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THE PREACHER AND POLITICS

By THE EDITOR

WHEN the canker of jealousy has commenced to eat at a preacher's heart it usually shows in his attitude toward his brethren. There is almost as little hope for a preacher who has been disappointed in his ambitions at of any class there is. For such a one usually becomes censorious and claims he has not had a square deal. Others have outstripped him because they had had a "pull," so he occupies himself with calling attention to the fact that many of the useful evangelists are "rich," and that the popular pastors "use politics." He is not really a bad man and does not start falsehoods, but it is quite easy for him to hear things "through reliable sources." He does not peddle damning scandals, but he seems rather ready to pass along a report that might reflect somewhat upon a brother and subtract from his popularity.

But I was interested to know what is meant in such connections when a pastor or other minister is said to employ politics; for politics are both good and bad, you know. One definition of politics is, "the science of government," while another is, "political intrigue or trickery." To merely say that a preacher is a politician does not make clear whether he is a wise leader who is able and willing to give co-operation and on that account is the recipient of co-operation on the part of others or whether he is a crook who is wise to get more than he gives.

It made me a little suspicious to find that those most given to accusing others of using politics were principally those who are themselves known as "standing out on the edge of things," so far as connectional interests are concerned. And upon pressing the question I found they counted it politics when the evangelist gives attention to the Herald of Holiness, to the Sunday school, and to the various general, district, and local interests of the church. "He does that," it is explained, "so he will get more calls for meetings and so he will be recommended by the editor and by general officers of

the church." Then I found that they count it politics when a pastor loyally raises his District and General Budgets and puts himself out to assist in zone rallies and district meetings of various kinds. "He does that," it is explained, "to ingratiate himself with the District Superintendent and pastors of the district so that when he gets ready to move he will be offered a better place." In fact, I found that practically this whole charge of politics resolved itself into a judgment of motives, for the things they said were done for political reasons were just the things that ought to be done. So I decided that practically all of the charges of politics among preachers that I have been able to trace are based upon the disappointed ambitions of the complainers.

Then I set in to wondering if it is really possible for a preacher to permanently better his situation by "political intrigue or trickery," and I decided that it is not. It is not possible to fool the people and the leaders very much or very long and no one knows this better than the preacher. "Boosts" that are not based upon facts do not generally help a preacher. He must climb on the reputation of work accomplished. Advertising soon runs out if the firm is unable to deliver the goods.

But in order to be charitable with the "croakers" perhaps we should conclude that after all they do not intend to criticize their brethren who are doing the work successfully. Let us say that by politics they mean "the science of government," and that they mean to say that the brethren in question have the ability and willingness to co-operate with others and as a recompense they find a good many who are willing to co-operate with them: that the brethren of whom they speak have lifted themselves out of that class which is willing always to receive, but never anxious to give, and that they have come to the place where they are blessed and rewarded because they are doing what ought to be done, and are doing it willingly, gladly, and with a free and happy heart. If this is what they mean, then we pray for more politics in the church and for more preachers who are not too big or too proud to give themselves to the task of building on another's foundation and then leaving their work in shape so that another can build on farther after they are through; for the present and future success of our government depends upon our ability to find a great many just such preachers.

DEVOTIONAL

WALKING WORTHY OF OUR CALLING

By A. M. HILLS

"I therefore, the prisoner in the Lord, beseech you to walk worthy of the calling wherewith ye were called" (Eph. 4:1, R. V.).

I THEREFORE." "Therefore," refers to the previous doctrinal section of the epistle which closed with a prayer and a doxology of praise to the omnipotent Christ Jesus. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the

power that worketh in us, unto him be the glory in the church and in Christ Jesus, unto all generations forever and ever. Amen."

I. Notice we all have a distinct call from such an Almighty Savior.

Universal man is so fallen, so sottish, so degraded, so blind to self-interest, and so madly attracted by the world that he must be loudly called to awake from sleep and arise from the dead!

"Ho, every one that thirsteth, come ye to the

waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk, without money and without price" (Isa. 55:1). "Come unto me, all ye that labour, and are heavy laden, and I will give you rest" (Matt. 11:28). "Wherefore he saith, Awake thou, that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

When the infinite God calls to us in mercy and love, we would better listen as for eternal life.

II. *Notice how God calls.*

1. By *preaching*. From time immemorial "it has pleased God, by the foolishness of preaching to save men." Probably more are called into the kingdom by this means than any other. It is manifestly God's great ordinance for the salvation of men. Jesus left as His parting message "that repentance and remission of sins should be *preached* in his name among all nations beginning at Jerusalem" (Luke 24:27). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world, Amen" (Matt. 28:19, 20). Preaching is eminently fitted for salvation work. The pulpit provides its occupant with a throne of influence, and an audience trained by centuries of custom to listen for, and expect a message from the God of heaven. The sacredness of the place, the hallowed associations, the peace and quietness of the sanctuary, all conduce to arrest attention, start reflection, quicken conscience and move the heart. The preacher who does not thrill with the influence of such an occasion is too dead himself to preach the life-giving gospel of the living God. The Holy Spirit makes use of worshiping assemblies to convict sinners and lead multitudes to repentance and acceptance of Christ for immediate salvation. We shall be surprised hereafter to find what millions have been thus saved.

2. God calls men into His kingdom by the events of His providence—by taking away the health, and giving them instead sickness and pain; by some flood, or fire, or tempest, which

sweeps away in an hour the hoardings of a lifetime that had become an idol to win their love from God; by calling a friend or companion by death, and leading them to ask in all seriousness, "What if death had taken me! would I have been ready to meet God?" It was a flash of lightning killing Alec, his friend, by the side of Martin Luther, that aroused the great reformer to a consciousness of his need of salvation. It was the sickness unto death of a baby that helped Rev. Clarence Cornell of Chicago to turn a family of five to Christ one Sabbath afternoon.

3. God often calls men by the holy conversation of Christian workers who do personal, private work. In some states of mind, where the Holy Spirit has filled the workers and also prepared the heart for the divine message, a few moments' conversation, or even a single remark will pierce like a sword or stick like a barbed arrow and bring immediate and astonishing results.

President Finney testifies that when he was consciously filled with the Spirit he could scarcely drop a remark on any subject without its having an amazing effect in convicting and converting souls. Adoniram Judson, journeying on horseback in New England, came to a bridgeless stream and let his horse drink. Just then another man rode up from the opposite direction and did the same. While the horses were drinking, Judson dropped a remark on the importance of thirsty men drinking "of the water of life." It led to the stranger's conversion, as was learned years afterward.

4. God calls souls by reading a portion of Scripture, or a tract, or a religious book. Kilbourn and Cowman, immortal missionaries of the Oriental Missionary Society had small portions of Scripture printed in tract form and by the aid of Japanese converts distributed them over the nation, putting a portion of the Bible in every home in the land. From all evidence gathered they estimated that 8,000 souls were converted by that single distribution of the Scripture. God's promise was verified: "My word shall not return unto me void" (Isa. 55:11).

Who can tell how many souls have been won by the prayerful distribution of gospel tracts?

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The number would doubtless reach millions! Who could estimate the number saved by reading "Bunyan's Pilgrim's Progress," or "Baxter's Call to the Unconverted" or "Alleine's Alarm" or the "Dairyman's Daughter"?

5. The Holy Spirit calls men into the kingdom of Christ by presiding over and directing in some unknown way the reflections of their minds and the trend of their thoughts. Someone who has not thought for months or years of the value of personal religion can suddenly think of nothing else! Someone who has buried the memory of past sins in the grave of forgetfulness, suddenly becomes aware of a resurrection, and the ghosts of foul deeds and forgotten crimes will come out and stalk forth and point the finger of accusation and reproach at the guilty wretch and make him feel that his hour of retribution and doom has come. The Holy Spirit has this notorious power over the soul, to convict of sin and the judgment to come, and make mortals feel the awful solemnities of eternity, till they fly to the long despised mercy seat for pardon. By such and in such ways are men called into the kingdom of God.

III. Notice to what God calls.

1. A message was sent to the people of Rome and the wicked city of Corinth, that they were called "*to be saints.*" It is quite fashionable in many circles to sneer at the idea of holiness and saintliness in this wicked world. But God did not think so. He had revealed a power of grace and salvation in Christ Jesus to make saints of the cruel, blood-thirsty Romans, and of the profligate and notoriously unclean Corinthians. There were seven saints in the lustful Nero's household (Rom. 1:7; 1 Cor. 1:2; Phil. 4:22).

2. We read in 1 Thess. 4:7 and 2 Thess. 2:14 that God has called us unto "*sanctification.*" Here is another word (Greek *hagiasmos*) which fashionable worldlings in the swell churches utterly abhor, and modernist preachers teach their fashionable congregations to sneer at. But God put that Greek noun in the New Testament ten times. Jesus prayed that His followers might have it (John 17:17). The Standard Dictionary, defines it as: "The gracious work of the Holy Spirit whereby *the believer is freed from sin, and exalted to holiness of heart and life.*" Now if a man must be a "*believer*" to get it, then it *must be a second work of grace.*

3. We are "called into the *fellowship* of his Son Jesus Christ our Lord." The Greek word

translated "*fellowship*" is also translated "association" and "partnership." What exalted ideas!

The God of infinite holiness, Sovereign of the Universe, calls us miserable sinners to be *associates* of the Crown Prince of glory! And not only so; but also to be *partners* with Him in all His *schemes* and *plans* and *undertakings*; partners with Him in His heroic efforts to save sinners, and revolutionize this lost world, and bring it back to holiness. Could a more exalted privilege be conferred upon us?—and more! When Christ-rejecting men again crown Him with thorns and smite Him with their fists, and spit contempt in His face, and crucify Him and His cause afresh, and put Him and His gospel to an open shame, we are to go with Him into the judgment hall, and be *witnesses for Him* and His despised gospel of full salvation. When big university professors and contemptible, traitorous preachers mock at His claims to deity, and sneer at His atoning death and howl their hate we are to suffer in His suffering and say with the centurion, "Truly this was the Son of God!" And reverently pray with the dying thief, "Lord, remember me when thou comest into thy kingdom!"

4. "According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us *to glory and virtue*; whereby are given unto us exceeding great and precious promises, that by these ye might be *partakers of the divine nature, having escaped the corruption that is in the world through lust* (2 Peter 1:3, 4).

5. Paul wrote to Timothy "Lay hold on *eternal life*, whereunto thou wast called" (1 Tim. 6:12).

IV. In view of all these wonderful truths about the calls of God, and the abounding grace that accompanies them, the great apostle throws out this tender exhortation: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Do not belittle it, or tone it down, to please an ungodly society around you. Do not say, "God asks too much of us. We cannot live in licentious Ephesus, and escape the corruption that is in the world through lust." "No! No!" Say, rather, "Since God is able to do exceeding abundantly above all that we ask or think," we will draw on Him *now* for omnipotent sanctifying grace, and start out *today* to imitate Christ, and "*be holy in all manner of living*"—in the business mart as well as in the closet; on week-days as well as on Sunday; in private as well as in pub-

lic. I will be a Christian where I am *unknown* as where I am *well* known; as scrupulously careful about my speech and behavior in the darkness of midnight as in the blazing light of noon-day. By the helping grace of God, at all times, in all places, and under all circumstances I will "walk in his steps *who did no sin*."

"Ah!" says someone, "if I was only called like Saul!" Dr. Bresee answers, "You have been called in as effective a way. You have been called in a way to convince your judgment; you have been called by a historic religion, which is more convincing than a supernatural manifestation. God speaks to you through a vindicated word, through ages in which men and women have been transformed by its power. It comes

reinforced by the voiceless voice of the Holy Ghost, talking to you of your spiritual need, and of the power of Jesus to supply that need. This revelation brings Christ into the soul. We become conscious of His presence. He becomes the absorbing fact in our life." O be not disobedient to the heavenly vision. Say,

"My gracious Lord, I own thy right

To every service I can pay.

And call it my supreme delight

To hear Thy dictates and obey.

What is my being but for Thee

Its sure support, its noble end?

'Tis my delight Thy face to see

And serve the cause of such a Friend."

—DODDRIDGE.

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By BASIL W. MILLER

VIII. The Witness of the Human Spirit

CHAPTER FOUR (Continued)

WE TURN now from a discussion of the witness of the Holy Spirit to that of the human spirit. For Wesley each was as important as the other, though in origin the precedence must be given to the former. The two verified each other, and neither could exist without the other, except when one was first converted, and the testimony of the conscience as to the existence of the fruit of the Spirit had not yet been given. The Spirit witnessed to the filial relationship with God, the conscience confirmed it, and the resultant testimony as a joint witness was conclusive.

1. As we have noted in our previous discussion Wesley affirmed that a human witness of this relationship with God was possible. From various passages in the New Testament he develops his view as to the marks of a Christian. He reasons that when one has these traits of character he is a Christian. This reasoning process, with the conclusion attained, is the testimony of the human spirit that one's sins are forgiven. It is the voice of conscience concluding that one possesses those essential characteristics

of the sons of God. This is an appeal to human experience, based upon the reliability of the reasoning powers of the mind, or on the reliability of the testimony of the consciousness.

John states this doctrine in these words, "We know that we have passed from death unto life, because we love the brethren" (1 Jno. 3:14), and "Hereby we know that we are of the truth, and shall assure our hearts before him" (1 Jno. 3:19). The text for Wesley's sermon on "The Witness of Our Own Spirit" bears the words, "the testimony of our conscience." Commenting upon such evidence and the testimony of the consciousness, he says, "Notwithstanding which, it is evident, both the apostle himself and all these pillars in God's temple, were very far from despising these marks of their being the children of God; and that they applied them to their own souls for the confirmation of their faith. Yet all this is no other than rational evidence, the witness of our own spirit, our reason or understanding. It all resolves into this: those that have these marks are the children of God; but we have these marks: therefore we are the children of God."

2. Wesley makes the conscience the source of this human testimony. He constantly appeals to

¹Sermons, Vol. I, p. 86, 87.

the consciousness of possessing the fruits of righteousness, of knowing that one lives justly and serves the Lord. Ofttimes he is indistinct as to his treatment of conscience and consciousness, making the consciousness of having Christian characteristics the voice of conscience. He affirms that the true seal of the witness of the Holy Spirit is this testimony of one's mind that he lives as the Bible indicates a child of God should. With reference to this appeal to experience he states:

"And with regard to the outward marks of the children of God, . . . you undoubtedly know in your own breast, if, by the grace of God, it belongs to you. Your conscience informs you from day to day, if you do not take the name of God within your lips, unless with seriousness and devotion, with reverence and godly fear . . . if you honor your father and mother; if you do to all as you would they should do to you, and if, whether you eat or drink, you are temperate therein, and do all to the glory of God."¹

Again he says, "Neither is it questioned whether there is an indirect witness or testimony that we are the children of God. This is nearly, if not exactly, the testimony of a good conscience toward God; and is the result of reason or reflection on what we feel in our own souls. Strictly speaking, it is a conclusion partly drawn from the Word of God and partly from our own experience. The Word of God says, everyone who has the fruit of the Spirit is a child of God; experience, or inward consciousness, tells me that I have the fruit of the Spirit; hence I naturally conclude, 'Therefore I am a child of God'.²"

A further quotation on this point will clarify his doctrine. "And if he be directed thereby (referring to the Bible as the lantern for the Christian's feet), in fact then hath he 'the answer of a good conscience toward God.' 'A good conscience' is what is elsewhere termed by the apostle, 'a conscience void of offence.' This implies four things: First a right understanding of the Bible; (2) a true knowledge of ourselves and (3) 'an agreement of our hearts and lives,' of our tempers and conversation, of our thoughts and words, and works with that rule of faith, with the written Word of God. For without this if we have any conscience at all, it can be only

an evil conscience. There is fourthly required an inward perception of this agreement with our rule: and this habitual perception, this inward consciousness itself, is properly a good conscience; or in the other phrase of the apostle, 'a conscience void of offence, toward God and toward man'.³"

We note here that this human witness is the testimony of the conscience, and also the consciousness of having the fruits of the Spirit. It is also a reasoning from the Bible as to whether or not our lives are conformed to its standards.

3. He goes one step farther in defining his doctrine to affirm that the human consciousness, attested by the conscience, stands as the arbiter of our filial relationship with God. This consciousness of possessing the fruits of the Spirit, from which springs the testimony of the conscience, has the final seal to place upon our assurance of salvation. He says, "Now this is properly the testimony of our own spirit; even the testimony of our own conscience, that God hath given us to be holy of heart, and holy in outward conversation. It is the consciousness of having received, in and by the Spirit of adoption, the tempers mentioned in the Word of God, as belonging to His adopted children . . . a consciousness that we are inwardly conformed by the Spirit of God, to the image of His Son, and that we walk in justice, mercy, and truth, doing the things which are pleasing in his sight."⁴

Wesley places this in his doctrine in order that his appeal to human experience might be final. Conscience might be an indefinable entity, but none can question the fact of consciousness. When the consciousness testifies that one is conformed to the image of Christ it is as real as the tangibility of the material universe, or any other fact of human experience. But to connect the consciousness with the Bible doctrine of conscience, he says that the consciousness of possessing such traits, and being so conformed, is conscience's voice. Then when consciousness avows that one is a child of God, its affirmation is as valid as when it testifies to other facts of experience. The Spirit speaks to the mind, the consciousness, and this same consciousness, in appraising the life by the standards of God's Word, says that the life is upright and holy. Then one is assured, with a knowledge which is both divine and

¹Sermons, Vol. I, p. 87.

²Works, Vol. V, p. 125.

³Sermons, Vol. I, p. 102, 3.

⁴Ibid, Vol. I, p. 87.

human, that he is a child of God. This is the final test of assurance of personal redemption. It must be borne in mind that his was a doctrine of "I know," personal experience. In appealing to consciousness, it was his own consciousness which became the final verification of that doctrine which he found in the Bible.

4. Lee sums up the Wesleyan doctrine of the human witness to one's adoption thus:

"What is the witness of our spirit? This is,

"1. Our consciousness of the fact that the Holy Spirit does bear witness that we are the children of God."

"2. The testimony of our own spirit is a good conscience toward God and all men. Conscience taken alone would not be sufficient proof, yet it is an indispensable item in the chain of evidence.

"3. The testimony of our own spirits arises from the peace and joy which reigns in the hearts of true believers.

"4. The descriptions given in the Word of God, of the changes by which sinners become Christians, clearly prove that it is a fact to be known by those who experience it. (1) It is represented as a transition from darkness to light. (2) as a release from imprisonment, (3) as a moral resurrection.

"5. Another and final ground upon which our spirits bear witness, that we are the children of God, is a general conformity to the requirements of the Gospel."

IX. THE JOINT TESTIMONY OF THE HOLY SPIRIT AND THE HUMAN SPIRIT

1. The testimony of the Holy Spirit and of the human spirit finally unite to form one joint witness to adoption. Sufficient has been said to make clear Wesley's position on the distinctiveness of these two witnesses, that we cannot accuse him now of losing their identity in order to form a united or joint single assurance. In writing of these two witnesses standing together he says, "Not as standing alone; not as a single witness; but as connected with the other; as giving a *joint testimony*; testifying with our spirit that we are the children of God."¹ These two together verify each other, speaking separately, yet they unite in a single joint testimony that sonship has been achieved.

It is this final joint testimony which is the

climax of Wesley's doctrine. Others have affirmed the existence of the single testimony of the Holy Spirit, or of the human spirit, but Wesley made his greatest contribution of the doctrine of assurance by affirming the fact of the joint testimony of the two witnesses to adoption. Luther's doctrine, it is to be remembered, was characterized by its subjective element, which if refined would be Wesley's witness of the Holy Spirit. But nowhere does he affirm the joint testimony of these two elements.

2. As to nature of this joint testimony Wesley knew that it consisted in a single, uniform, definite assurance of redemption. How it united he was not so certain. But he felt that the divine Spirit operated on the human mind, or consciousness, and through these combined forces assurance resulted. Wesley would affirm as Curtis does that it consists, of that "experience where the whole vision of self-consciousness is luminous with the spontaneous assurance that we have been adopted as sons, and now belong in title and privilege and service to the household of God the Father Almighty."²

Wesley, writing with a background of seventeen centuries in which some of the greatest theologians of Christendom had produced their masterpieces, was certain of his theology. But modern psychology was not yet born; hence he was unable to decipher the enigmas of mental functions with the precision of those who think in terms of the most recent psychological discoveries.

While assurance is the result of a twofold witnessing, as a state of the mind it is unitary and not double. Notwithstanding the difference between the two witnesses and their modes of operation this single mental state is resultant. Miley says, "There is not one form of assurance from the witness of the Spirit and another from that of our own spirit, but a single, simple state of confidence springing from the joint witnessing of the two. Nothing is really singular in this. Through many and widely diverse evidences we may reach the certainty of some truth which deeply concerns us; the evidences are multiform, but in the eye of the consciousness the assurance attained is purely unitary. So the assurance of sonship received from the joint testimony of the two witnesses is subjectively one. . . The two witnessings coalesce in a purely unitary state of

¹Lee, *Elements of Theology*, pp. 205-7.

²Sermons, Vol. V, p. 131.

¹Curtis, *Op. cit.*, 370.

assurance, wherein consciousness observes no distinction between the two."¹

3. This final, united testimony becomes conclusive as to one's sonship. The testimony of the Holy Spirit is added to that of the human spirit, uniting in a luminous assurance of the entire consciousness that "I, even I, am reconciled to God." This is brought out from his definition of the witness of the Spirit. Speaking of the human spirit through consciousness being certain that one bears the marks of the sons of God, he asks, "What is that testimony of God's Spirit, which is superadded to and *conjoined* with this? . . . an inward impression on the soul . . . that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God."² "Should it still be inquired, How does the Spirit of God 'bear witness with our spirit, that we are the children of God,' so as to exclude all doubt, and evince the reality of our sonship,—the answer is clear from what has been observed above. . . Then a Christian can in no wise doubt of his being a child of God."³

When this joint testimony is experienced one need never doubt the reality of his filial relationship with the Father Almighty. This is the climax of Wesley's appeal, not only to the Bible, but to consciousness, and conscience, as the evidence of regeneration and sanctification.

4. This joint testimony can be, and is to be, verified by the fruits of the Spirit. Wesley would place a check upon his doctrine of this joint testimony, whereby it might be authenticated. He makes a distinction which is not always kept in mind: first he affirms that the witness of the human spirit is the voice of conscience, or the testimony of the consciousness of possessing the marks of the sons of God, and then he reasons that the joint testimony may be verified by the fruits of the Spirit.

He writes, "We assert, on the contrary, that the fruit of the Spirit immediately springs from this testimony, not always in the same degree, even when the testimony is first given, and much less afterward."⁴ Herein he affirms that when the testimony comes from the Spirit, therefrom develop fruits, or marks of having the Spirit,

which corroborate or validate the testimony. This is true not only of the divine witness but of the joint witness also, which after all is the united psychical fact. When one has the unitary witness of the two testimonies and then finds love, joy, peace, brotherly love, patience, forgiveness, mercy, longsuffering, a love for the house of God, and for the service of the Lord, then he believes that this joint witness to sonship is verified unmistakably.

This is another method of affirming that the joint witness and the fruits of the Spirit are correlative. One cannot exist without the other. They are mutually dependent, for one without the other is invalid. Let him speak on this score: "Two inferences may be drawn from the whole: the first, let none ever presume to rest in any supposed testimony of the Spirit, which is separate from the fruit of it. . . The second inference is, let none rest in any supposed fruit of the Spirit without the witness."¹

The Spirit in the heart, from which the witness of the Spirit comes, brings forth the fruits of the Spirit. That one might never rest in either without the reality of the other, the joint testimony without the fruits of righteousness, he says, "And when this has brought forth its genuine fruit, all inward and outward holiness, it is undoubtedly the will of Him that calleth us to give us always what He has once given; so that there is no need that we should ever more be deprived of either the testimony of God's Spirit or the testimony of our own, which is the consciousness of walking in all righteousness and true holiness"² or living with the fruits of the Spirit daily manifested in our lives.

5. When Wesley has reached the finality of his statement, one other question vexes him, which is, as to whether or not one can doubt the entire fabric of his argument, the reality of this consciousness of a joint witness. In modern psychological phraseology, is it an invention, delusion of the mind? Or as he would say, is it a delusion of the devil? the presumption of a natural mind? This is his logic:

"How then may the real testimony of the Spirit with our spirit, be distinguished from this damning presumption?

"I answer, the Holy Scriptures abound with marks, whereby one may be distinguished from

¹Miley, *op. cit.*, Vol. II, pp. 350, 1.

²*Sermons*, Vol. I, p. 87.

³*Ibid*, Vol. I, p. 88.

⁴*Works*, Vol. V. p. 125.

¹*Sermons*, Vol. I, p. 100.

²*Ibid*

the other. They describe, in the plainest manner, the circumstances which go before, which accompany, the spirit of a believer. Whoever carefully weighs and attends to these will not need to put darkness for light.

"The Scriptures lay down those clear, obvious marks, as preceding, accompanying, and following that gift, which a little reflection would convince him, beyond all doubt, were never found in his soul. For instance, the Scriptures describe repentance, or conviction of sin, as constantly going before the witness of pardon.

"The Scriptures describe the being born of God, which must precede the witness that we are His children, as a vast and mighty change. . . (the sinner) knows no time when he had need of such a change. By this also. . . may he know that he is not born of the Spirit; that he had never yet known God; but has mistaken the voice of nature for the voice of God."¹

Along the same line he goes on to show that the present evidences are as strong as these that one is or is not born of the Spirit, irrespective of this witness. He says the sinner knows he is vile, while the Christian is holy. The sinner hates God, while the Christian loves Him. The sinner who says he has this witness must know in the depth of his heart that he is self-deceived. As one knows the day from the night, so Wesley believes one may clearly be certain of the difference between the witness and a delusion. "There is an inherent, essential difference between spiritual light and spiritual darkness; and between the light wherewith the sun of righteousness shines upon our heart, and that glimmering light which arises only from 'sparks of our own kindling;' and this difference also is immediately and directly perceived if our spiritual senses are rightly disposed.

"To require a more minute and philosophical account of the manner whereby we distinguish these and of the criteria or intrinsic marks, whereby we know the voice of God, is to make a demand which can never be answered."²

He has reached the identical place from which he began his argument, the great "I know" of experience. There is no other criterion to him, than that of the reality of the conclusions of the consciousness based on experience, by which this doctrine can be verified.

6. The last item of this doctrine which he

wishes to establish is this: this joint witness may fluctuate in the son of God, but it is ever-abiding. Two quotations here will suffice.

He writes, "Neither joy nor peace is always at one stay; no, nor love; as neither is the testimony itself always equally strong and clear."³ Here he would have us not doubt that there will be a changing in the degree of this witness. It is not always at the same strong tide of assurance. Many reasons for this variation exist. Prior habits are different in each one. Temperaments widely vary, some are gentle; others are intense. Wide differences exist in the intensity of conviction, and in the nature of the conversion crisis. All these facts have an influence on the strength of the assurance of the new birth. Likewise there are differences in the actual Christian life. Some are stronger than others, and walk closer with the Lord in daily fellowship. The prayer life and the meditation upon the things of God vary among different Christians. Hence for these reasons the tide of assurance may vary in different individuals, and even fluctuate in the same person.

Miley expresses Wesley's sentiment very well in the following words, "The witness of our own spirit cannot be as strongly assuring where the experience and consecration are but slight as where they are deep and full. Further, the witness of the Holy Spirit must usually correspond in the degree of its strength with that of our own spirit. A full assurance from His witnessing where the actual Christian life is in a low state would not only be false to the truth, but would also be a very serious peril to the soul. Yet, with all these reasons of variation, the comfortable assurance of a gracious sonship is a common Christian privilege."⁴

(2) While this experience may vary in degrees of clarity still Wesley believed that it is never absent from the son of God. It is ever-abiding, so long as one maintains his status before God as his son. Note the words of a previous quotation, "So that there is no need that we should ever more be deprived of either the testimony of God's Spirit or the testimony of our own."⁵ With these words he closes his final sermon on "The Witness of the Spirit" which is dated, April 4, 1767. He hereby states the final tenet of his doctrine.

¹*Works*, Vol. V, p. 125.

²Miley, *op. cit.*, Vol. II, p. 352.

³*Supra*, p. 97.

¹*Ibid*, Vol. I, pp. 88, 89.

²*Ibid*, Vol I, p. 90.

X. THE SUM OF WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

The doctrine in essence is this: Every child of God possesses the witness of the Holy Spirit and of his own spirit that he is adopted into the family of God. The conscience forms the true witness of the human spirit, whose testimony arises from the consciousness of exhibiting the fruit of the Spirit in one's life. These two, the divine and the human, form a joint witness, whose unitary assurance Paul describes as "The Spirit itself beareth witness with our spirit that we are the children of God." While this joint testimony may vary in intensity and clarity, still it is ever-abiding, so long as one maintains his sonship relation with God."

This was the heart of Wesley's theology, and the keynote of his doctrinal position. He tested every system by this dogma. If there was a place for the personal witness of the Holy Spirit then he accepted the doctrine, otherwise it was rejected.

XI. THE MEANING OF THIS DOCTRINE FOR WESLEYAN THEOLOGY

In scholastic circles the Wesleyan movement is referred to as "the evangelical revival," and such in truth it was. Wesley's activity gave birth not to a doctrinal organization, nor to a creed; but the vital interest of Wesleyan workers was in evangelism. Peter Cartwright later expressed the essence of Wesleyanism when he said, "A Methodist preacher in those days, when he felt that God had called him to preach, instead of hunting up a college or a biblical institute, hunted up a hardy pony of a horse and some traveling apparatus, and with his library always at hand, namely, Bible, Hymn Book and Discipline, he started out, and with a text that never wore out or grew stale, he cried, 'Behold the Lamb of God, that taketh away the sin of the world!' In this way he went through storms of wind, hail, snow and rain. . . held his horse by the bridle. . . slept with his saddle bags for a pillow, and his old coat for a blanket."

But it was this doctrine of the witness of the Spirit which made evangelism possible. These fiery preachers exhorted their penitents to seek the Lord until the Spirit witnessed. They knew they were "saved and sanctified" only when they possessed this witness of God's and the human spirit. The zeal of Methodism was enhanced by this doctrine. All those movements which are Wesleyan in origin, such as Methodism, the

Evangelical church organized by Albright, and the United Brethren church, as founded by Otterbein, and the more recent holiness bodies such as the Free Methodists and the Church of the Nazarene, owe their existence and their peculiar emphasis upon "experimental religion" to this one doctrine of Wesley. This is their shaping and molding dogma.

When this tenet was removed from their doctrinal statements then they lost their experimental emphasis upon religion. The heart of a "know-so salvation," as the modern holiness movements call it, is nothing other than redemption which has been sealed by a direct, positive witness of God's Spirit with our spirits that we are the children of God. Wesleyanism ceases to be such when this doctrine is not made prominent.

SAN ANTONIO, TEXAS

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The Preacher's Magazine has been a great blessing to me, and I look forward each month to its coming. Sometimes I impart the timely messages of the Magazine to my refugee congregation.—Nerses S. Sarian, Aleppo, Syria.

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EXPOSITIONAL

MICAH—THE REVIVAL PREACHER

By OLIVE M. WINCHESTER

Sin and Mercy (Chs. 6, 7)

*"Arm of the Lord, awake, awake!
 Put on thy strength, the nations shake,
 And let the world, adoring see
 Triumphs of mercy wrought by thee."*

—SHRUSOLE

AS MICAH comes before the people for his last message, he challenges their attention and then utters an apostrophe to the mountains and the hills. Moreover he summons the "enduring foundations of the earth." These are to listen to the controversy that Jehovah has with His people. The Lord God will contend with them.

In opening the controversy, the appeal is made; "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me." What cause had they that they had revolted? Had Jehovah vexed them and harassed them? If so, let them produce the evidence. On the other hand had they not been the recipients of many mercies? They had been delivered from the bondage of Egypt by miraculous wonders; they had been given divinely appointed leaders. All along through the wilderness these mercies had followed them. When Balak, the king of Moab, would have cursed the people of Israel and sought out Balaam for this purpose, the curse was turned into blessing. Then from this land which lay on the east of Jordan until they reached Gilgal, the place of their encampment to the west of Jordan, the mercy of the Lord continued to overshadow them. They had not remembered these mercies. Quickly had such loving care been forgotten.

Pausing in the arraignment of the people the prophet stops to ask the question, "What are the essentials of true religion?" Again we find in his conceptions thoughts akin to the greater prophet. Isaiah in his "Great Arraignment" had denounced the sacrificial worship of the nation. Their abundant sacrifices, the keeping of new moons, the observing of the solemn assemblies did not propitiate the divine wrath when sin and evil were in their midst. So now the prophet asks the question: "Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? will Jehovah be pleased with thousands of rams, or with ten thousands rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Then comes the answer of the prophet:

"He hath shown thee, O man, what is good;
 And what is the Lord seeking from thee,
 But to do justice and love mercy,
 And humbly to walk with thy God."

It has been remarked by one writer that these few verses in which Micah set forth the true essence of religion, may raise a well-founded title to be counted as the most important in the prophetic literature. Like almost no others, they afford us an insight into the innermost nature of the religion of Israel, as delivered by the prophets. Then another writer in summing up the essentials in this definition of religion observes, "He sees that beneficence is the only acceptable ritual, and moral integrity the one divine requirement," then he continues, "It is the high spiritual lesson which apostatizing churches find it so hard to learn, because it runs counter to the idolatry of external forms and function.

It is the lesson so firmly stated in the book of Deuteronomy, and by so many of the prophets to a people which ultimately developed into the most perilous extremes of unspiritual formalism. It is the lesson taught by St. Paul, and St. James, and St. John, and St. Peter, in every epistle; and by Christ himself to Nicodemus and to all whom He taught:"

After the intermission brought by this statement of the elements of religion, the prophet turns again to admonish the people.

"Hark! Jehovah crieth to the city.

(Surely it is wisdom to fear thy name!)

Hear ye the rod and who hath appointed it."

With such a summons Micah recounts the commercial transgressions in the land such as scant measure, false balances, violence and deceit. For such sins as these the Lord had smitten them, and had made them desolate. These disasters had already come upon them but others awaited in the future. The time would come when they would find that the food which they ate would bring them no satisfaction; they should be bowed down with humiliation; they would seek to store up wealth but it would disappear. They would sow their harvests but there would be no time of reaping. Though they tread out the olives, yet the oil that accrues therefrom would not be given unto them, yea, moreover, they would not have the benefit of the wine from the vintage. The reason for all this is the vile Baal worship in their midst, walking in the ways of the house of Ahab instead of following the mandates of righteous kings. The nation should become a desolation and a hissing.

Viewing again the conditions within the land, the prophet exclaims, "Woe is me." He stands alone as grape gleanings in the vineyard after the harvest is over. No longer are there godly men in the nation; all the upright have perished. They are murderers; they lay snares for their brother. They seek to do evil with all their might; their leaders are corrupt, both the prince and the judge seek rewards. There is no love, tender mercy or compassion, for the best of them is as a thorny brier ready to snag every passer-by. In consequence thereof the day of visitation must be close at hand. They could not place any confidence in a neighbor or a friend, even their own wives they could not offer confidences, so great was the treachery in the land. There was discord in every family, "For the son

dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law." It was in a man's own household that his enemies were to be found.

Looking away from this picture of human evil and corruption, the prophet turns his eyes upward. There was no hope in conditions around about him. As he looks he loses himself in his nation once again and he sees the time coming when the people shall seek unto the Lord who redeemed them. Seeking thus unto the Lord the enemy shall not triumph over them. Even if they do fall, they shall rise. In darkness they shall see light, because Jehovah "will be a light unto them." Because of their sin and transgression, they must needs bear the wrath of Jehovah for the present, until He in mercy arises to plead their cause. Then will the Lord bring them forth to light and righteousness. Even their enemies shall see it and shall be confounded; they will be ashamed of their taunt-cry, "Where is Jehovah thy God?" when they with ribaldry and mockery rejoiced exclaiming, "Mine eyes shall see my desire upon her; now shall she be trodden down as mire of the streets."

Passing on from his upward gaze and looking out into the future, the prophet sees still greater hope for his people. The time is coming when once again shall the walls be built, when their border shall extend and they as a nation shall become a refuge for many, from Assyria, also the cities of Egypt and from the expanse between Egypt and the land by the great river, yea even from the border of one sea to another and from one mountain range to another shall they flock and gather to the land of the Hebrew people. All this shall come to pass even though the land shall have in the time intervening a period of desolation because of their sin and iniquity. These were dark days yet looking out on the future we find:

"On the glimmering summit far-withdrawn,
God made Himself an awful rose of dawn."

Still borne on by the hope that lay out before the people Micah calls upon Jehovah; he pleads that as a shepherd protects his flock with his rod and staff and provides for them food that Jehovah will feed the "flock of his heritage." Now they are gathered alone by themselves in a jungle and the prayer is that they may be taken to the rich lands of Bashan and Gilead as the people were in the days of old, that they may again behold the wondrous works of the

Lord as they did in the days that they came forth out of the land of Egypt.

As the picture of the future glory of the people passes in review before him, the prophet sees in his mind's eye once more the consternation of the nations. They will be struck dumb in confusion; they will prostrate themselves on the ground in terror, "like crawling things on the earth they shall come trembling out of their close places." The fear of the Lord will seize hold of them.

Closing his prophetic messages to the people Micah concludes with a doxology of praise and thanksgiving unto Jehovah. He has been recounting the mighty acts of the Lord which shall be in behalf of the people, and that leads him to revert to the thought that these alone can come from One Who is God alone. Accordingly he asks the question, "Who is a God like unto thee." He then continues with the special thought that had been before his mind, the particular respect in which Jehovah God excels all other gods, and it was this, that "He pardoneth iniquity and passeth by the transgression of the remnant of his heritage." Other gods as viewed in the minds of their followers wreaked vengeance without mercy, but the Lord of the heavens while pouring out His wrath upon sin and evil, yet in the midst of His wrath did remember mercy. The anger of the Lord was not maintained forever; He rejoiced in mercy and loving-kindness. His compassion would be stirred again in their behalf and then would He "cast all their sins into the depths of the sea." The promises made to their father would be fulfilled, promises made in days of old. "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

*"The God of Abrah'm praise,
Who reigns enthroned above,
Ancient of everlasting days,
And God of love:
Jehovah, great I AM,
By earth and heaven confessed;
I bow and bless the sacred name,
Forever blest."*

HOMILETICAL SUGGESTIONS

One of the most outstanding texts of these chapters is verse 8, in chapter 8. "He hath showed thee, O man what is good; and what doth Jehovah require of thee, but to do justly,

and to love kindness, and to walk humbly with thy God?" Here we have depicted the great essentials of religion, first among these is right conduct, doing justly, the second, loving kindness or mercy. With this second division we may associate the beatitude, "Blessed are the merciful, for they shall obtain mercy." Finally in this triad of religious virtues we have humility joined with holy converse with the Divine Being. Another text fraught with meaning is found in verse 7 of the last chapter, "But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me." A theme for this might be, "Looking unto God in hours of darkness." Divisions might be made as follows: first, we are to look, second, to wait, and third, rest assured in the fact God will hear.

PRACTICAL THOUGHTS

Humility and religion.

"It is out of that sense of utter humility before God," says Hastings, "that real worship arises. 'To walk humbly with thy God'—to keep thy head bowed before Him, to be still in His presence. 'To walk humbly with thy God'—the sense that God is so great, and His requirements so immense, and His holiness so pure that we ourselves are as nothing in His sight. We need to enlarge considerably our view of God, our sense of His holiness, our sense of His requirements upon us, our sense of utter indebtedness, our belief in grace, that we may take up the only true attitude and walk humbly in His presence."

The triumph of righteousness.

Amid all the sin and iniquity which abounded in the land Micah could look away and see the day coming when out of the dregs of corruption there should come forth a people who would serve Jehovah their God. This takes the courage of faith, so Hastings observes, "It is remarkable that amid so much darkness and corruption Micah himself should have caught such a vision of the ultimate victory of the love of God as these words describe. All around him the contest seems to be unequal, and evil seems to be triumphant. But his own heart is passionately set upon righteousness, and hence he alone of all men in his day could discern the unchangeable God. It is always the case that 'He that willeth to do his will shall know the doctrine'."

Pardoning grace the supreme attribute of Deity.

While there are many attributes that call forth wonder and reverence from the children of men

as they view the divine personality, yet nothing the more completely bows down the heart than that of forgiving grace. It is the marvel of the ages.

"Great God of wonders! All Thy ways

*Are worthy of Thyself Divine;
But the bright glories of Thy grace
Beyond Thine other wonders shine.
Who is pardoning God like Thee,
And who has grace, so rich and free?"*

HOMILETICAL

A NEW YEAR'S SERMON

By MELZA H. BROWN

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

A New Year has dawned. This year has come primarily for God's people. The New Year brings with it opportunities and possibilities, and the greatest are the spiritual possibilities and opportunities. The world expects great things materially in 1933 but how much more should we expect spiritually in 1933.

God, in allowing us to live to see this year dawn, has given us marvelous spiritual possibilities. There are great expanses of divine grace to explore where we have never gone and much where no man has gone. The material world has been fairly well explored from pole to pole but not so spiritually. There are great spiritual experiences to discover out in the realm of the supernatural where few venture and where there are many giants and adversaries. There are towering, unscaled heights to climb, beset of course with many dangers and hardships which are hard on the flesh. There are vast oceans of divine love that could be sailed by some hardy and daring mariner who is not afraid to launch out and lose sight of land. Most of us have anchored our souls in a haven of rest and the great ocean remains unexplored. Are we afraid of sea-sickness? Can we not trust the Pilot of Galilee? There are marvelous riches of grace to obtain. Men are amassing fortunes in the material world; why not some of us endeavor to qualify for living in Millionaire's Row in the New Jerusalem? We sing, "a tent or a cottage, why should I care, they are building a mansion for me over there," but I fear some of us will be sadly disappointed in our mansion, we are so easily satisfied down here in the spiritual realm that it will not take a very large mansion to house our little souls. Think of the unlimited possibilities of sainthood development. Many want to be great preachers, others great educators, others great leaders, but how many are

striving to become great saints? Sainthood is undoubtedly the highest possibility of man, for we will never be more than saints.

With these spiritual possibilities come also great spiritual opportunities. We are living in a great age. The year 1933 has advantages that no year has ever had. The marvelous inventions of recent years have given us many advantages over the people of former years. There is no use to bewail the fact that the devil is usurping them, for if we do not use these for advancing God's kingdom, who can blame the devil for using them for the advancement of his? Instead of using the modern conveniences for ease and luxury, how much better to use them to advance the work of the Lord. We have a great heritage. The pioneers of the holiness movement have hewn out a kingdom, and opened a great and effectual door unto us. This year brings to the Church of the Nazarene as great an opportunity for effectual evangelizing and constructive spiritual building as any people ever had on the face of this old earth. We have a great gospel to preach; a gospel for all people that will save them from all sin, and make them all perfect in Christ. We have a mighty God to stand by us, encourage us, back us, and see us through. We have a world to take for Christ. Men who fought with carnal weapons have conquered and sighed that there were no more to conquer, but this world has never been taken for Christ, yet the opportunity is before us. We have a kingdom to develop; the greatest kingdom that ever existed, a kingdom that shall have no end. We have also an omnipotent power house within reach of all, that can endue us with power to seize upon these golden opportunities and take them for Jesus.

Will we go forward? If so, we will have to meet some requirements. Things worth while are not obtained easily nor for a small price.

First we must have an intense desire to make progress. Jesus said, "Whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them." People go after the things they desire and unless we have a great-

er desire for spiritual things than we do for anything else, then the possibilities and opportunities of 1933 will be lost to us. Many want spiritual attainment and blessings but they want ease, comfort, luxury, material things, and pleasure also and the desire for the spiritual is drowned by other desires. We need an all consuming desire for the things of God, that will so eclipse all other desires of life that they will fade out as do the stars when the sun arises.

But a desire alone will not bring spiritual victories. With that desire must also be an untiring determination to see the fulfillment of that desire. Multitudes have caught the vision of a great spiritual life but how few have followed the vision. When the sea becomes stormy it will take a set mind and soul to sail on. When many others turn back or anchor fast, fearing to venture farther, it will require a strong soul to sail on. But Columbus in spite of every handicap and obstacle sailed on, and why may not some daring soul, despite the hindrances, go a little farther and discover a great spiritual continent full of vast spiritual wealth to be enjoyed by the saints to come?

I say it will take an untiring determination. Mountain climbing is hard work and if we climb higher in the realms of grace than others are climbing then we must be willing to make greater sacrifices and toil harder. When others become sleepy and decide to put up for the night we must climb on, when others become exhausted and build a camp by the wayside still we must climb on, when others become weary and would discourage us of continuing farther we must toil on, and when even we ourselves become faint and short of breath, if we are to achieve and scale the unscaled heights we must climb on by sheer force of will power, knowing that we can, for Christ is ready to aid us and through Him we can do all things.

But even beyond a desire and a determination there is still a greater requirement for the soul that will make the best of the possibilities and opportunities that lie out before us. There must be an unlimited and whole-hearted consecration to God with such an utter and reckless abandonment to the whole will of God that all else is counted loss for the sake of the cross and the self life is so crucified that there can be no shrinking or drawing back, regardless of the cost. Spiritual achievement means the loss of many things but the gaining of far more valuable and eternal possessions. He that will climb highest must be unhampered. Many connections will need to be severed. Many misunderstandings must be endured. The path will be rough and stony, the day may be dark and stormy. At times the blast may pierce to the heart of the

soul. He that has been your friend and in whom you have had utmost confidence may fail you and turn against you, and if the self-crucifixion is not complete, beware. God finds few men that he can take up where he took Job for he finds few men that will go over the way Job went over. God takes few men to the mountains of transfiguration but He does not find many Moseses and Elijahs that can be prepared for taking there. As far as I know God has never taken but one man to the Isle of Patmos and from there over into the Lord's day but there were several heights ahead of Patmos that the most of us are very slow in climbing. But still God speaks to us, the spiritual children of Israel, that we go forward.

NOTES, SUGGESTIONS AND SERMON OUTLINES

By W. G. SCHURMAN

EDITOR'S NOTE—It was but a few months before his death that Brother W. G. Schurman, beloved pastor of First Church of the Nazarene, Chicago, Ill., commenced to contribute to the Preacher's Magazine. The work appealed to him very much and he became immediately one of the favorite writers for this publication. But God called him up higher. A few weeks ago, at my request, Sister Schurman sent me a considerable amount of material which Brother Schurman left in his library. This material consists of an accumulation of notes, suggestions and outlines, such as the preacher ordinarily produces in the process of time. If the author could have done the selecting and editing himself, the value to our readers would have been much greater. But we have done the best we could, and from month to month during the coming year these selections from Brother Schurman's accumulations of material will appear. We were happily surprised to find he left so much in written form. No particular order is attempted—just read down the column and get whatever seems fitted to your purpose.

The Pentecostal Church

TEXT: Acts 2:4.

INTRODUCTORY: Filling brings unity, and unity is essential to the success of the Church. They were all filled—some may have had greater capacity than others, but they were all filled with the Holy Ghost. Imagine the disciples, picture them in your mind, Peter, Thomas, James, John, when God showed them their hearts.

They were filled with the Holy Ghost. Some characteristics of a Spirit-filled church.

1. It is a live church.
2. It is a joyful church.

3. It is a witnessing church. Advantage of definite testimony.

4. It is a punctual church (Acts 2:1); gets to meeting on time.

5. It is a plainly dressed church (Acts 2:44; 1 Tim. 2:9; 1 Peter 3:3).

6. It is a united church.

7. It is a money giving church (Acts 4:34, 35).

8. It is a praying church (Acts 2:42).

9. It is a soul-saving church (Acts 2:41).

10. It gets its converts sanctified (Acts 8:14-17).

The Judgment

TEXT: Romans 14:10; Rev. 20:12.

INTRODUCTION: A final judgment is demanded by the fact that there is not full justice now—the innocent suffer and the guilty go free. The text says all will be at the judgment: let us consider for whom this will have special significance:

1. Cruel Herod, craven Pilate, ambitious Alexander who drove his chariot through human gore reaching up to the hubs of the wheels, Caesar who destroyed 800 cities, Xerxes who took three bushels of rings from the ears of his slaughtered, and Napoleon who deluged Europe with tears.

2. Black slavers.

3. White slavers.

4. Liquor dealers.

5. Sabbath breakers.

6. Infidels.

7. Backsliders.

8. Hypocrites and pretenders.

9. I will be there—you will be there; what shall our plea be?

Finally, let us consider that Jesus will be the judge and that there can be no bribing of the court. There will be separations which will never end. "Prepare to meet thy God."

Theme: The Great Day (of Judgment)

1. A great Judge.

2. A great multitude assembled.

3. Great revelations will be made.

4. Great and complicated issues will be settled.

5. Great dooms and great rewards will be meted out.

Theme: Great Day of God's Wrath

1. Other great days have been: Creation, Incarnation, Crucifixion, Resurrection, Pentecost.

2. There have even been other days of wrath, as the day of Adam's expulsion from Eden, the day of the flood of waters in the time of Noah, the day of Sodom's destruction, and the day of Jerusalem's final fall.

3. But there is no day when God's wrath was

unmingled with mercy as it will be in the day of judgment.

There are Three Phases to Our Lives:

1. Our lives before the public.

2. Our home life.

3. Our secret (thought) life.

Theme: Spiritual Sleepiness

TEXT: Ephesians 5:14.

1. If you allow for yourself in the practice of known wickedness, you are asleep.

2. If you have never been in any degree affected with a sense of guilt and felt your dependence upon God, you are asleep.

3. Inactivity and stupidity under the warnings of God is an indication that you are asleep.

4. A man may be asleep and not know it. In fact if he knew it well, he would not be asleep.

5. Men usually bolt the door as a precaution against being awakened.

6. A man may do some things—as walking, talking, etc.—when he is asleep that appear as though he were awake.

7. Evils of being spiritually asleep:

(a) The enemy is awake and will take advantage of your being asleep. Latimer said, "The devil is the busiest bishop in the kingdom."

(b) Souls are being damned while you sleep.

8. What puts people to sleep?

(a) The chloroform of bad doctrine.

(b) The enchantment of worldliness.

9. Christ commands us to awaken, and urges us to "Cry aloud" in the endeavor to awaken.

10. When you awake, Christ commands you to "arise from the dead"—as one would rush from death as in a burning building.

11. But if you awake and flee from sin, Christ promises to give you light. (Illustration of Lot getting out of the city).

A Choice Bit from Philemon

Worry and Fret

Sermon Subjects from First John

Divine and Human Fellowship (1:3).

Fullness of Joy (1:4).

Walking in the Light (1:7).

The Fact of Sin and Sins (1:8).

A Complete Remedy for All Sin (1:9).

Experimental Religion (2:3).

A Blind Man (2:11).

Salvation and Worldliness (2:15, 16).

An Indestructible Life (2:17).

Who is a Liar? (2:22).

Who Has Eternal Life? What is it? (2:25)

Doing Righteousness (2:29).

—C. E. C.

THE LAST DAYS

By ROY L. HOLLENBACK

That we are in the last days, there can be little doubt when we consider present world conditions in the light of the things which are predicted in the Bible to characterize the last day, viz.,

- I. *It predicts that this age will close with a "time of trouble."* (Dan. 12:1) Called also "great tribulation" (Matt. 24:21, 22). In the reference to this great tribulation in Rev. 7:14, a more correct rendering is "Tribulation—the great one." This distinguishes it from other and lesser times of trouble.
 - (1) These days are said to be so terrible that except they were shortened "there should no flesh be saved." "But for the elect's sake those days shall be shortened."
 - (2) It will be the climax of the world's sin, as it works itself out to ultimate and final destruction.
- II. *It predicts that a great factor of this tribulation will be the person of an "anti-christ"* (2 Thess. 2:3-10).
 - (1) He is called here:
 - "Man of Sin"—or "lawless man." His rise will be the culmination of a general breakdown of law and order.
 - "Son of perdition"—possibly as literal an incarnation of the devil as Christ is of God (See v. 9).
 - "Mystery of iniquity"—probably opposite to "mystery of godliness" in 1 Tim. 3:16. Christ is the mystery of godliness being *God manifest in the flesh*; and this man is perhaps as literal a manifestation of Satan.
 - "That Wicked."
 - (2) He is said to now be hindered in his working by the presence of the Holy Spirit; but when He is taken away (in the removal of the saints), the "man of sin" will be revealed.
 - (3) The world, with its lawlessness and lack of sin-consciousness is now ready to swallow this man whole.
- III. *It predicts religious conditions which "will deceive, if possible, the very elect"* (Matt. 24:24).
 - (1) A "falling away," or great apostasy.
 - (2) "The love of many shall wax cold."
 - (3) "Lovers of pleasures more than lovers of God."
 - (4) "Some shall depart from the faith"—and this departure is said to lead to an embracing of "seducing spirits and doctrines of devils."

(5) "Many false prophets shall arise" (See 1 Tim. 4:1; 2 Pet. 3:3).

(6) "Will not endure sound doctrine."

Every one of these conditions is more conspicuously present today than at any time in the past.

IV. *It calls upon all Christians to hail the coming of the King, and the dawning of a new day.*

- (1) We are enjoined to "look up and lift up our heads."
- (2) It promises that Christ shall come for those who "look for him."
- (3) The fact we are in the "last days" ought to make us redouble our diligence; ought to make us "purify ourselves even as he is pure."

TREASURE IN EARTHEN VESSELS

By W. W. GLENN

LESSON: 2 Cor. 4.

TEXT: 2 Cor. 4:7.

God delights in using the weak things of this world through which to demonstrate His power. Paul tells us that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence." In the text Paul informs us that God has chosen us—weak earthen vessels—through which to demonstrate His power, by entrusting us with a treasure.

I. WHAT IS THIS TREASURE?

1. It is "Christ in you, the hope of glory" (v. 6, also Col. 1:26, 27). (Peter tells us angels desire to look into this marvelous salvation or mystery—1 Pet. 1:10-12).

2. It is the gospel of Christ. (v. 5; also Rom. 1:16; 1 Cor. 1:23, 24; Heb. 4:12.) Felix and king Belshazzar felt its power.

II. THE WAY IN WHICH THIS POWER OF GOD IS MANIFESTED THROUGH EARTHEN VESSELS.

1. "We are troubled on every side, yet not distressed" (v. 8). Why not distressed? (Psa. 46:1, 2, 3; Psa. 34:6; Psa. 34:19).

2. "Perplexed, but not in despair" (v. 8).

Problems of life too great for us; know not which way to turn why not in despair? (Isa. 30:21; John 14:26; James 1:5).

3. "Persecuted, but not forsaken" (v. 9; Matt. 28:20, last clause; also Rom. 15:3; Heb. 2:18.)

4. "Cast down, but not destroyed" (v. 9; Psa. 42:11). We have an immutable hope (Heb. 6:17-19). (For illustration on this point might use

Job's case and also Paul when stoned and left for dead.)

5. "Always dying, yet living" (v. 10, 11).

That the life of Jesus might be manifested. Brings greatest glory to God to manifest His power in lifting broken humanity to a plane of holiness. (Illustration: Mary Magdalene).

DISCOURAGEMENT

By DELLA M. SMITH

Josh. 7:6-11

I. INTRODUCTION

1. A true picture of dejection.
2. Joshua, as man.
 - a. Career (years in limelight of history).
 - b. Character (devout, loyal, clean, spotless).

II. DISCUSSION

1. Cause of discouragement.
 - a. Compare occasion (defeat of Israel) (7:1-5).
 - b. Real cause.
 - (1) Greatness of task assigned him.
 - (2) Visible signs of failure.
 - c. Compare those who care.
2. Character of discouragement.
 - a. Complete—thorough (v. 6).
 - b. Threefold.
 - (1) Personal (v. 7) "why?"
 - (2) Official (v. 8) responsible.
 - (3) Representative (v. 9) one with God.
 - c. "Never felt that way" ("How much, care?").
3. Cure.
 - a. Lies in finding cause (v. 10).
 - (1) Israel had sinned (looked to Joshua, (7:2, 3; 6:27).
 - (2) Covenant broken (v. 11).
 - b. So in every situation.

III. CONCLUSION

Final—complete victory.

DRIFTING

By ROY L. HOLLENBACK

TEXT: *Clouds that are carried with a tempest* (2 Pet. 2:17).

In this text waning spirituality is compared to the drifting clouds. No doubt every day we meet persons on the streets who were once anchored in God but are today adrift on a trackless sea. Notice:

I. SOME THINGS CONCERNING ONE WHO IS ADRIFT.

1. One who drifts does not go at one bound, but gradually.
The backslider does not drop suddenly from virtue into deepest vice at one mo-

ment, nor in one day. There are possibly unseen heart losses first, and many weeks or months may elapse before these conditions are apparent, to others.

Like an apple, the surface may be unchanged for days or weeks after the worm of pain begins its deadly work at the heart.

2. To drift does not necessarily, nor usually, mean to go at will.

The one who drifts is not always aware of it. He may, like a man on the train, think that the other train is the one in motion and that he is standing still.

3. Drifting is often the result of environment. A gentle gale may cause the abandoned craft to drift.

4. Drifting is never possible until there has been broken anchorage. Watch out for the event where you break from your scruples:

II. EVIDENCES OF DRIFTING

1. Growing dimness of vision.

If you are not as scrupulous as you once were; if you cannot see the outlines of evil as clearly as you once did; if the blessings of God look smaller to you; if the outlines of duty look more vague and indefinite; if there is decreasing thankfulness to God—friend, you are adrift.

2. Weakening attachment to the holy people. Feel ill-at-ease with them, and comfortable with the unspiritual. If you find yourself at outs with holiness people, and disposed to be critical of their methods and standards, remember it is yourself and not them at fault. *Sin makes its own separations.*

3. Inability to locate yourself. When your life becomes trackless and chartless; when you cannot place yourself in relation to God's will; when you are lost, and do not know which way to start for the shore—you are drifting.

CONCLUSION—Three advices: (1) Be awake to the perils of drifting—hell is its finality! (2) Keep moored in your faith and in your conscience. (3) Keep a living hope in the second coming of Christ, "which hope we have as an anchor of the soul."

If you have drifted, repent your way back to God. He alone can steer you back to shore.

Have just finished reading the September issue of the Preacher's Magazine, and I really think it one of the best we have had. The part devoted to Sunday school work was especially helpful. I am also getting a lot of help from John Wesley's doctrine of the Witness of the Spirit by Basil Miller.—Miss Lillian Vincent.

THE PRAYER THAT GETS AN ANSWER

By DELLA M. SMITH

Matt. 15:21-28

I. IMPORTANCE OF PRAYER (Isa. 45:22, 23)

1. Prayer is to soul what breathing is to body.
2. Some prayers cannot be answered.
 - a. Prayer of sinful heart (Psa. 66:18; Prov. 1:24, 28).
 - b. Prayer of selfish heart (Jas. 4:3).
 - c. Prayer prayed too late (Luke 16:23-31).

II. CHARACTERISTICS OF REAL PRAYER

1. Faith (entire prayer shot through) Heb. 11:6.
 - a. Led woman out to seek help (v. 21, 22)
 - b. Held her steady in shock of battle.
- Deep inwrought desire (Mark 11:24).
 - a. Became burden on soul.
 - b. Led her to acknowledge true situation (v. 22b).
3. Importunity—Persistency.
 - a. Though ignored (v. 23a).
 - b. Though opposed (v. 23b).
 - c. Though denied (v. 24).
4. Supplication (v. 25).
5. Abandonment of self (compare Luke 22:42).

III. REWARD

1. Commendation of Master (compare Jer. 33:3b, v. 28).
2. The desire of her heart (v. 28).
3. First, last and only opportunity (21, 29).

THE ACID TEST

By DELLA M. SMITH

Acts 9:6

I. THE QUESTION

1. Indicates an instantaneous change.
 - a. Saul's previous estimate of himself (Phil. 3:4-6)
 - b. The proud Pharisee in dust.
2. This question soul's "acid" test (compare in metals).
3. Its significance.
 - a. Saul was awakened (light had come).
 - b. He was alarmed (saw as Jesus saw).
 - c. He surrendered ("Lord . . . me . . . do?")

II. THE ANSWER

1. Jesus told Saul what to do.
2. He will tell you.
 - a. If you are unconverted (what undo?)
 - (1) Repent (all it comprehends).
 - (2) Believe (Rom. 10:10, easy then).

- b. If you are unsanctified ("what do?")
 - (1) The secret of keeping "sonship" (1 Jno. 3:23).
 - (2) How maintained? (Heb. 6:1).
 - (a) By consecration (Rom. 12:1).
 - (b) By death to sin (Rom. 6:11; Eph. 4:22, 24).
 - (c) By faith (Heb. 11:6; 1 Thess. 4:3).
- c. If sanctified ("what have we to do?").
 - (1) Grow in grace (2 Pet. 1:4-10).
 - (2) Keep busy in His service (Eph. 2:10).

DIVINE BENEFITS

By ROY L. HOLLENBACK

(Exposition of Psalm 103)

After the psalmist reins up his soul to praise God, calling upon "all that is within" to share in that lofty purpose (v. 1), He enumerates the divine benefits in verses 2-5. Let us notice:

I. HIS DECLARATION OF THE DIVINE BENEFITS:

These are of two classes, viz., spiritual and temporal.

1. *Spiritual*:

- a. Justification: "Who forgiveth all thine iniquities."
- b. Entire sanctification: "Who healeth all thy diseases." Sin is a disease of the soul, and needs to be healed.
- c. Redemption: "Redeemeth thy life"—from both the first and second deaths, in consequence of being saved and sanctified.
- d. Glorification: "Crowneth thee with loving kindness and tender mercies."

2. *Temporal*:

- a. Abundance of life's necessities: "Who satisfieth thy mouth with good things."
- b. Health and long life: "So that thy youth is renewed like the eagle's."
- c. At this point the psalmist illustrates God's gracious providence from the history of His dealings with Moses and the "children of Israel" (v. 7).

II. HIS DECLARATION OF GOD'S CHARACTER

1. Because He is *merciful*: "He will not always chide," etc. (v. 9).
2. Because He is *gracious*: "He does not deal with us after our sins," etc. (v. 10).
3. Because He is *plenteous in mercy*: He can cover our sins though they are mountain high (v. 11).
4. Because He is like a *Father*: "The Lord pitieth them that fear him" (v. 13).
5. Because He is *infinite*: He can remove our sins from us "as far as the east is from the west" (v. 12).

6. Because He is a "faithful Creator:" "He knoweth our frame and rememberest that we are dust" (v. 14).

III. WHO IS IT THAT MAY LAY CLAIM TO THESE BENEFITS?

1. Those who fear Him (v. 17).
2. Those who keep His covenant (v. 18).
3. Those who remember His commandments to do them (v. 18). This is synonymous with "do his pleasure" in v. 21.

TEN CHARACTERISTICS OF GOD'S MAN

By FRED BOUSE

Psalm 1:1, 2, 3.

1. A blessed man. Verse 1. Blessed is the man.
2. A delighted man. Verse 2. His delight.
3. A law abiding man. Verse 2. Law of the Lord.
4. A devotional man. Verse 2. He meditates.
5. A planted man. Verse 3. A tree planted.
6. A growing man. Verse 3. Planted by rivers.
7. A fruitful man. Verse 3. His fruit.
8. An unwithered man. Verse 3. Leaf not withered.
9. A busy man. Verse 3. He doeth.
10. A prosperous man. Verse 3. Shall prosper.

THEME—Three Christian Certainties.

Text—I. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

II. "We know that we are of God, and the whole world lieth in wickedness" (1 John 5:19).

III. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life" (1 John 5:20).

THEME—Manifested Love.

Text—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

Subjects and Texts

A Perpetual Provision (Gen. 8:22).

The Goodness of God (Psa. 145:9).

Clothed with Humility (1 Pet. 5:5).

A Safe Retreat (Psa. 32:7).

The Wondrous Achievements of God (Psalm 98:1).

Faithful Work Rewarded (2 Chron. 15:7).

Grace in Time of Need (Heb. 4:16).

Sowing the Word (Mark 4:14).

The Value of Clean Speech (Prov. 15:26).

Give Heed to Actions (2 Chron. 19:6).

WHAT DOES AMERICA NEED?

By MELZA H. BROWN

TEXT: *I am rich and increased with goods, and have need of nothing* (Rev. 3:17).

I BELIEVE we are living in one of the greatest periods of the world's history. The present generation has seen the greatest advancements in the arts of civilization that any generation has ever been privileged to witness. Men have been enabled to not only navigate the sea but the depths of the sea with ease and comfort, to travel the earth at a speed of over two hundred miles an hour, to navigate the air not with mere kites but gigantic well controlled machines carrying great loads of freight as well as passengers.

It is marvelous! The radio has brought the voices from the ends of the earth to the fireside of every home. The telephone makes the nation as a neighborhood until one may sit in his office or home and converse with friends or associates for miles, yea, hundreds of miles in every direction. The electrical inventions make the night shine almost as the day. What an improvement electric lights are. The modern household has electrical heating, refrigeration, washing, ironing, sewing, cooking and I suppose soon will have mastication and digestion.

Poverty is seldom. People are comfortable in the main. The most of the people of America have a house to protect them from the elements, clothing sufficient for their health's sake and many of them some besides for vanity's sake, food sufficient for the maintenance of life and then some. Illiteracy is decreasing rapidly. Men are learned. Schools are far superior to those of even a generation ago.

Means of transportation are available to all. Few walk. The railway trains are crowded, the steamers busy, the highways congested, many are running to and fro.

We have a great commercial organization until you can buy in your own town anything produced anywhere in the world. A great banking system enabling you to carry on a large business with the handling of but little money, a postal

system that rushes mail around the world in a few days delivering it to your door for a few cents, and all kinds of small modern inventions for our ease and comfort.

Well what lack we yet? What do we need? The modern world doesn't realize it has a need. Living in the Laodicean age it says we have riches and are increased with goods, and have need of nothing, but how untrue. The fearful calamity we have fallen into is satisfaction with materialism. We need God. We need a mighty revival of old-time conviction for sin. A heaven-sent revival. Not just a local affair but a mighty outpouring of Mount Sinai, awe-striking conviction that will take the strut from the proud, the self-satisfaction from the rich, and the stiffneckedness from the unbeliever. A sin-slaying, devil-driving, awe-producing, hell-robbing revival. Oh, if God would rend the heavens and come down until the mountains would flow down at his presence.

No human power can cope with the power of sin. Sin sent Adam and Eve skulking from Eden like whipped culprits. Sin stained the ground with blood for the first time. Sin sent the murderer fleeing as a fugitive marked with the curse of God. Sin drowned all the race but eight souls. Sin corrupted the new race until God had to separate a family and make of them a peculiar, marked, separate people. Sin landed this family in bondage. Sin sent their first king to a suicide's grave. Sin scattered them over the earth as a suffering, despised people. Sin crucified the Lamb of God, and still sin sweeps on mightier than ever, engulfing the millions in its destruction. No one but God can cope with sin. We are in the clutches of the monster from the pit.

Autos rush to our bank doors carrying masked men who shoot down innocent employees and escape with the earnings of the people. Racketers in gangs are waylaying our citizens. Police forces seem helpless or paralyzed. Men who assist in law enforcement are slugged on their own doorsteps in broad daylight. Women are murdered in cold blood for a little money. Children are kidnapped for ransom and cruelly killed, their mangled bodies returned with compliments. Mere boys startle the public with heart-sickening crimes. The multitude follows dame fashion who leads them where lust pastures. They become drunk on pleasure and mounted on four wheels take the brakes off and let her drive. The pressure gets heavy naturally and men and women break. The trusted become thieves and the sup-

posedly righteous fall into gross iniquity. What is the matter with us? Has the human race gone mad? We have forgotten God and the nation that forgets God shall be turned into hell. Unless we have a revival that will bring back a remembrance of God this nation, the greatest nation that ever graced this planet, will be turned into a hell. What do we need? We need a revival, a visitation of the Almighty. No human cyclone, blizzard, or tornado, or group of sons of thunder will stay the awful avalanche that is crowding the millions into the jaws of death and hell. It will take the triune God.

But God still lives. He has not yet turned the world over to the tender mercies of the devil. As long as the saints are left on earth to intercede there is hope. A revival is possible as long as there are here those to pray. Moses prayed and God stepped in. Elijah prayed and God came down. A revival is still possible but the days are getting fewer, for the last times are on us. The fig tree is budding, the signs are multiplying, heaven's armies must be marshaling, the trumpet will soon sound and what we do we must do quickly. We must soon go higher but what can we do now?

PRAY! PRAY! PRAY! Pray for a hell defeating revival of heaven's power, a devil defeating revival of God's power, a sin killing revival of holiness, an atheist converting revival of faith in the God of our fathers.

DENVER, COLO.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Death of the Righteous

The record of (Whitefield's) last hours at Newburyport is thrilling beyond words to tell. He is preaching his last sermon. His subject is "Faith and Works." With far carrying tones he cries, "Works, works, a man get to heaven by works! I would as soon think of climbing to the moon on a rope of sand!" But his voice begins to fail, "I go," he said, "to my everlasting rest. My sun has risen, shone, and is setting. Nay, it is about to rise and shine forever. I have not lived in vain, and though I could live to preach Christ a thousand years, I die to be with Him, which to me is far better." He was to preach that night, but he felt he could not. He took his candle to go up to bed, but midway on the outside stairs he paused with his candle in his hand. Answering the importunity of the people, he spoke

with the passion of his blessed Lord until the candle burned down to its socket and went out. Would that a picture of that scene at Newburyport might hang in every preacher's study in America! He went up to his room and to an agonizing night, then

*"Just as the sun in all his state
Illumined the eastern skies
He passed through glory's morning gate
And walked in Paradise."*

Whitefield was no organizer like Wesley. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord," and America owes him a debt which it does not fully appreciate and which it can never repay."—DR. C. L. GOOD-ELL.

Stewardship

Some years ago the following item appeared in a New England daily paper:

"Biddleford, Me.—A unique will, bequeathing a large fortune to Jesus Christ for the founding of a rest home for Pilgrims, was unearthed among old documents this afternoon at the October session of the York County Probate Court. The will, filed in 1846 by Samuel Junkins, a wealthy resident of York, is as follows:

"I freely leave my entire estate to the Lord Jesus Christ, although it was all His before, with a wish that it might be kept for a place to entertain and rest Pilgrims of all denominations who are traveling to Mount Zion, having made their escape from Egypt land with a kingdom within them'."

A Twice-Born Minister

Boreham remarks on the transformation which took place in the life of Thomas Chalmers. He was the brilliant pastor of a little church in Kilmany, a marvelous preacher when he was only twenty-three. He was a good pastor and won their unstinted admiration and love. But they could not understand why when they came to the kirk on the Sabbath day he fulminated at that little company against the heinous wickedness of theft, of murder, and of adultery. After they had spent a hard week's work in field and stable, why should they be berated by their minister as if they had spent the week in open shame? "This," says Chalmers' biographer, "continued from 1803 to 1811, but then something happened. Chalmers ceased to thunder against the grosser crimes and against the iniquities of Napoleon, but every day he had something fresh to say about the love of

God, about the cross of Christ, and about the way of salvation." "He would bend over the pulpit and press us to take the gift," says one of his hearers, "as if he had it that moment in his hand and would not be satisfied until every one of us had got possession of it. And then when the sermon was over and he rose to pronounce the benediction, he would break out afresh with some new entreaty, unwilling to let us go until he had made one more effort to persuade us to accept it."

He says that in 1811 he was converted. When he was called away to a great city parish this was what he said to his humble parishioners: "For the first eight years of my twelve with you, I thundered away against crimes of every sort, but the interesting fact is that during the whole of that period I never once heard of any reformation being wrought among you. It was not until the free offer of forgiveness through the blood of Christ was urged upon you that I ever heard of those subordinate reformations which I made the ultimate object of my earlier ministry. You have taught me that to preach Jesus Christ is the only effective way of preaching morality, and the lesson I have learned in your humble cottages, I shall carry into a wide field."—DR. GOODSELL.

Under Father's Wings

Some years ago a missionary conference was in progress in the Panama Canal Zone, presided over by Dr. John R. Mott. On one day of the conference Miss Annie Coope, known as the "Sky Pilot of the San Blas Indians," was allowed half an hour in which to present her work. She did it in her own inimitable way. At the close of her remarks Dr. Mott asked the privilege of questioning her regarding her work. He inquired, "Do I understand that you have carried on your work through faith in God alone, without any regular support from any mission board in the home land?" Miss Coope replied that such was the case. Then Dr. Mott questioned further: "If you had it to do over again, would you not prefer to be under some board?" Miss Coope replied, "Mercy, no, Dr. Mott, a board would be much too heavy. I prefer to be under Father's wings!"

A Legacy of Hatred

One can scarcely believe the uttermost depths to which sin in its varied forms can sink the human heart. An example is to be found in a will drawn in 1866 while the bitter feeling begotten by the Civil War was still at its height, and pre-

served in the old Hanover Court House in Virginia. Here it is:

"I have made several wills before, when I had considerable property to give my wife and children, but since the Yankees have stolen all my negroes and robbed me of a great deal of my other personal property, pillaging my house, breaking open all the doors, and stealing all the clothing they wanted, I have very little left to will. They stole a gold watch from me worth about three hundred dollars, which was a bridal present from me to my wife, when we were married half a century ago. They threatened to shoot me if I did not deliver the watch to them, and burn down my dwelling house, presenting their pistols at me frequently, and I, an old man of seventy-six that was too old and feeble to defend myself.

"I now therefore make this my last will and testament, in the manner and form following; viz.:

"First, I give and bequeath to my children and grandchildren, and their descendants throughout all generations, the bitter hatred and everlasting malignity of my heart and soul against the Yankees, including all the people north of Mason's and Dixon's line: and I do hereby exhort and entreat my children and grandchildren, if they have any love or veneration for me, to instill in the hearts of their children and grandchildren, and all their future descendants, from their childhood, this bitter hatred and those malignant feelings, against the aforesaid people and their descendants throughout all future time and generations."

Physicians Also Die

I was impressed once again, upon a recent visit to an old graveyard in West Lynn, Massachusetts, with the truth that "It is appointed unto men once to die." There on an old slate marker over the grave of a physician who had ministered to the colony in the early days of the eighteenth century was this epitaph:

"Here lyes Buried ye Body
of Doctr. John Henry
Burchsted, a Silesian,
who Decd. Septbr. XX, Anno Christi
MDCCXXI, Aetatis Suae LXIII.
Silesia to New England sent this Man
To do their all that any Healer Can,
But he who Conquered all Diseases must
Find One which throws him down into the Dust.
A Chymist near to an Adeptist Come,

Leaves here thrown by his Caput Mortuum.
Reader, PHYSICIANS dy as others do;
Prepare, for thou to this art hasting, too."

There Is a Spot to Me More Dear

"On my last visit to the church in New Haven," writes Dr. C. L. Goodell, "I took some of the denominational Secretaries of Evangelism with me, and we went to the Registrar's office at Yale after office hours and asked permission to enter that little, low-studded room in Connecticut Hall. To me it is a holy place, and I wanted my brethren to share the inspiration of it. Opposite the door as you enter, there is a little, low fireplace; a small frame hangs over it, within which this message is printed—'Horace Bushnell of the class of 1827 occupied this room in 1823-27.' That would seem to be a matter of little historical interest and I have no doubt that hundreds of students and scores of professors have passed it by with a careless glance, but I knew what Horace Bushnell himself had said concerning that very room. These are his words: 'There is a little room in one of the dormitories of Yale and what happened there I hope the Recording Angel may never allow to be blotted out.' It was there that the divine chrism rested upon the great man's soul. It was there in his youth at that low fireplace that he made the great surrender. It was from under the lintel of that low door that he went out into the world to carry a gospel, the blessedness of which has not faded and never will fade from the hearts of men."

Before prohibition was voted the Salvation Army would often collect as many as 1,200 drunken men and women in one night on the Bowery in New York who were too drunk to care for themselves. Now, according to testimony of Commander Evangeline Booth as reported in the *Christian Herald*, the average is not more than seven a night.

I am writing a few lines to express my appreciation of the *Preacher's Magazine*. I have every copy that has been published, and am very glad I have had them bound because in this way they are preserved—I think a good index in the December number each year would improve the volume and enable the preacher to find certain material more readily.—Lura Horton Ingler.

PRACTICAL

THE NEW PASTOR

By W. B. WALKER

THE REV. PARSONS was nearing the peak of his ministry in Frog Hollow. Multiplied hundreds of people had sought the Lord at his altar and scores of people had united with the church. The Sunday services had passed into history with their responsibilities. The old pastor had preached in the morning on the subject of "Heavenly Power," using for a text, Acts 1:8, "But ye shall receive power, after the Holy Ghost is come upon you." In the evening he preached on the subject, "How May I Know that I am a Christian?" using for his text, John 9:25, "One thing I know, that, whereas I was blind, now I see." The Spirit of the Lord graciously rested upon the speaker, and the saints were greatly built up in the faith.

On Monday morning Rev. Parsons was reviewing the results of the past Sabbath. A Western Union delivery boy delivers a message at the parsonage in Frog Hollow. It is a call to another church in a distant city. The members of the parsonage in Frog Hollow are all astir. The matter is taken to the Lord in prayer. And after hours of waiting before the Lord the invitation is accepted as the will of God. On the next Sunday morning the pastor presents his resignation to his flock. Amid tears the congregation accepts the document as the voice of the Lord.

The second Sunday from this date Rev. Parsons preaches his last message on Paul's remarkable passage to the Corinthian church, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." The service was more like a funeral than anything else. For thirty minutes the people streamed down the aisles of the church shaking hands with the retiring pastor and his family. On Monday morning they were to start on their trip to the Jacksonville church. Several members of the church were at the parsonage early the next morning. They desired to look into the faces of those who had been such a blessing to them.

After telling this devoted group good-by once more the pastor and his family are on their way. The trip was long and tiresome, but it was a wonderful trip because of the new scenery. At the close of two days' travel the minister and his family arrived in Jacksonville. The parsonage was all in readiness. It had been decorated with new paper and the floors and woodwork had been treated to a new coat of varnish and paint. The furniture and rugs were also nicely arranged, and everything was in readiness for the new preacher. This had been made possible by the sacrifice of the good women of the church.

On Sunday morning the new pastor and his family arrived at the church late—on purpose. Everybody in Jacksonville was interested in the coming of Rev. Parsons. His picture had already appeared in the Jacksonville Daily. There was a large congregation for the first service. The minister preached a brief sermon on the subject of "Achieving Faith." However, the people were more interested in his mannerisms and personal appearance than his message. In the period of one hour the service was over and the minister and his family were back in the parsonage.

As the weeks glide by the problems of the church rise up like a mountain. After the first service of the Missionary Society Mrs. Parsons informed the sisters that the society had not been run right. She told them that such plans would not make for success. However, such plans had made it possible to furnish the parsonage with new furniture and to occasionally bring up the deficit in the pastor's salary; and to pay quite a sum each month on the General Budget. Instead of accepting the new plans with enthusiasm the members of the society felt that their old leader had been snubbed and unappreciated. The special singers of the church were no longer used, as the new pastor's wife did most of the singing. The new pastor and his wife took full charge of the choir and the special singing. Mrs. Parsons was very free to express herself in matters pertaining to the church. Of course she was young and inexperienced in the parsonage, but did an excellent work in Frog Hollow—their first charge.

Her experience had not been enough to teach her that her biggest job was to create an atmosphere in the parsonage that was conducive to success. She had not learned by years of experience that her great task was to be a leader that seldom leads.

Rev. Parsons is well educated and is in full possession of a wonderful work of grace. He was a young man and full of promise. The Lord had signally blest his labors in the Frog Hollow church. But in the Jacksonville congregation he had discovered a difficult situation. He easily detected that the people were tremendously attached to their former pastor. He often heard expressions from his people that disgusted him and made him feel uncomfortable. It was not long until the small group of people who disliked Rev. Noble gathered about the new pastor for comfort and encouragement. The new pastor was informed that the old pastor did not treat them right. Unconsciously Rev. Parsons sides in with this group who had not been to church for weeks before the former pastor left. The new pastor could hardly prepare his Sunday messages because these people gathered so frequently at the parsonage. More and more this crowd was given recognition in the services of the church. The members of the church board very kindly informed the new pastor relative to receiving this crowd with open arms. For this group had given Rev. Noble no little trouble while in the church.

The new pastor begins to change things in general. Perhaps many of the old plans did need changing. But he was slow to receive money that was contributed by unconverted people of

the community. He changed the method of running the Young People's Society. For a time he ceased to use the Young People's Journal, and prepared all the programs himself. He also refused to let some young people sing in the services because they did not belong to the church. He refused to have any social gatherings for the young people. Some of the leading members of the Jacksonville congregation had discovered that their pastor had almost destroyed the individuality of the church. The members were no longer feeling that sense of responsibility. They were in bondage to the pastor—they feared his criticism and rebukes. He appeared cold-hearted and unapproachable. He seemed to be without sympathy for people. The members unwisely compared him to Rev. Noble, their former pastor. The new minister seemed to know nothing about making friends with the public. The crowds began to drift away, and the finances ran lower than ever before.

The members began to wonder if the doors would be kept open. The Jacksonville pastor refused to boost the Sunday school attendance for fear of becoming a "nose counter," or becoming worldly. The Sunday school officers lost interest and as a natural sequence the attendance dropped below par. The pastor just let things take their own course. He stood firmly against having any contests to build up the attendance on special occasions.

The Jacksonville congregation had become badly discouraged over the conditions of the church. Different members began to write their former pastor—Rev. Noble, the warmhearted. However, he was a man of judgment and sense and refused to keep up a prolonged correspondence with his former friends. He was wise enough to stay out of the Jacksonville difficulties. This congregation began to feel that the foundation of years was being torn away by the new pastor. His ideas and plans were so different from what had been used for years. Rev. Parsons did not seem to realize that his people were in Jacksonville before he arrived, and doubtless would remain many years after he was gone. Nearly one year had passed since he took charge of this church. And the discouragements have increased rather than diminished. The recall meeting had been announced for Monday evening two weeks hence. And on that appointed evening a full representation of the membership was present. The new pastor was recalled for his second year with only six votes to the good. Had he received seven more votes against him he would have been de-

THE SINGING HEART

The singing heart is never bound,
Where'er its habitat is found;
Be midnight dark, or morning gray,
It cheerfully pursues its way;
And those it meets upon the road
Go forward with a lighter load.

The singing heart is full of peace;
From worry it has known release;
Though faithful to its honest cares,
Not one in foolishness it bears;
It sheds an atmosphere abroad
Of strength, and calm, and faith in
God.—Eva Garland in *Young People*.

feated. The Sunday school superintendent and the president of the Young People's Society became so discouraged over the progress of the church that they were ready to resign. The young people's work had about ceased to function.

But in spite of the many discouragements of the past year, Rev. Parsons faced the new year with a determination to have a revival at any cost. But one revival effort after another was conducted without results. In about six months of the new year it began to dawn upon the pastor that he was not succeeding. He seemed to feel that he was a misfit. He had worked hard and had prayed by the hours. He was quite discouraged with himself. He wondered who was to blame. He began to criticize his predecessor and his plans. He blamed him for having wedded the people to himself. He did not take the attitude of one great pastor who said, "I do not blame people for loving their former pastor. I like to pastor a people who were devoted to my predecessor. For if I am not able to win a place in their hearts like he did I have no right for a place." The Jacksonville pastor received great comfort in reviewing the successful years that were spent in the Frog Hollow pastorate. Simply because a young preacher puts over a good program in his first pastorate is no sure evidence that he will succeed in the next place.

No person would call this Jacksonville pastor a failure in the ministry because he did not put across a successful program in his new field. Doubtless his people were partly to blame for his failure. He was very likely the wrong man in disposition and temperament to follow Rev. Noble. The Jacksonville congregation were very devoted to their former pastor. But Rev. Parsons was too much like the North Pole—cold and heartless. He did not understand how to weep with those that weep, and rejoice with those that rejoice. He was too much like an unapproachable mountain. He was too slow to take advice from his leading people. He was a bit too anxious and careless in overriding the actions and decisions of the former pastor and the District Superintendent. His preaching was too mechanical and metallic—without feeling. Yes, he was too free in changing old plans of the Jacksonville congregation. He tried to change the old plans before he sold himself to his people. He failed to see that if a man who was elected to a new position of some great company should begin immediately to change old standing plans that he

would be considered very foolish. Rev. Parsons was too quick to show a critical spirit toward his predecessor, Rev. Noble. He should have been a Noble booster to the Jacksonville crowd.

But it is now close to the end of the year. Our friend has been in this city for two years. He knows very well it will never do to have his name voted on for the third year. Brother Parsons loved the cause of Christ too well to stay and divide the flock. He decided that he had rather suffer himself than divide his congregation. He was sure that it was better to move on than to hang around and divide his crowd so that the next pastor could do nothing. Even though this good man had severely criticized his predecessor in his own heart and blamed the people for his seemingly unsuccessful stay among them, yet he was ready to move on to another field. He had learned his lessons at a tremendous cost—but he learned them. His diploma was of *black* and *blue*. But in the face of these facts he preached well on the last Sunday night of his stay in Jacksonville. His message was filled with unction and tenderness. The people were blessed. Rev. Parsons moved on to another field of equal importance with Jacksonville. And by so leaving this city he left a condition behind that was conducive for his successor to carry on the good work. Blessed is the preacher who can so leave a congregation of people.

ASHLAND, KENTUCKY

NAZARENE LEADERSHIP

By MELZA H. BROWN

SOMEONE has said that a leader is someone who is going some whither and knows the whither. In this sense a leader would be a guide. No doubt in this day of doubt, spiritual fog, and religious bewilderment we need some leaders who can guide the people through the wilderness of error into the promise land of truth.

A leader however must be more than a guide. He must be a seer. He must be able to see what others do not see—see things before others see them, and see the future needs of the people. But he must also plan for the meeting of those needs when they arrive. Joseph was such a leader. He could see famine coming seven years ahead, and he could also see means and ways of providing for that famine, so that when it arrived the granaries and corn-bins were full.

Then a leader must also be a teacher who can direct the thinking and guide the thought life of

the people. Such were the prophets of old who taught law, judgment, righteousness and truth.

But above all these characteristics a religious leader must be a general. He must be an organizer who can work with men and get men to work with him; who knows how to work out plans for men and then get men to work out his plans.

Perhaps someone might wonder where we would find anyone with all these characteristics of leadership. We have a wonderful example in the Old Testament of just such a leader and if God could make such a leader then, surely He can make such in this dispensation.

Moses was just such a leader. Moses was a guide. He had been sent to the school of wilderness life for forty years that he might know the wilderness and be prepared for guiding the people of God to the land of Canaan. Moses was also a seer. He could see what others did not see. Israel could see the Red Sea, the mountains on either side, and Pharaoh's army; but Moses could see a way through the sea. Israel could see a barren desert with starvation and death; but Moses could see a never-ending supply of bread from heaven. Israel could see a dry and thirsty land with nothing but a place to be buried but Moses could see a Rock in a weary land from which came a gushing, sparkling river of life. Then Moses was a teacher. He taught the law of God from which the laws of all civilized nations have been taken. He taught righteousness, judgment and truth. But above all Moses was an organizer and a general. He took a mob of people and made a nation of it. He took slaves and made statesmen and generals. Moses so organized that crowd of Israelites that they were able to carry on without him. And after he had gone on to his reward, they entered Canaan and, after conquering the land, set up a kingdom that has never been surpassed on earth in organization. They became so bound together that they maintain their identity as a people even until today.

Where will the church get this leadership? There was a time when we used the leaders who came to us from other churches or who were forced out of other churches because of their stand for the doctrine of holiness. But that day has passed, and the Church of the Nazarene having become fairly well organized and possessed of a denominational spirit, it has become more and more difficult for leaders who come to us from other denominations to find their place in our army and catch step, and succeed as leaders.

Then the church has become large enough and is growing rapidly enough that we can expect but a comparatively small percentage of the needed leadership to even desire to come to us, if they did find it possible to make the adaptation necessary for success among our people. Where then will we secure our leaders? There is but one answer. We must train them from our own ranks. This was Jesus' method. Jesus did not take the leaders of the Jewish church and bring them over into His kingdom to lead the Church of the Holy Spirit dispensation. He took men from the common walks of life and then spent three years of His time training them for leadership that when He was gone the work might continue. As a church we have realized this essential, and have established our Nazarene colleges where we train our ministry for the pastorate, evangelistic work and foreign missionary field. Our schools are an absolutely necessity to our denominational life. We must have Nazarene preachers who are Nazarene in heart, life and thought. Men who believe the doctrines of the church and who are in complete harmony with the church both in faith and practice.

But while this is true of us as a denomination we have often failed to see the necessity of a trained local leadership. We must, if we succeed in our local churches, have a Nazarene leadership who are Nazarenes in faith and doctrine, just as much so as in the case of our general leaders. I do not mean by this local leadership, the pastor of the church, for if a church amounts to very much it must have a much larger leadership than just the pastor. We must have a trained leadership for our Sunday school, Young People's Society, Woman's Missionary Society and entire church program. Where will we secure these? We cannot send our people all to the colleges for this training, so we must do what we can to bring the school to them, in order that they may be trained for the work falling upon them while at the task. The Leadership Training School in Religious Leadership is for this very purpose and should be brought into every church. The community school will not meet our needs. We must have our own schools with our own teachers and our own text books where our leaders are prepared for leading our people to victory and success. The church has a well outlined course of study for this training. And while perhaps not as complete as we will need in the days to come, it will benefit every local leader who takes it and makes use of the possibilities of this training.

THE MINISTER AND HIS VOCATION

By H. B. MACRORY

The minister of the gospel, in his vocation, enjoys the greatest calling of life. However important other occupations may be, there is none to compare with that of the Christian ministry.

It is said that when William Carey was laboring in India, and his son Felix had accepted the office of ambassador to the king of Burmah, Dr. Carey said, "Felix has driveled into an ambassador." The son in forsaking his vocation as a minister of the gospel for an earthly ambassadorship had broken the heart of his illustrious father.

One of the tragedies of the ministry today is the multiplicity of its interests and activities. Our modern methods of conducting the work of the church many times burden the minister with responsibilities that rob him of his greatest possibilities as the *messenger of God*.

A similar condition obtained for a time in the days of the early church. Finally, however, the twelve called the multitude of the disciples unto them, and said, "It is not reason that we should leave the work of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." What was the result of the plan of the apostles? "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

The successful minister is *a man with a message* delivered to him in answer to prayer. A message freighted with the unction and power of the Holy Ghost. Yes—a message that will inspire both the messenger and the people to whom he is sent. Such was the message that gripped the heart of the apostle Paul when in his letter to the church at Corinth he said, "Woe is unto me, if I preach not the gospel."

What a challenge the minister has in his vocation! A challenge to preach the gospel with a passionate earnestness. Many duties may crowd in upon him. He may be needed as an administrator, an organizer, a financier, a leader in the social activities of the church, and as a pastor to be ready at all times to minister to the sick and call upon the people, yet the one thing outstanding for him, as the prophet of God, is to

appear before the people with a heart aflame with the *message of Jesus Christ*.

We have come to the close of another year. Merchants and business men are taking an inventory to determine their profit and loss for the past twelve months. Would it not be a profitable exercise for the minister of the gospel to follow? What has been the measure of our success or failure the past year? Have we made a careful study of the record? If so then let us make the failures we may have had in the past but stepping stones to success for the future.

THE LAND OF PALESTINE

By MOSES HAGOPIAN

Thousands of Jews are waiting to emigrate to Palestine as soon as the necessary capital is forthcoming. But so far, in spite of lavish generosity of thousands of Zionists, the development of the country is being hampered by lack of money.

If one examines Jewish expenditure in Palestine, he will find that most of all is spent on agriculture, which is the only way of making a country really belong to the people who occupy it. The second largest sum goes to education. The third largest sum has been spent on health. This also is essential in a country where sanitation and hygiene have never before been thought of; and to which are now coming large numbers of immigrants from the poorest parts of Europe.

It is an accepted fact that if a Jew is known to be having dealings with a Christian mission, he not only loses any chance he might have had of employment by his own people, but he almost invariably has to leave his home.

There are thousands of Jews in Palestine today who have no homes here, and have come from other countries to find a home in Palestine.

It is not too much to say that Jews generally are on the move, not only physically and nationally, but intellectually and spiritually, to find the satisfaction of a need that they feel. This is a fact, not only amongst the poor and unemployed, the hungry and the uneducated, but also amongst the educated and the refined, the workers and leaders of society, who have no lack of money. The fact is apparent, that they feel a need of soul which Judaism is not able to satisfy.

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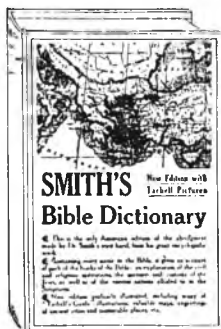


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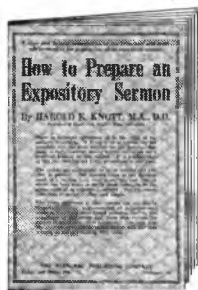
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