and women brought to the Lord Jesus Christ. When he passed on to his reward, he left souls almost everywhere as trophies of his labors; his heart concern. Oh, that we might, like Elijah, drop our mantle on some Elisha, who would go out and win his thousands. Sankey, the great Moody singer, put his hand on a little gipsy boy's head and prayed for God to bless him. He became the flaming evangelist, Gipsy Smith.

Fanny Crosby, the blind song writer, once was at the McAuley Mission. She asked if there was a boy there who had no mother, and if he would come up and let her lay her hand on his head. A motherless little fellow came up, and she put her arms about him and kissed him. They parted. She went from that meeting and wrote that soul-inspiring song, "Rescue the Perishing." That boy grew up into manhood, gave his life to Jesus and became a splendid Christian, and a soul winner. Have we real soul passion?

## THE EVIDENCES OF CHRISTIANITY

BASIL MILLER

### THE PROBLEM STATED

1. *Christianity conforms to the principles of truth and reason.* The Christian religion has its basis in the essential nature of God, and conforms to the ultimate principles of truth and reason. It is the culmination of truth, for its Author is the final source of all truth. Truth is capable of vindication, and the most scrutinizing tests of reason but lay bare its foundation. When the broad outlines of the reality of life and of Christianity are revealed they will be seen to be in harmony with philosophic truth. Truth has its nature metaphysically in the world-ground; theologically in God. In no part is it contradictory. It never swerves in circles and negates itself. No tests of truth or reason, no revelation of the complete basis of our faith will disturb the consummate principles of divinely inspired religion. God is truth, as well as the Revealer of Christianity. Faiths and philosophical cults, which are erroneous, when uncovered and tested by the searchlight of reason, will be found to contradict truth. To such cults reason is an enemy, and the fire of scientific inquiry shows the fallacious skeletons of their ideals and bases.

But intellection, experimentation and philosophic inquiry only confirm Christianity and assure its devotees of the reasonableness of their belief in "the faith delivered to the saints." Though Christianity does not depend upon reason nor scientific tests for its validity, still these help all to be led into the light of its truths. Since reason is an innate principle of the soul, it must be used in religion as well as elsewhere in life. Religion without an intellectual basis is void of vitality. Many are brought to Christ by the route of the mind, that otherwise would

never have believed. Dogmatism without reason cannot touch the doubter. Unless Christians are well skilled in the defense of the faith, skeptics and agnostics will think that our religious belief is without the possibility of philosophical and scientific defense.

2. *Faith necessary at the limit of finite reason.* But to reason there is a limit, which forms the bounds of faith. Many problems confront the mind which man is unable to solve; but faith steps in and constructs a bridge over the chasm between ultimate knowledge and practical usefulness. Heathen philosophers have been guided by reason, but their conclusions as to religion have been unsatisfactory. Reason is not beyond divine revelation. If it were there would be no need of a revelation, and God would have depended upon human reason and cognitions for the mining of those great fundamental truths concerning man and his destiny. Finite mentality cannot be the ultimate standard for the measuring of faith, and for the testing and elimination of the problems of Christianity.

The present tendency in modern theological thinking is to set human reason upon the pedestal of deity and to it offer mental sacrifices and intellectual oblations. In this regime reason becomes the final arbiter of religion, and that which does not conform to its decisions is eliminated as erroneous. Reason may be fallacious, and faith may degenerate into credulity. Every fact of faith and religion should be tested by philosophic norms and principles. And when there is a sufficiency of evidence religious facts should be made to conform to these. But where the truths of religion are revealed, which because of the insufficiency of facts and evidences reason is unable to test, then faith must accept these revelations. Though the finite mind of man may not always understand all that which is revealed in the Bible, still we cannot doubt the validity of such. God in His infinitude is able to withhold the evidence upon which these truths rest. In the day when He shall fully reveal all truth we shall be enabled to grasp all that has been clouded by the fog surrounding finite thinking. None is able to give a reason why God used the Hebrews as His chosen vessel for the reception of the revealed Word in preference to some other race. But back of this and other facts which we cannot fathom there is a reason which has its basis in God's nature and in ultimate truth.

Hence we must study our belief in the Chris-

tian faith and test these foundation principles by human reason. But at the strange borderland between the limited range of human mentality and the boundless area of consummate truth, faith in God and in His Word shall always have precedence.

3. *The apologetic element in the Bible.* The Bible has a strong apologetic element. The Book of Job is a vindication of God's ways with man; in the last chapter the Lord takes a part in the discourse and closes the debate. Numerous Psalms, such as the 1, 2, 19, 119, etc., give cogent reasons for righteousness and obedience. In the 119th Psalm all the verses but a very few offer evidences for sustaining the words, statutes, commandments, judgments and testimonies of Jehovah. In one place God comes to reason with man about salvation. "Come now and let us reason together, saith the Lord." In another place He challenges the people, "Produce your cause . . . bring forth your strong reason" (Isa. 41:21). When Christ was accused of casting out devils by the power of the devil, He defended Himself and His teachings (Matt. 12:24-37). As a cause for His raising the dead, He said that God works through Him, thus vindicating His actions by reason (John 5:19-47).

Paul was the master apologist of the apostolic Church. He frequently reasoned with the Jews and others. His classical defense of himself and his doctrines is found in the marvelous address before King Agrippa. This and his apologetic discourse on Mars' hill in Athens, and Stephen's message, arousing the Jews to such intense hatred that he was stoned to death, are the greatest discourses on Christian evidences or apologetics that have ever been delivered. Romans and Galatians are apologetics in favor of justification by faith, the crucifixion of the "old man of sin," the sanctification of the soul, salvation by grace, and against Jewish legalism. James argues for good works as a fruit of faith; while John defends love as the motivating law of life. The First Epistle of John is written against heresies raging in his day, especially against Gnosticism, which taught that primal evil, as well as all evil, dwells in the body, or in matter, and that the soul could be pure while the body commits the most degrading of sins. In order to substantiate the claim of the spotless purity of Jesus, Gnostics were forced to deny His essential humanity. Against this error, John strongly contends.

Peter wrote, "But sanctify the Lord God in your hearts: and be ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). Jude wrote, "Beloved . . . it was needful for me to write and exhort you to contend earnestly for the faith which was once delivered unto the saints" (Jude 3). (See Scott, *The Apologetic Element in the New Testament*).

4. *Christian Apologetics.* (Summaries of the History of Apologetics are given in: Garvie, *A Hand-book of Christian Apologetics*, pp. 3-8; Keyser, *A System of Christian Evidences*, pp. 47-59; Hurst, *History of the Christian Church*, Vol. 1, pp. 180-206; 410-55). Hence there is a biblical warrant for the statement of our belief in the validity of the Christian religion. One of the greatest contentions of the Church through the past twenty centuries has been centered around the defense of its dogmas against heretics and infidels. From the beginning of the ministry of Paul until the present day opposing theories, doctrines and creeds have arisen, which seek to pervert the faith of Christians. But for every antagonist there have come forth men, mighty with pen and the power of the spoken word, to enter the arena of polemics and apologetics, and with the Sword of the Spirit, and minds trained in theological lore, to conquer their foes, and to hold up the blood-stained banner of Christ, the inspiration of the Bible and the supernatural origin of Christianity. Each age has presented its peculiar heresies and erroneous theories.

(1) *Early Apologetic Period.* The early apologetic period includes the ages from A. D. 70 to A. D. 350. From the days of the apostles, the Christians met with opposition from the Jews, who had crucified Christ and afterward refused to admit the fact of His resurrection and to adhere to His claims of divine sonship. It was but natural that the early Church fathers should try to convince them through arguments and cogent reasonings that Jesus was the Christ. During this period gnosticism also had its rise. Gnostics did not wholly reject the Christian religion, but they tried to combine it with human knowledge (*gnosis*), the philosophy and pagan theosophy of their age. Thus they degraded Christianity by means of corrupt pagan metaphysics and mythology. John, as noted above, and many others desiring to defend the faith that has come

to them uncorrupted from the fathers, wrote against the Gnostics. The Ebionites, a Jewish sect which had become partially Christian, were also encountered. They accepted Jesus as the Jewish Messiah, and as the most wonderful of their prophets, but denied His incarnation as the human-divine Redeemer.

The Jews were ably answered by Justin Martyr in his work entitled, "*Dialogues with Trypho the Jew*" (A. D. 130). Tertullian also defended the faith against them in "*Adversus Judæos*." In "*Testimonia Adversus Judæos*" Cyprian made a classical refutation of the attack of the Jews. Justin Martyr also contended against heathen assailants in two "*Apologies*" addressed to Emperor Antonius Pius. Practically all the objections made against Christ and Christianity heralded today as liberal and modern were advanced in those early ages and were masterfully refuted by the great minds of Christian scholars.

About the year A. D. 150 Celsus, a pagan of great learning, made a systematic and direct assault on Christianity. Dr. Schaff says, "He anticipates most of the arguments and sophisms of the deists and infidels of later times." (Schaff, *History of the Christian Church*, Vol. II, p. 86). Scott also states, "Celsus toward the end of the second century anticipates all the objections which still reappear in the most modern criticisms of Christianity." (Scott, *op. cit.* p. 7). Origen effectively answered him in his renowned work, "*Contra Celsum*." Lucian, the Voltaire of his age, ridiculed Christianity; and Porphyry (died 304), a neo-Platonist, and a bitter enemy of the Church, during the course of his life wrote fifteen books against Christianity. He is "the father of modern rationalistic biblical criticism," as Keyser well writes. (Keyser, *A System of Christian Evidences*, p. 48). His arguments were answered by Eusebius and Appollinaris.

(2) *Polemical Period.* The second period may be termed the Polemical age, extending from about A. D. 250 to 730. It will be seen that this era overlaps somewhat with the last. This is a time of conflict, not with outright infidels and pagans, but with heretics within the Church. The chief defenders of the faith were such men as Athanasius, Augustine and Jerome. They were forced to contend against men like Arius, who denied the proper deity of Christ, though he held that Jesus was the first and highest creature

of God, through whom God created and saved the world. At the Council of Nice his doctrine was condemned, largely at the instigation of Athanasius. The dogma of Athanasius has since been held by evangelical Christianity. Pelagius, who denied man's natural depravity, was well answered by Augustine. Nestorius affirmed that the Virgin Mary was not the "Mother of God," and exaggerated the distinction of the two natures of Christ into a distinction of two persons—the human person of Jesus and the divine person of the Lord. Sabellius taught that in the Godhead there was but one person, God the Father, and that Christ was but a man, and that the Holy Ghost was only an energy and not a personality. Each error was well answered by the orthodox Church fathers.

(3) *The Medieval Period.* The third period—the medieval—comprises the centuries from 750 to 1517 A. D. During this age Abelard, in his *Introduction to Theology*, tried to solve anew the doctrine of the Trinity, but the Council held at Soissons in 1121 ordered this work burned. Though not an infidel many of his doctrines, and especially that of the atonement, were unsound. He is the medieval father of present day liberalism and new theology. Anselm in *Cur Deus Homo* (Why the God-Man?) made a matchless defense of the human person of Christ and of the doctrine of the vicarious atonement. Aquinas wrote a mighty book against the Jews and the Mohammedans called *De Veritate Fidei*. Savonarola, the eloquent preacher of Florence, wrote an apology termed *Triumphus Crucis*.

(4) *The Modern Period.*

a. *English Deism.* The modern period of Christian apologetics consists of several distinct tendencies. The first is that of deism which had its rise in England. Its advocates were not atheists, but with reference to the Bible they were infidels. They believed in the existence of God, who had created the universe, and after placing it under the control of laws and secondary causes, He forsook it. Deists even denied that He had the slightest interest in man, or in the trend of morals, nations and civilizations. They taught that natural religion, or that system of belief or faith revealed by a study of man, mind and nature, by use of human reason unaided by divine revelation, was sufficient. Such men as Hobbes, Tindal, Bolingbroke and Newport are among the front ranks of the protagonists of

deism. Their works culminated in the universal skepticism of Hume and Gibbon.

The outstanding apologists of this period, making a sturdy defense of the Scriptures, were Lardner, who has left us ten massive volumes on the *Credibility of the New Testament*, remaining unsurpassed in this realm even today; Joseph Butler, the author of the immortal *Analogy of Religion*, today a classic defense of the faith, in which he taught that the objections alleged by deists against God as revealed in the Bible can be brought with equal force against the god revealed by nature whom deists worshiped, and that there existed an analogy between the moral government of God as revealed in the Bible and that revealed by a study of nature and of human society; and Paley, who wrote *The Evidences of Christianity*, in which the famous "design argument" for the existence of God is used, from which the present argument from design in nature, as proving a Designer or God, is derived.

b. *French Atheism.* The French skeptics of this age became atheistic, chief among whom were Voltaire and Rousseau. The deism of England degenerated into the atheism and materialism of France and into the rationalism of Germany. Bishop Horne replied to the French atheists in an *Introduction to the Critical Study of the Holy Scriptures*.

c. *German Rationalism.* In Germany reason was set up as the arbiter in religion and became the final authority in a judgment of the Bible. Such rationalists accepted what pleased their supposed anti-supernaturalistic theories and rejected that which did not. In its origin rationalism was Franco-Dutch, speculative and skeptical. After deism had been greedily absorbed by France, it was rapidly carried into Germany. Deism in England posed as a philosophy more clear-eyed, more complete, more harmonious and more reasonable than Christianity. When the French had added their atheistic impetus to it, it but remained for the Germans to popularize the dogma with reference to a critical study of the Bible according to rationalistic principles. Rationalism posed as a friend to the Bible but when science began to lift its head, immediately the Scriptures were surrendered, and with the incoming of an avalanche of discrepancies and errors, it was loudly acclaimed that the Bible was never intended to teach science. When geology appeared, rationalism was prepared to give up the

stories of creation and the flood. Gradually all positions with reference to inspiration were released and the Bible became thoroughly humanized.

d. *Higher Criticism.* (a) *Early Period.* Deism, atheism, skepticism and rationalism prepared the way for higher criticism. For when the foundations that underlie revelation are cast aside, it is but natural for revelation to be denied. The present view of higher criticism was first hinted at by Carlstadt in 1521 in a book on the *Canon of the Scriptures*, and by Masius, a Belgian scholar, who in 1574 published a commentary on Joshua, and by a Roman Catholic priest, Peyrere in his *Systematic Theology*, published in 1660. But in reality it originated with the materialistic and atheistic philosopher Spinoza. In his *Tractatus Theologico-Politicus*, published in 1670, boldly he impugned the traditional date and Mosaic authorship of the Pentateuch and ascribed its origin to Ezra, or to some later compiler.

In England, Hobbes became an outspoken antagonist of the necessity and possibility of a divine personal revelation, and also denied the Mosaic authorship of the Pentateuch. A few years later a French priest called Richard Simon pointed out the supposed varieties of style in the documents of the Pentateuch as indicative of various authors in its composition. A Dutchman, Clericus, in 1685 advocated an Exilian and priestly authorship of the Pentateuch, and taught that it was composed by exiled priests in Babylon. In 1753 a Frenchman, Astruc, a medical man, a bold freethinker, one whose personal life was the most immoral, propounded for the first time the Jehovistic and Elohist hypothesis for the composition of the Pentateuch. (Briggs, *Higher Criticism of the Pentateuch*, p. 46). He briefly taught that the use of the two words for God, Jehovah and Elohim, in the Pentateuch proved that the books were written by different writers. *His Conjectures Concerning the Original Memoirs in the Book of Genesis*, was published asserting that he was able to trace the use of ten or twelve different memoirs in the original composition of the book. Naturally he denied the divine authority of the Pentateuch, and because of its repetitions, he termed it useless.

(b) *German Formative Period.* The next period was largely German. In 1780 Eichhorn, an Oriental professor in Gottingen, reshaped the documentary hypothesis of Astruc, and heralded

it as the view of leading scholars of the age. Later Vater and Hartmann with their fragment theory practically undermined the Mosaic authorship and inspiration of the Pentateuch, and made it but a group of fragments carelessly thrown together by an editor or editors. In 1806 De Wette, Professor of Philosophy and Theology at Heidelberg, published a book in which to the theory of his predecessors, he added the supplemental hypothesis assuming that Deuteronomy was composed in the age of Josiah (2 Kings 22:8). Soon Vatke and Leopold George declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. Bleek followed advocating the theory that a redactor had gathered together different documents and traditions and had woven them into a connected whole. In 1865 Kuenen published his *Religion of Israel and Prophecy in Israel*, in which he defended the most advanced rationalistic and anti-supernaturalistic methods of the composition of the Pentateuch. Wellhausen in 1878 published his volume on the history of Israel in which the theories of other rationalistic critics were intertwined and well defended. (Briggs, *Ibid*, 59-88). The scholarship of this volume won for the cause of criticism many friends and followers.

(c) *Recent English and American Criticism.* Critics arose with great rapidity both in America and England. Samuel Davidson, Robertson Smith and George Adam Smith forged ahead along lines of anti-supernaturalism. Driver of Oxford prepared his *Introduction to the Literature of the Old Testament*. In this he elaborated with great skill and detailed analysis the theories and views in vogue in critical schools concerning the composition, inspiration and origin of the Old Testament. As one writer well remarks, "The hand is the hand of Driver, but the voice is the voice of Keunen or Wellhausen." (*The Fundamentals*, Vol. 1, p. 18).

## THE PREACHER AND HIS BOOKS

A. M. HILLS, D.D.

**A**FTER attending church one Sunday morning Daniel Webster is reported to have said to a friend, "That was a pretty sermon," (heaven save a preacher from such a compliment!), "a very pretty sermon. But Mr. A. does not study and no man who does not study can ever hope to do the work which the church needs today." If that comment

was true then, it is a thousand times true today with our present moral, political, social, industrial and theological strifes.

Much of our spiritual deadness and unrest and conflict is the fruit of sheer ignorance, and the statistics in regard to the number of ministers who have had little adequate training is appalling.

Some churches and teachers in the past have discounted collegiate and theological training as more harmful than helpful. "Such nonsense is first cousin to wickedness." It is undeniable that some giants of the pulpit have had an inadequate early training, like Finney and Spurgeon. But a critical examination of such cases will reveal the universal fact that such men were born with the rarest of moral and intellectual endowments, and also that they were life-long and most diligent students, and were self-educated to such a degree that in intellectual attainments they far surpassed the average preacher.

Such men would have been students and scholars whether in college or out of it. And they were, and are, the last men in the world to belittle an education or despise colleges or believe that an empty head is the most suitable instrument for the Holy Spirit. "Open thy mouth and I will fill it" was not spoken to lazy noramuses and wilful dunces.

In the rush and pressure of modern pastoral work in this busy age there is constant danger that the preacher's study will be neglected and his brains fossilized. A minister must have study hours and keep them sacred. Dr. Dale of Birmingham, England, confessed that on special days he hardened his heart and admitted none to his workroom. Dr. Richard Storrs of Brooklyn kept his study during the morning as impregnable as Gibraltar. The great preachers are learning this all-important lesson, and they know nothing about "the deadline of fifty." They have no deadline till death.

Back of all their sermons is manifest study, research, hard work and much prayer. They study as faithfully as Paganini practiced music or Gladstone and Lincoln worked in politics. It is only such men who are fitted to guide the religious thought and life of their times. A preacher must not only be good but great—good in character and great in effective service for Christ.

MASTER THE FEW BOOKS YOU DO GET. Read them and *re-read* them. Master them. Masticate



them. Saturate your very soul in their thought and spirit till they become a part of your very being. I have my pupils write digests of books that they may get to know them thoroughly. One good book thoroughly mastered does more for the mind and heart than a score of books only skimmed or carelessly read.

It is one thing to know the title and theme of a book but quite another to know its contents. The ownership of a large but unstudied library does not make one learned. Lucian has an invective on those men who boast of large libraries which they have not by study made their own. He compares such a one to a pilot who has not learned navigation or a cripple who has embroidered slippers but cannot walk. Then he exclaims, "Why do you buy so many books? You have no hair and you purchase a comb. You are blind and you buy a mirror. You are deaf and you buy musical instruments." A well deserved rebuke to those who, amidst a multitude of books, will not master them. Your motto may well be, "*Much, not many.*"

THERE IS ANOTHER RESOURCE LEFT FOR THE POOR MINISTER UNABLE TO BUY BOOKS. LET HIM BORROW. There is a danger in this, almost too great for even a holiness preacher to face—the danger of forgetting and forgetting to return it to its owner. Oh, the books, the books, the books that I have lent to my students that have returned to me no more! Sir Walter Scott wittily remarked that his friends might be very indifferent accountants but he was very sure they were good BOOKKEEPERS. While I write this let it not be thought for a moment that I am anxious to have a sheriff come with a search warrant to inspect my own library for lost books!

Young preachers, borrow books when you cannot buy, and digest them thoroughly and make your sermons better by the use of them. Then pray for grace to resist the temptation to steal them. The Scripture says, "The wicked borroweth and payeth not again!"

IF THERE IS SUCH A FAMINE OF BOOKS IN THE LAND THAT YOU CANNOT BUY OR BORROW, THEN TURN TO THE BIBLE ITSELF, which all have who have been called to preach. It is a library of sixty-six volumes in itself, surpassing all other books. A man who knows his Bible in intellect and heart is like David armed only with the stones and sling. He is invincible, when God is with him. He need never thirst when he can draw directly from the wells of salvation.

The old Latins had a proverb, *Cave ab homine unius libri*—"Beware of the man of one book." Erasmus, speaking of Jerome, said, "Who but he ever learned by heart the whole Scripture? Or imbibed or meditated upon it as he did?" And we may add, "What a power he became in Christian history!" John Wesley tells us of one Walsh, a young preacher under him, who could repeat all Scripture in the original languages.

The following are books that have been useful to me:

I. COMMENTARIES—Clarke, Matthew Henry, Albert Barnes, Whedon, Cowles, Ellicott-Alford, Lightfoot, Lange, Westcott, Spurgeon on Psalms, 6 vols., His masterpiece; Daniel Steele, Godet, Agar Buts, Homiletical Commentary, 24 vols.

II. LIVES OF CHRIST—Andrews, Geike, Neander, Hanna, Farrar, Talmage, Bucher, Stalker.

III. THEOLOGIES—*Calvinistic*: Edwards, Dwight, Pond, Charles Hodge—"The King," Stewart.

*Arminian*: Watson, Ralston, Wakefield, Pope, Field, Banks, Curtis—Drew; Henry T. Sheldon—Boston; Finney, Fairchild, Miley.

IV. CHURCH HISTORIES—

Neander's Church History. 6 vols.

D'Aubigne's History of the Reformation. 6 vols.

Dr. Geo. P. Fisher's History of the Reformation.

Dr. Geo. P. Fisher's History of Christian Church.

Dr. Geo. P. Fisher's History of Christian Doctrine.

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## THE DEITY OF JESUS

J. W. SLATON

WITHOUT quoting I refer the reader to that marvelous scripture, John 1:1-14, Was Jesus divine? Yes, He was divine in conception, in the birth, in life, in nature, in word, in power, in work, in character, in purpose and will. He was as divine as God in all His attributes of love, mercy, truth, wisdom and understanding. Yes, He was God, very God, the Creator of all things from the beginning. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16, 17) by divine power.

The creation of things that are seen, visible, are in themselves evidence that Jesus is divine. None but a divine Creator possessing all power and wisdom could form the visible universe, the earth, the planets, the sun, the moon, the stars, the skies full of worlds flooding infinite space. Who but a divine God could hang out such canopies and people them with stars and systems to shine in such splendor? Who but a divine God could build such a world as we live

in, even since sin spoiled the original pattern, as He made in the beginning? Nothing short of divine wisdom could think out the laws systems by which the universe was to be run. Who but a divine God could go up in the sky, far above the moon, the sun, and put the light and twinkle in the face of the stars that people the ether over the earth and oceans great? Far above ether waves signs of a divine God are seen. Clouds are His bed upon which to rest if He likes, and sunshine is but a cool veranda for Him to walk at pleasure. With a word, a breath, He brought the universe with all its vestibules of light, beauty and life into existence, and with a word, a breath, He can destroy it at His pleasure. None but a divine God can do this. Jesus was, is, and remains for ever that God.

As great as are the visible manifestations, creations and creatures observant to man, these are as a shadow in comparison to the invisible things of which the divine God is the Author. The higher mind, thought and power of this divine God are brought out in things we do not, cannot see with our eyes or comprehend with our minds. Man cannot invent, create or institute powers and things beyond the power of men to see or understand; they are limited. The divine God is unlimited in wisdom and power. He is eternal in the natural sphere of His own divine being and sees beyond the visible into the invisible realm and worlds. Men make things of materials placed in their hands and cannot create out of nothing. But the divine God, Jesus, drew upon His own resources, the Word, for power and His wisdom and will, purpose and plan were at hand and the visible was created out of the invisible that did not appear. None but a divine God could do this. Jesus did that and therefore is divine. He made the spiritual world as He made the physical world and all for a high, divine purpose. That thought is plain.

In that spiritual world He made spiritual things which are invisible. The soul is invisible but nevertheless exists to reign and live in the spiritual world even here on earth for the spiritual creation exists here alongside the visible but unobserved by the world. In proof: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Nevertheless they exist just the same.

There are even kingdoms in the spiritual world all unobserved by the world. Spiritual laws and powers exist but these are unobserved by the world. Why this? The earthy, the worldly, the natural man cannot see across the gulf. He cannot penetrate the darkness between him and the invisible world and things with which he ultimately must deal. But how? How did God deal with the invisible through the visible world? In Jesus Christ who is divine, is the answer. We find His last voice, the last word, to us in His Son, as stated in Heb. 1:1-14. God has spoken in the beginning and in the end by His Son Jesus Christ who was the divine Word. Only a divine God can speak as Jesus spake. His words were truth and life. He could kill by His word, and He can make alive by the same. Life and death may be in the same entrance. Then what should be our relation to Him? Jesus was divine in the beginning with God. None but a divine person and life could be in the genesis of time, even before time, with God, except a divine one. Now the Scripture, the divine revelation of the deity of Jesus, is called forth, "In the beginning was the word." The beginning takes us to the invisible Word which was divine. The basis is discovered, though invisible. But God wanted then and He wants now that men see the invisible Word comprehending all things, seen and unseen. None but a divine God could reveal the unseen Word and what it held.

Man has eternal destinies to meet and dispose of before eternity and justice. He must meet the God that created him. Left alone without the way revealed he cannot meet divine justice. The spiritual is over the natural, therefore the spiritual is unseen, invisible as God is above man and invisible, but the sterner and more real is the fact of the superiority of the spiritual over the natural, and I note, "The word was with God." Affinity here expressed implies deity, or divinity of character. Where God was and is and always will be, the Word is. There is no division or diversion between the word in the beginning and God, therefore the Word is as divine as God, if comparison may be permitted. When God existed (and He eternally exists, always has, and always will exist), so the Word existed, etc. That is proof of the deity of Jesus. Only a divine person could be in the divine Word.

And I note, "And the Word was God." The

invisible Word was with the invisible God, and the same invisible Word was God, divine personage, body truth of His existence before incarnation, or the incorporation and adopting of human form and flesh as we see Jesus in the body. It was while the Word was in this threefold relation in the beginning with God, God in a threefold being, the Godhead, wrought the creation of the universe without aid of man or machinery or even materials, except His divine resources, using the invisible to produce the visible, therefore the invisible first existed and is superior, as the visible depends upon the unseen for creation. The invisible was first, then the visible; and when the visible has passed away, the invisible will remain as young, as fresh, as eternal as before the beginning of time and creation. He is God.

The divine nature and presence of Jesus are as new, yet as old, timely and eternal, now as when the Word was God-manifest. This is deity. None but a divine person can measure time and eternity in invisible terms, and exist as the Word with God and be very God. Jesus was such a divine person—Deity. Time shall pass, the universe grow old and decay, but Deity never; therefore, Jesus is forever God.

I note, in the fourth place, that all creation was with Jesus who was the Word in the beginning and was with God, and was God. This means not only the material, the visible things, but also the spiritual, the invisible things above, below and about us and in us. We may have the invisible in us. There is the kingdom of heaven, of God, unseen, invisible with the natural eye, unknown by the natural man. Such a kingdom as that one must be born again, born in a new spiritual relation to God before he can see it, or enter it. (See John 3:3-11). It is a kingdom of righteousness. A kingdom of peace. A kingdom of joy, in and only in the Holy Ghost (Rom. 14:17). This is the invisible kingdom in Jesus Christ which men in their natural state cannot see nor enter. They must be spiritually born to see it. Neither can they see the new birth for it, too, is invisible but of power. It is not a kingdom of this world (John 18:36). It is a spiritual, heavenly kingdom prepared from the foundation of the world (Matt. 25:34). It is a kingdom of power, and it gives power within the hearts of men when they have it wrought in them by the Holy Ghost (Acts 1:8).

It is a gospel kingdom we may carry in our hearts by faith. It is a kingdom over which Jesus Christ is the King and is executed by and in the Holy Ghost. (See relation of the Holy Ghost).

Only a divine person could be king and ruler over such a kingdom. That kingdom may be wrought and set up in our hearts and filled with light, love and truth, power; also righteousness, peace and joy. And yet all of this is invisible so far as natural eyes are concerned, spiritual.

Now I note in the fifth place, "And the Word was made flesh, and dwelt among us," etc. Men could not see, behold the divine God in His invisible, spiritual form, therefore the incarnation of this eternal Word that He might dwell among us and that we might behold His glory as God full of grace and truth.

## THE PASTOR'S SCRAPBOOK

I. L. FLYNN

### REJECTING HOLINESS

**S**HALL I reject holiness because some who profess it fail to live up to the standard? No. Perhaps some teach things I do not agree with. Perhaps I don't like their personality. Their dress may not suit my taste. The preacher may not be very good looking, may not be educated, may not be rich, nor of my kind of people. I wonder if we were real hungry and a table was set with the best viands, and we were invited to partake freely, would we refuse because we did not like some of the guests? I trow not.

### DEGREES OF FAITH

"Begging faith"—always asking for self.

"Living faith"—manifesting life.

"Walking faith"—active, going somewhere.

"Unstaggering faith"—well balanced on all lines.

"Triumphant faith"—hilarious believing.

"Someone describes a life of holiness as a life of unhesitating obedience. Such it surely is, and as disobedience brings forth the fruit of disappointment and misery, so living obedience is the fruitful seed of happy, holy living."—SEL.

"The church is Christian no more than it is the organ of the continuous passion of Christ."—SEL.

## PEACE

*There is a peace that cometh after sorrow,  
Of hope surrendered not of hope fulfilled;  
A peace that looketh not upon tomorrow,  
But calmly on a tempest that is stilled.*

*A peace which lives not now in joy's excesses,  
Nor in the happy life of love secure,  
But in the unerring strength the heart possesses,  
Of conflicts won while learning to endure.*

*A peace there is, in sacrifice secluded,  
A life subdued, from will and passion free;  
'Tis not the peace that over Eden brooded,  
But that which triumphs in Gethsemane.*—SEL.

## "LIKE PEOPLE, LIKE PRIESTS"

"Brethren, our preaching will bear its legitimate fruits. If immorality is in the land the fault is ours in a great degree. If there is a decay of conscience the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the church is degenerated and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. Let us not ignore this fact, my dear brethren."—CHARLES G. FINNEY.

## THE PREACHER'S WORK

Dr. Francis L. Patton says, "There is no work that so enlists our entire manhood; no work in which all our powers of intellect, feeling and will so harmoniously co-operate; no work that so promptly marshals all our acquisitions for immediate use; no work that subsidizes so many and such varied gifts and graces; no work in which the consciousness of immediate service so sweetens the act of service; no work in which the act of doing good to others is so attended with the feeling of benefit to ourselves; no work, which done in the name and for the sake of Christ, is so attended with the feeling of the blessed presence of Christ as that of preaching the gospel."

## WINNING FRIENDSHIP

Friendship is to be purchased only by friendship. A man may have authority over others, but he can never have their hearts but by giving his own.—BISHOP WILSON.

NO ENEMIES

*You have no enemies, you say?  
Alas, my friend, the boast is poor.  
He, who has mingled in the fray  
Of duty that the brave endure,  
Must have made foes! If you have none  
Small is the work that you have done.  
You've hit no traitor on the hip,  
You've dashed no cup from perjured lip,  
You've never turned the wrong to right;  
You've been a coward in the fight.*

—CHARLES MACKEY.

THREE FACTS ABOUT JESUS

He was once here in this world where we live.  
He is not here in person now.  
He is coming back in person again.—REV. G.  
W. GRIFFITH.

"IF WE CONFESS"

"Few are pardoned because they do not feel and confess their sins, and few are cleansed from all sin, or sanctified because they do not feel and confess their own sore and the plague of their own hearts."—ADAM CLARKE.

"The deeper our sorrow for and destitution indwelling sin are the more penitently do we confess 'the plague of our heart'; and when we properly confess it, we inherit the blessing promised."—FLETCHER.

MEDITATIONS

*Say not 'tis lethargy when I am still;  
For if, at times I stand in awe, as on a hill,  
I look not for incoming ships, laden with gold,  
And strain unseeing eyes toward the Beyond;  
But the one faint gleam of light  
That marks the end of mystery,  
And points the way to Truth and Life.*—SEL.

"Robert Bruce had made several unsuccessful attempts to possess his kingdom. Hiding in a cave from pursuing enemies, he watched a spider try six times to cast a silken line to a beam before it succeeded with the seventh effort. This sight fired his soul, hope revived in his heart, and he sat upon the throne of Scotland."—SELECTED.

house without books is like a room without windows.—HENRY WARD BEECHER.

I am enclosing my dollar for a renewal of my subscription to THE PREACHER'S MAGAZINE. I could hardly believe that the year had rolled by so soon but I know it has for I have every copy of the Magazine for the past year here before me on my desk. They are referred to over and over again. I haven't clipped a single page, but I certainly have pencil marks all over them and the materials have helped me in my preaching. Brother Lunn, this magazine is not for lazy preachers who want "canned sermons," but rather the opposite. It has some stimulation that demands further study and thus makes a man dig deep. I am not of the Nazarene fold but do love the Lord and souls and anything which helps me to win the attention of hearers and the souls of wanderers I am for it. So I remain,

A friend of THE PREACHER'S MAGAZINE,  
ROBERT F. HAM, Pastor, M. E. Church.

See that you hold up the lamp of truth to let the people see. Hold it up and trim it well. But remember this: you must not dash the lamp in people's faces. That would not help them to see.

WINNING FINANCIAL FREEDOM

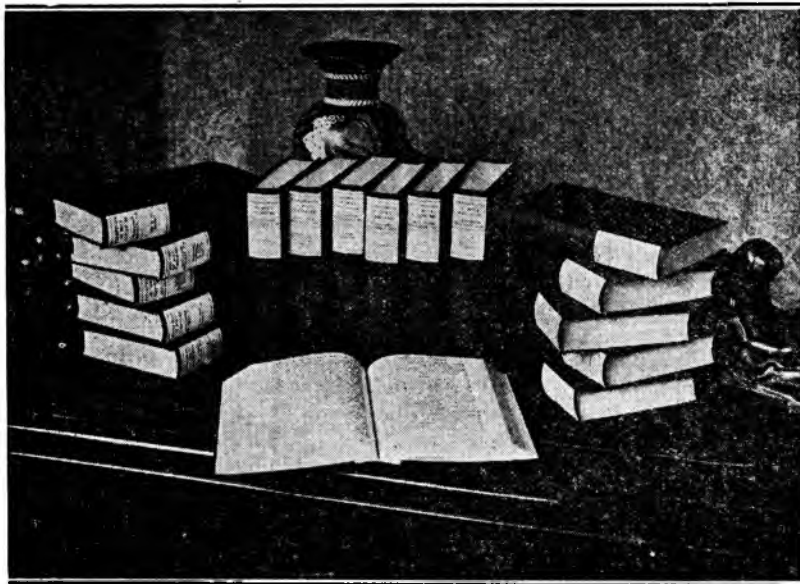
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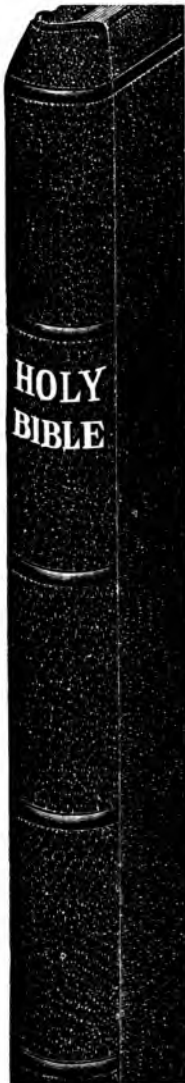
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2 <sup>2</sup> I thought it good to shew the signs and wonders <sup>b</sup> that the high God hath wrought toward me.	<sup>a</sup> ch. 3. 4; 6. 25.
	<sup>2</sup> Chald. <i>It was seemingly before me.</i> <sup>b</sup> ch. 3. 26.

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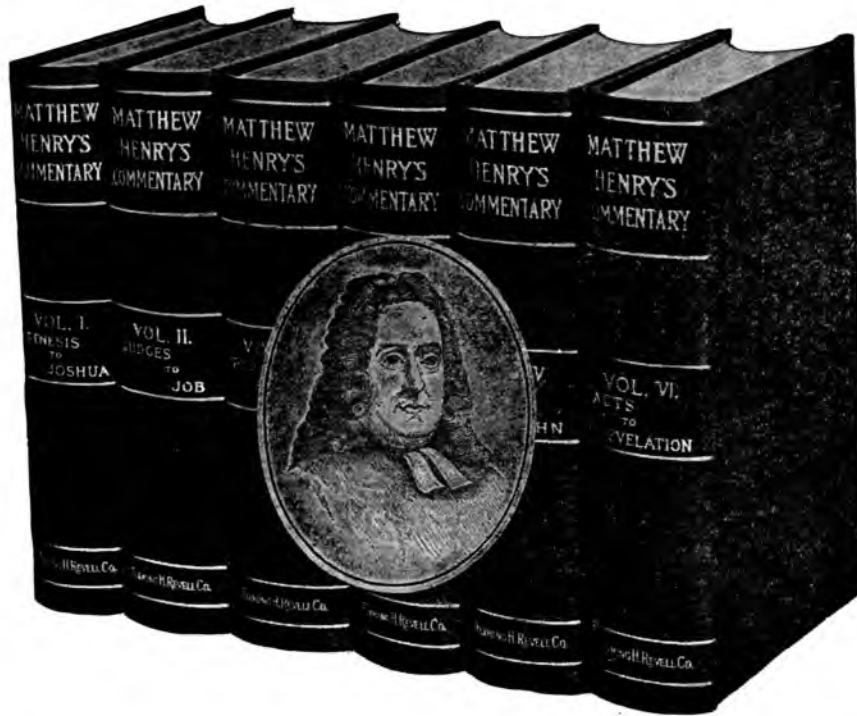
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