

# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## THE MEASURE OF THE MAN

THE EDITOR

**H**OW large may a church be and still be spiritual and efficient? The answer is, It depends upon the caliber of its leadership. Any man should be able to sing hymns and pray in secret. It does not require large caliber for a father (especially if he begins, as he ought to do, before his first children are born) to read the Scriptures and pray with his family. But when a Sunday school teacher stands up before a dozen eager youngsters and talks about the Bible and religion in a colorless and stale manner, he need not be surprised if the members of his class become "unruly" and drop from his class roster. If a Sunday school superintendent runs his program by rote and works all the time as though he were afraid his program will run out before preaching time comes—well, at least it will be some time before a Sunday school under such direction will require larger equipment for its accommodation. And, much more, if a preacher has but a short vision, small mind, contracted heart, and restricted program he can naturally be the leader of but a small group.

Many a merchant who ran a store at the cross-roads where he was janitor, buyer, clerk, bookkeeper, watchman and all, and made a fair success, has gone bankrupt when he moved to the railway town and enlarged his business until it required to be "taken apart," and involved the enlistment of helpers. Likewise many preachers who have served successfully in churches where the preacher was general, corporal and private soldier, fail when given a charge with a multiplicity of organizations necessitating the delegation of labor and substituting the direction of others for personal execution.

Great men are of two general types: those who are great themselves, considered as units; and those who can surround themselves with wise and efficient helpers, and get along with men who are as big as they are. And this general classification holds for business, politics, the church, and wherever things affecting the affairs of men are to be accomplished. It is no uncommon thing for people to come from the presence of notable men, saying, "Why, he was just as common and friendly as though he were an old neigh-

bor or friend of my father's family." When T. De Witt Talmage visited England on his world tour he called upon Gladstone, prime minister, and England's "Grand Old Man." The two took a walk together and conversed on intimate terms. After the meeting, Gladstone reported to his friends that the great preacher gave him every attention and showed a surprising knowledge and interest in him personally, as well as in the particular things he had tried to do for his country. Talmage reported that the great statesman received him as though he had been his equal and surprised him by commenting upon the wide publicity of his printed sermons and embarrassed him by his familiarity with the material contained in his sermons during past months and years. Each was surprised that the other was so approachable and human. One man took a simple sales proposition and visited people in their offices in an apparent attempt to make sales. He reported that he was invariably kindly received by heads of great concerns, although he was frequently rebuffed and insulted by clerks and department heads—the bigger the man the easier the approach and the better the reception.

In politics, and it may be in business, there is a present, and it may be a temporary; swing of the pendulum toward dictatorship and autocracy. But such a swing is toward deterioration, and not toward progress. Either there must be a breakdown or the work of restoring democracy must be done again. Usually the turn toward dictatorship in anything is the result of weakened interest on the part of the constituency. "Eternal vigilance is the price of safety." The Church is the true father of liberty, and it must not follow the present day trend. Rather it must go right on developing people who desire to be free and who are ballasted so as to use liberty without drifting into license.

Small leaders pine for power and authority in order that they may enforce plans which are too weak to compel by their own reasonableness and success. Small people appoint dictators so they can retire to thoughts and activities which are more to their liking. But God's way in the Church is to keep every member's interest at such heat that he will give high appraisal to the franchise and shoulder the responsibilities which membership involves. The relationship between the disciple and Christ himself is that of friends, rather than servant and Master; how much more the relationship between layman and preacher? The way for a leader in the church to acquire power is to be right in his judgment so often that people will learn to value his decisions. This is the hard, long way; but it is the only right way.

But we shall fail of our purpose in this editorial if we do not come to more accurate application. So we shall give what we consider the two outstanding earmarks of caliber.

*First*, big men appreciate co-operation and are ever ready to give it. Every man is first at something, and the wise leader knows this and makes capital of it. But more than that, practically everyone is more or less aware that no one is superior to him in everything, and he responds to the leadership of the man who discovers and makes use of his particular talent. There are some leaders who cannot bear to look upon their superiors or upon those whom they are forced to acknowledge have points

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of superiority over them. This accounts for the aversion some have for the rich or for the educated or for those possessed of certain talents. There are some people who are simply against anyone and everyone who succeeds, no matter with how much merit the success is bought. Then there are those (preachers even) who will find some mortal fault with leading families and by their very attitude finally surround themselves with a crowd selected for its mediocre character. This crowd is not a true cross section of human society. But it delights the small man because he compares favorably with the members of his crowd.

*Second*, big men refuse to break with their collaborators over trivial matters. In fact I think it is usually possible to measure a man's depth by the character of things which appeal to his emotions, and to compute his caliber by the size of the things which offend him. A little man is offended by small things. Details and externals and the pronunciation of "shibboleths" loom large with him, while he may overlook righteousness and judgment and weightier matters of the law. In fact a little man will scratch from his book those who fail to "toe the mark" on his private interpretations, although he may join in political schemes to injure the character and good name of those whom he feels should be disposed of. Even Paul was, I think, a bigger man when he wrote, "Some indeed preach Christ even of envy and strife; and some also of good will . . . whether in pretense or in truth, Christ is preached: and I therein rejoice" (Phil. 1:15-17), than when he parted company with Barnabas over the desire of the latter to take John Mark along.

But how long a list might be compiled in making mention of the instances in which the church has been divided and weakened by the ambitions and contentions of undersized leaders! And on the other hand, how splendidly has the Church in all the ages responded to leadership! And readily the membership becomes little or big as it consciously and unconsciously takes pattern from the ministry!

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## EDITORIAL NOTES

Don't forget that the October number of the PREACHER'S MAGAZINE is to be filled with material relating to the Silver Anniversary of the Church of the Nazarene. While the material is intended especially for ministers who will want it in connection with the celebration, still it will be interesting even to those who are not members of the Church of the Nazarene. And it may suggest methods that will help in any preacher's denominational publicity. And after all, the magazine serves a better purpose in making suggestions than in furnishing "ready-made" material.

It is difficult for some preachers to *quit* when they quit. A pastor recently told me that he felt his work is done in his present location, and that just as soon as he can find a suitable man whom he can recommend as his successor he will himself be ready for work elsewhere. The range was so close that I did not tell him that this very disposition to select his successor and keep some sort of superintendency over the church is a weakness that District Superintendents do not fail to mark. When there is a vacancy on a district, usually the District Superintendent seeks to make it the occasion for a number of changes which really ought to occur on the district. Then after a number of changes have been made, he may bring in a new man to fill the last vacancy that occurs. In fact the efficient superintendency of a field requires that this shall be done. So when a pastor quits he ought to *quit*.

I hear some complaints also that evangelists are sometimes inclined to push into the business of the District Superintendent. They hear that a certain church is going to make a change. So they proceed to suggest—sometimes quite openly and forcefully—that a certain friend in some other state will make a fine man for the place. Some District Superintendents do not like that. And you know it is the business of the evangelist to preach and pray and help on with the revival. Let the District Superintendent suggest the pastors, then let the evangelists go and help these pastors in revivals—every man in his own calling, you know.

Last night a pastor asked, "How are the finances of the PREACHER'S MAGAZINE coming along?" I replied, "Pretty slow. It is being published at a loss. The Publishers have decided to run it on through the present year, but I do not know what they will do after that." "Well," said the pastor, "it must not be discontinued. I believe our preachers would rather pay more for it than to have it dropped. I have been taking a preacher's publication that costs three dollars a year, but I get more out of the PREACHER'S MAGAZINE than out of that." Of course the Publishers could scarcely charge more than a dollar for a magazine no larger than this one, but we shall appreciate it very much if you will show the paper to a friend and solicit his subscription. We can make it, if we can get enough subscribers.

Evangelist R. R. Sharp of Oshkosh, Nebraska, writes to comment on the PREACHER'S MAGAZINE. He says he gets a great deal of help out of it and is recommending it to his friends. In fact he proposed to ten or fifteen preachers in a recent gathering that if they would subscribe for the magazine and report at the end of the year that they are not satisfied, he will refund their dollar. That is backing up his faith with commendable vengeance, and we appreciate his attitude very much.

## DEVOTIONAL

### THE WITNESS OF THE SPIRIT

A. M. HILLS

**M**ANY dear children of God, uninstructed in divine things, are not duly confirmed in their faith, and at rest about their sonship. They consequently suffer a great loss. They are ignorant of the abounding comforts of the gospel. They lack the stimulus and spiritual uplift which a firm persuasion of their personal salvation might afford. It is well for us at times to canvass this subject thoroughly, for the comfort and nourishment it may afford for our hearts.

Oftentimes in the Roman empire a very talented slave would be given his liberty, and not infrequently would be adopted as son and heir

by his old-time master. Sometimes these adopted slaves outshone their benefactors, and made an enduring name for themselves. It was a wonderful transition from servitude to liberty, from degradation to exaltation, from humiliation to honor, from hopeless poverty to ample wealth, from disgrace to dignity, from the cramped conditions of servitude to the privileges of sonship, from indigence and ignominy to the inheritance of a noble name and an honorable estate. But what if the unfortunate slave did not know it! He would still be bowed down in thought, crushed in feeling, and blighted in hope.

Precisely so do God's adopted children, once Satan's slaves, need the blessing of assurance. Nothing can compensate for a lack of the sacred

witness that they are "sons of God," "heirs of God, and joint heirs with Jesus Christ to an eternal inheritance, undefiled, and that fadeth not away." If we are really of the divine family we need to know it, both for our own sakes and also for the sake of our larger and more salutary influence upon others. All the love and joy and peace of a Christian heart spring from a knowledge of salvation.

The Scriptures everywhere assert that such assurance is attainable. They abound with examples of those who lived in the enjoyment of it. "Abel had witness borne to him that he was righteous, God bearing witness" (Heb. 11:4). "Before his translation, Enoch had witness borne to him that he had been well-pleasing unto God" (11:5, R. V.). Amidst fearful trials and the most distressing circumstances Job was enabled to say, "But as for me, I know that my Redeemer liveth" (Job 19:25). David, from the depths of his sin and shame, was enabled to say, "And thou forgavest the iniquity of my sin" (Psa. 32:5). "Bless Jehovah, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:2, 3). Somehow he had heard from the skies about it, and was very sure.

Hezekiah was in great trouble, and cried to God and got an answer from heaven. In gratitude he put on record these words: "Thou hast in love to my soul, delivered it from the pit of corruption; for thou hast put all my sins behind thy back" (Isa. 38:17). Isaiah himself got a message from heaven: "Lo, thine iniquity is taken away, and thy sin purged" (6:6). God sent the angel Gabriel all the way from the court of glory to say to Daniel, "I am come to tell thee: for thou art greatly beloved" (9:23).

It was not otherwise in the New Testament dispensation. Sinners were suddenly forgiven, and they immediately received joy for mourning, the garment of praise for the spirit of heaviness. "They took their food with gladness." "There was much joy in the city," after a revival. "They went on their way rejoicing," "And rejoiced greatly." St. Paul could say, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). St. John could say, "We know that we know him"; "We know that we are in him"; "We know that we have passed from death unto life"; "Now are we the sons of God"; "We know that we are of the

truth"; "We know that He abideth in us"; "We know that we dwell in him"; "We know that he heareth us"; "We know that we are of God." "We may know him that is true" (First Epistle).

If the reader of these lines has no such assurance, he should exchange his present experience for a better kind.

The following texts will furnish us material out of which to frame an answer: "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit that we are children of God" (Rom. 8:15, 16, R. V.). "God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. 4:6).

The truth, then, seems to be this: there is a twofold witness. The children of God have the witness of their own hearts that they are right with God; and added to this, they have the inward witness of the Holy Spirit to their adoption and sonship. The Holy Spirit "bears witness with" the human spirit. From this joint testimony there flows a comfortable persuasion or conviction of present acceptance with God, and a sweet hope of future and eternal glory. These fellow-witnesses agree; and their united testimony makes an impression that is quite satisfying to the soul.

#### I. THE WITNESS OF THE HOLY SPIRIT

Various theologians have tried, seemingly, to belittle this great work and explain it away, or rob it of its worth.

1. For example, it has been held "that the testimony which the Holy Spirit bears to our adoption consists alone in the moral effects which He produces within us." "I know that I believe in Christ; therefore I know that I shall obtain everlasting life." This is unsound and unscriptural.

2. Another opinion is that there is but one witness, the Holy Spirit acting concurrently with our own spirit. "The Spirit of God," said Bishop Bull, "produces those graces in us which are the evidences of our adoption. He illuminates our understanding and assists our memory in discovering and recollecting those arguments of comfort and hope within ourselves . . . and from them drawing the comfortable conclusion that 'we are the sons of God.'" With this notion is generally

connected that of the entire imperceptibility of the Spirit's operations as distinguished from the operations of our own mind. It, too, is unscriptural in that it practically denies that the Holy Spirit can speak directly to the soul.

3. Others teach that the Holy Spirit can bear direct testimony to the soul of its acceptance with God but that this is only the privilege of a very few elect souls, the pets of God.

All of these views, and others that might be named, fall short of the manifest teaching of the inspired Word.

4. The Bible teaches that the witness of the Divine spirit consists in "A communication made by the Holy Ghost to the believer's mind of the fact that his sins are forgiven, that he is reconciled to God, and that the filial relation, which was destroyed by disobedience, is now restored by grace through faith." Some have regarded John Wesley's definition as the best ever written by an uninspired hand: "By the testimony of the Spirit I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me and given Himself for me, that all my sins are blotted out, and I, even I, am reconciled to God." This is an excellent definition as far as it goes; but it is not complete, as we shall hereafter show.

Quite similar is Dr. Hannah's definition, who writes, "The witness of the Spirit is that which directly ascertains (affirms) to us the blessing of our acceptance with God, and which, impressing on our hearts a sense of His fraternal love toward us in Christ Jesus, creates within us that great element and principle of the new nature—love to Him in return." The latter part of this definition describes the result of the witness of the Spirit, rather than the witness itself.

Other scriptures than those above quoted describe this witness: "We received not the spirit of the world but the Spirit which is from God, that we might know the things that were freely given to us of God" (1 Cor. 2:12). Isaiah 12:2, "Behold, God is my salvation; I will trust and not be afraid; for Jehovah, even Jehovah, is my strength and song; and he is become my salvation." Both passages imply a divine witness.

"The Spirit himself beareth WITNESS with our spirits that we are children of God" (Rom. 8:16). Now a witness is not an inferential deduction of logic, not a process of conjecture, but an implicit testimony, distinctly given.

Moreover, the Spirit witnesses often to what takes place only in the mind of God, not in ourselves. The forgiveness of our sins is something that God does not do in us, but for us in His own heart. We need to know it, and it is one of "the deep things of God," that can be known directly only by the supernatural communication of His Spirit. There are things that we cannot find out by the use of our reason or the evidence of our senses; "but unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10).

We know there are some great theologians who deny this as to their own experience. Dr. Chalmers said that he could not, without making his doctrine outstrip his own experience, vouch for any other intimation of the Spirit of God than that which He gives in the act of making the Word of God and the state of our own hearts clear to us. But, on the other hand, there are multitudes who can say from their own experience with Dr. Watts, "There is an extraordinary witness of the Spirit when, in an immediate and powerful manner, He impresses the soul with an assurance of divine love, and gives the heart of the saint a full discovery of his adoption, without the more slow and argumentative method of comparing the dispositions of their souls with some special characters of the children of God in Scripture." Just as Jesus when on earth said to the penitent with His own dear lips, "Thy sins are forgiven thee," so now He gives the same sweet assurance to believing sinners, through His representative, the Holy Spirit. Only thus can we know immediately, by this direct testimony of the Spirit, that God has forgiven us and adopted us. Nothing but this can make our joy of sonship simultaneous with its existence. Otherwise we should be compelled to wait a long time for the evidence of experience in sad uncertainty as to whether Christ had forgiven us, and God had received us or not.

## II. LET US NOW CONSIDER THE WITNESS OF OUR OWN SPIRIT.

What is that? Wesley defined it as "a consciousness of our 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 before Him in justice, mercy, and truth, doing the things that are pleas-



ing in His sight." "It is nearly, if not exactly, the same with the testimony of a good conscience toward God; and is the result of reason and reflection on what we feel in our own souls. Strictly speaking, it is a conclusion drawn partly from the Word of God, and partly from our own experience. The Word of God says every one who has the fruit of the Spirit is a child of God; experience of inward consciousness tells me that I have the fruit of the Spirit; and hence I rationally conclude that *therefore I am a child of God.*"

Dr. Hannah puts it in similar words thus: "The witness of our spirit is that rational inference which, proceeding from a careful examination of the scriptural marks of the children of God, and a satisfactory persuasion that these marks are produced in us by the presence and agency of the Holy Spirit, confirms us in the grateful conclusion that we are the children of God."

### III. SOME MIGHT ASK WHY THERE IS A NEED OF TWO WITNESSES TO ONE TESTIMONY

We may be very thankful there are two witnesses. By their consenting testimony they save us from fanaticism and delusion. It is quite possible for human beings to be deceived about themselves. They may be deluded by their own heated imaginations. The devil himself also may counterfeit the Spirit of God and speak lying words to the heart, and deceive it by flattery, inducing false hopes of safety. The consolations of the Spirit are unknown until there has previously been a hearty repentance of sin, and an utter abandonment of all iniquity, coupled with an acceptance of Christ by faith as the only hope. And in the after life there must appear more and more the fruits of the divine life. The Christian graces must be in evidence. These things in the experience become a matter of consciousness that each soul may easily test for himself. Where the Holy Spirit bears witness to a child of God of his adoption, He also produces a Christian character. Where this is wanting it is presumption to suppose that one has heard from heaven, or is now in a state of grace. So the witness of our spirit tests the reality of the heavenly witness.

1. We may further remark in this connection that this joint witness is the privilege of all God's children. It is a part of our common salvation, as much as adoption itself. "Because ye are sons, God sent forth the Spirit of His Son into our hearts crying, Abba, Father." It is a birthright privilege of every child of God. There is a rest for troubled hearts, a peace with God which the

world cannot give or take away. It is for all who will trust and obey.

2. But let it be further said, that this united witness of the Holy Spirit and our spirit may be interrupted, or suspended for a time, or even wholly lost. "And unless," says Field, "we learn to live by the faith of the Son of God, and maintain diligence in Christian duty, it is impossible to retain it. The withdrawal of His favor and witnessing presence and peace may be His chastisement for our disobedience." "Your iniquities have separated between you and your God, and your sins have hid His face from you" (Isa. 59:2).

3. But there may be other reasons for the interruption and cessation of the witness. Times of severe and heavy trial may be taken advantage of by Satan to insinuate doubts. The mind may be depressed through bodily disorders, or be in heaviness through manifold temptations (1 Peter 1:6). Dyspepsia is peculiarly calculated to depress the feelings and cloud spiritual vision. The reaction from great spiritual excitement and exaltation, and from intense, overwrought exertion may also be used by Satan to disturb our peace. Both Elijah and John the Baptist thus suffered from spiritual depression.

Furthermore, a saint of God may be afflicted by a melancholy temperament and periods of constitutional depression which prey upon the soul. This is an inherited mental malady which Satan gladly uses to cast down believers and obscure their views and confidence in God. It makes the mind morbid and despondent and unfit to hear the divine voice or see the smile of His face.

4. But there is a cure even for these exceptional times and temperaments. It is then that the witness is most needed; and it can be obtained by prayer and the upward look of faith. It is God's will that His children should "abide in his love" (John 15:9, 10); should "rejoice in the Lord alway" (Phil. 4:4); and "in everything give thanks" (1 Thess. 5:18); and "walk in the light" (Isa. 2:5, and 1 John 1:7); and "joy in the God of our salvation" (Hab. 3:18).

### IV. WE WOULD ADD THAT THE HOLY SPIRIT NOT ONLY WITNESSES TO OUR ADOPTION BUT ALSO TO OUR SANCTIFICATION

Indeed even this is not all, for He witnesses to every condition of the human heart. He powerfully convicts the world of sinners "of sin, and of righteousness, and of judgment; of sin because

they believe not on me" (John 16:8, 9). All the convicting work of the Holy Spirit is only His witness against *sin and the sinner*. When a Christian backslides, the Spirit chides him for it; as the inspired Nathan said to David, "Thou art the man." When a sinner accepts Christ and is received into the family of God, as we have seen, the Spirit bears witness to the fact. And in the same manner and with the same fidelity and certainty, when a believer receives the sanctifying baptism with the Holy Spirit for a clean heart, it is certified to him from heaven. Thus the Holy Ghost is a witness bearer to all humanity of their spiritual condition.

In proof of the Spirit's witness to sanctification, let us hear the apostle Peter tell about the experience of Cornelius and his people: "And God, who knoweth the heart, *bare them witness*, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith" (Acts 15:8, 9, R. V.). Turp also to that companion scripture, Heb. 10:14, "For by one offering he hath perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to us."

That, doubtless, was why St. Paul was so "*persuaded*," and so marvelously serene in all the inconceivable ills that beset him. He had the witness in him, and knew that his "life was hid with Christ in God," and that a sanctifying Saviour was living in him (Gal. 2:20).

And this was what enabled the apostle John, another sanctified man, to say, "And hereby we know that he abideth in us by the Spirit which he gave us" (1 John 3:24). "It is the Spirit that beareth witness because the Spirit is the truth" (1 John 5:7, 9, 10, 11).

The apostles seemed to have no doubt about their own holiness and sanctification. They so repeatedly urged it upon others that they must have been sure of it themselves. St. Paul even called God and men to bear witness to his holiness (1 Thess. 2:10).

In more modern days, the bright saints have had the same blessed assurance, owing to the witness of the Spirit. Let us hear in their own words:

REV. WILLIAM BRÄMWELL: "The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had been for some time seeking. My soul was all *wonder, love, and praise*."

BISHOP HAMLIN: "All at once I felt as though a hand, not feeble but omnipotent, not of wrath but of love, were laid on my brow. It seemed to press upon my whole body and diffuse all through and through it, a *holy, sin-consuming energy*."

MRS. JONATHAN EDWARDS: "So conscious was I of the joyful presence of the Holy Spirit that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light and love and joy in the Holy Ghost, and seemed just ready to go away from the body."

MRS. PHOEBE PALMER: "While thus exulting, the voice of the Spirit appealed to my understanding: 'Is not this sanctification?' I could no longer hesitate; reason as well as grace forbade. I rejoiced in the assurance that I was wholly sanctified throughout body, soul and spirit."

DR. DANIEL STEELE: "Very suddenly, after about three weeks' diligent search, the Comforter came with power and great joy to my heart. He took my feet out of the realm of doubt and weakness, and planted them for ever on the rock of assurance and strength."

BISHOP FOSTER: "The Spirit seemed to lead me into the inmost sanctuary of my soul—into those chambers where I had before discovered such defilement, and showed me that all was cleansed, that the corruptions were dead—taken away. I felt the truth of the witness."

A volume might be filled with such testimony, a most troublesome thing to those who deny the possibility of purity in this life. And when we are conscious of having the proper fruits of a cleansed heart, that is the testimony of our own spirit to the blessing.

John Wesley said, "Let none ever presume to rest in any supposed testimony of the Spirit which is separate from the fruit of it. And let none rest in any supposed fruit of the Spirit without the witness. . . . In our being favored with a two-fold testimony there is great practical utility, as it is a protection against presumption on the one hand and despondency on the other. Our Maker has placed a double guard around our spiritual and eternal interests. As He has provided that where one bodily sense mistakes an object another sense may correct it: so in reference to the important subject of saving religion—its evidence is placed both in our consciousness of the Spirit's witness and the conviction of our own judgment. What the Spirit makes evident to our consciences, our own spirit makes evident to our reason."



# DOCTRINAL

## CHRISTIAN BELIEF IN THE LIGHT OF TODAY

BASIL MILLER

### Chapter II. *The Finality of Christianity*

THE modern age has thrown into oblivion all types of intellectual standards and maxims arrived at by the philosophers and theologians of the past. It has but followed in the wake of materialism, which arose in Germany, France and England in the seventeenth and eighteenth centuries. The materialist has said, "There is no God, but matter." The current thinker acclaims this dictum as true. It is averred that early Catholicism established an infallible pope, and that youthful Protestantism substituted for the pope an infallible Bible. The interpretations of both pope and Bible are believed to be made more infallible in case tradition, that long line of Church beliefs and statements, sustained them.

But this modern age of doubts and moral difficulties has overthrown such infallible standards and leaves every man a philosopher who shall work out his own theory of time, matter, finality and eternity.

#### A DISCARDED INFALLIBILITY

There was no question raised concerning finality as far as Christianity was concerned so long as the pope, tradition and the Bible were held to be infallible. These became the source of all belief about the true religion and its *modus operandi*. None ever dared question that the Christian religion was the final one. For was it not based upon Judaism, a revelation from God, and was not Jesus the consummation of that which the prophets of Judea had proclaimed long ago? The status then was final. The last word had been said. True it was that skeptics like Marcion might doubt the truthfulness of the Bible, but the main current of the mind of the Church ran true to its course.

Theorizers might speculate as to the nature of Christ, the content of original sin, the mechanism by which the incarnation and the atonement were wrought, and results of regeneration, and

how many angels might dance on the point of a needle, but finality was out of the question.

Materialism which denied the vital concepts of the Church soon made a central attack upon the Bible, tradition, the pope and all other bodies which were supposed to have spoken concerning the final truth of the religion of Christ. The ground was then thrown open for debate. The battle raged and from it came what McGiffert might call, "the rise of modern religious ideas." Into this scheme higher criticism found a basic place and its findings, supposedly true, were accepted. Materialism discovered a new ally in the evolutionary theory. The incarnation resolved itself into a myth, and the resurrection a story which was invented by disappointed disciples.

When infallibility was cast away then the thinkers became the fabricators of theories, creeds, dicta. Theism became theoretical, and the God of this movement was in no manner connected with the Jehovah of the Bible. Providence was viewed under the new light of the complete reign of evolutionary law. The very foundation of ancient Christianity was undermined, and the new humanism became the battle line.

One can but ask if the intellectual fabric which the elders of the Church have woven into their faith can be so easily overthrown. If the modern position be accepted, has there been no reasonableness upon which the beliefs of two thousand years have rested?

#### WILL ANOTHER RELIGION ARISE?

The pertinent question is, Will another religion arise which will take the place of Christianity? There are three religions which have swept beyond national bounds and are what may be called international. The first of these in point of time was Buddhism, the second is Christianity and the third is Mohammedanism. The last two it is noted are from a common origin, the religion of Judah. Among the three in supremacy of moral content Christianity stands at the height. Judged by its effects Christianity meets the pragmatic test in that it produces the most desirable effects both on the individual and the nation. Where it

has been proclaimed and followed none can doubt its supremacy.

Buddhism is a decadent faith, looking to the past, and is enshrined in customs which bar it from the possibility of demanding the adherence of cultured nations. Hence it cannot stand as the final religion. Mohammedanism, when judged by its moral effects, must lose its place in the claim for finality. Moreover each of these shows no signs of maturing into a higher type of religious activity. Hence of the three which lay claims upon internationalism in scope, only Christianity stands as valid.

The next question then is, Will Christianity, the highest type of religious belief existent, be superseded by another, which will be the final religion?

Before we examine the grounds upon which Christianity bases its claims of finality, let us search the horizon for a rising faith. Is it to be found in the jungle of philosophy? Check the field and you will find that the philosophical speculations are no more in advance, as concerns moral content, than those of Aristotle, Plato or Socrates. They might have given us the scientific method of research as taught by Bacon, but they have not altered morals, nor clarified the concept of God. Philosophy might have afforded us the agnostic touch of Spinoza and Hume, but their revelations concerning the final issues are blank. Kant might have given us the moral law when he summed it thus, "So act that every action, should it become universal, will be beneficial." This is but the Golden Rule of the Master, which in turn is to be found in the writings of early Jewish prophets and thinkers. Nothing new is given.

The religion of experience which Schleiermacher expounded is after all the religion of Christianity with faith, emotion as its basis. Intellectual theism and personalism are but new names for the old ideas revealed in the Bible as to the character of God. They are intellectual supports where-by revelation is verified.

#### WILL IT BE A NEW SCIENTIFIC RELIGION

If Christianity is not final, will it be a religion of science? First, whose science will it be? Any one of the dozens of variant thinkers? Eddington and Sir James Jeans and their expanding universe, Millikan and Compton with their cosmic rays as the primal source of life and energy, Einsteinism with its relativity, which shall it be? Has science done any more than added to the sum total of applicable knowledge? Has it given

a new revelation of morals, or made more definite the code of ethics expounded by Jesus? To these and such questions the answer must be in the negative.

Finality in its very nature is the opposite of the scientific method. This demands experimentation, the statement of a hypothesis, and the final verification, so far as practical, of this hypothesis. The scientist affirms that one cannot believe, for new evidence may be discovered at any time. Notice that Christianity states virtues to which nothing has been added. Once it was the theory of the thinkers that the world was flat; then came Copernicus, with his round, revolving universe, of which the world was not the center. Newtonianism clarified this; and now is added the theory of Einstein. Wherein we see a constant state of fluctuation. From it all new knowledge has been afforded; but no new faith, no modern code of ethics which in any manner attains to the perfection of the ethical laws of revelation.

Look wherever else one may and on the horizon of the ages no new faith, with more vital elements than Christianity, is seen to be arising. Education may be concerned with morals, but not the religious relationship of man to his Maker. It in no wise has a thing to say about this innate longing which man finds deep within to be in contact with some spiritual hidden power. It speaks not to man's inner nature which causes him to bow his head in worship of the unseen.

Esthetics, culture, beauty, art, while they refresh man's longings for beauty, symmetry, they in no wise elevate his morals; nor do they satisfy man's religious, spiritual nature.

Let us survey Christianity's claims which validate her finality.

#### THE INCARNATION AND FINALITY

Deeper than on the surface it may appear is the relation of the incarnation of Jesus to the finality of His religion. Religion must be made objective by some method. It cannot remain subjective and long exist. There may be a god, but by some method he must come into contact with the human spirit. In the early religions this was achieved by magic, where the priest by weird incantations and fantastic actions made a bridge between his god and his people. Myths soon arose which gave a relationship between the two, and thus objectified the primal religious forms.

Note the difference by which Christianity was objectified. First priests and prophets arose who spoke with a sense of assurity, if not complete

finality, that they represented the true God. Prophecies came in the later centuries which were bound up with the religion of the Jews, from which Christianity was to be evolved. At the appointed time, Jesus Christ was born as prophesied of in distant time. He at once acclaimed the fact that he was God, the Mediator likewise between the Father and mankind. On one hand He spoke for God, and on the other He lived for his fellowmen. He gave Christianity a complete objectification.

Henceforth, when any man read His record, could it not be questioned that He believed He fulfilled the predictions found in the religion of the Hebrews. His disciples based their hope of immortal life upon this fact of the incarnation. The deeper we look into the incarnation, when God assumed human form, the more real becomes *one's faith in the finality of Christianity.*

One objects that in the mystery religions, born of a later age in Egyptian soil, many supposed incarnations are to be discovered. While not denying that supposed, fictitious incarnations might have been claimed by those who followed this mystic way; they in no wise carried with them the dynamic of sufficient moral energy to long survive in their own clime, to say nothing of spreading and taking root in foreign soil. They left no elevated morals. They shook no empires for the right. Born as a will of the wisp, they withered as Jonah's gourd when the winds of fate and persecution arose.

Not so with Christianity which within it bore the marks of conquest, and was destined to circle the globe.

#### UNIVERSAL THOUGH BORN IN PALESTINE

The fate of Christianity seemed to have been wrapped up with the destiny of Palestine. Here it was born, and its roots went back to this soil for many a century. Its founder never passed beyond its confines. Sprouting in a circle of a very few miles, humanly speaking it should have remained within this circumference. But it did not do so. Its leader was a Jew, yet He carried none of the contradictions of Judaism. It seemed to breathe the pastoral spirit, yet Christianity has been equally at home among the civilized nations where the arts flourish and science has been born.

It has bred some of the greatest minds of the centuries. May it be noted that the world's outstanding thinkers have sprung from Christian soil. Whence arose Augustine? He tasted the

beauty of Christianity under the saintly character of Monica, his mother, and Ambrose, his bishop. Where sprang Anselm, the Church's greatest reasoner, father of the doctrine of the atonement? He found the inspiration of his intellect in a monastery. Kant, the father of modern philosophy, was Church-bred. Bacon, the father of modern scientific method, was cradled in the church. Schleiermacher, who afforded modern theological method a new impetus, felt the saintly touch of pietism in Germany. The greatest inventors are the products of an atmosphere where Christianity pervaded all.

If for no other reason than this, its claims to finality, can be rested upon its universality. It is fitted for every class of man, all nations, and conditions of existence. It enters not into minute detail, but lays down broad details for the maintenance of life.

#### CHRISTIANITY THE SIRE OF CIVILIZATION

Christianity is the lone sire of civilization. It did not exist until the Church through the power of its Christ was born. Look through the dimness of the dark ages. Ancient learning as symbolical of Greece, whose glory had faded, and ancient legality, the picture of Rome, are now decadent. The Church alone faces the future, when the night is dark. Will it survive? The answer is found in the civilization of the twentieth century.

It has safely survived the storms of each century. When its critics were beyond its pale in the early centuries, the Apologists answered their every argument. When the heretics arose, false doctrine was purged from within. When persecution raged, the blood of these martyrs became the seed from which the new and refined Church arose. When philosophy discredited its claims, under the leadership of such skeptics as Hume, Voltaire, Rousseau, Christianity stood calmly with folded arms, and watched the claims of these men as they were all buried in the dust of forgotten ages. When science vied with it for supremacy, she stood her ground and saw every theory of the doubters for the past century discredited by each arising generation.

Check those lands wherein civilization now appears. In them all you must note that Christianity lays claim to them as her territory. Take Italy, the source of the Renaissance, the father of modernism, and you will find that the Church has filed claim to it as her land. Take Germany, from whence hailed the Reformation, which gave

a new impetus to all forms of life, and with which the modern age began, and here you discover monasteries, churches, with priests, monks and nuns, dotting the land like bristling spears. Seek for the source of that movement which gave freedom to the slaves, and you will find England giving the world a Livingstone, who probed the open sore of slavery, and Wilberforce, who championed the battle.

Whence arose those philanthropic movements? Christian England gave birth to Raikes and the Sunday school. The Red Cross is the product of the same land. When crime was at its height in the eighteenth century, what saved England from a revolution, which would involve the rest of the world? The evangelical revival, led by two Oxford youths, the Wesley brothers. What nations gave birth to modern inventions? The electric light is American born. The automobile is here also rooted. The application of steam to an engine is rooted in England. All of them can soon be discovered to be the product of a Christian land.

However deeply one may probe he cannot find one strain of civilization which has come about in a non-Christian land. If there were no other argument for finality, this alone would stand sufficient for us.

#### FINALITY AND THE MORAL CODE

Christianity's code of morals sets it supremely above all other religions. It nowhere gives sanction to immorality. It holds the highest place for virtue and does not reward vice. Sin it marks as the transgression of God's law, and obedience is demanded to this law. Reach to the slimy depths of other religions and what do you discover? Buddhism gives you the filth of the Ganges River; with its sacrifices of babes to the crocodiles. Confucianism will lead you outside the walls of one of her Chinese cities, and drawing back the curtains for a moment, will permit you to look upon those babes left there to die alone. Mohammedanism will lead you into its harems where vice is rampant, and will picture for you a heaven where licentiousness is the rule.

Prod into the lives of the unchristian philosophers, and you see an immortal Voltaire. Read the stories of the pagan poets, and there before you lies a lecherous Burns, a rotten Byron, etc. But take the characters of the Christian philosophers. There is the noble Kant. There is the lofty Tennyson. If you would see Christianity in its moral revolution place the life of a Bun-

yan, the holy writer, beside that of an Oscar Wilde, pagan; vile dramatist. It is daylight contrasted with midnight.

This is the great danger in modern thinking. In the light of today we hear such men as Ellis and Russell say, "Cast off the marriage restraint." You hear a Lindsay say, "Give us companionate marriage." Or a thousand and one lesser lights clamor for promiscuous sexuality. But above them all the voice of Christ cried out, "I say unto you—one man and one woman—whosoever looketh upon a woman to lust after her hath already committed adultery."

Not once does Jesus' code of morals lessen passionate restraints. Never, as Rasputin, Russia's former "holy devil" used to say in his wild sexual orgies with his male and female devotees "relax," do the morals of Christ permit a breaking over.

There has never been added one sentence to the Sermon on the Mount, which has enlarged its scope. No one has added a syllable to the Decalog, or Christ's summation of this law, in his law of love toward God and man. They defy change. There is not one virtue which twenty centuries have brought to light which is not already an accredited entry in the moral code of Jesus. Nor is there a single vice, discovered in man's slimy trail across these same dramatic years, which Christ has not already condemned.

Improve the ethical code of Jesus, and we will tear down our belief in the finality of Christianity. When anyone adds a virtue to it, not already included, the centuries will follow him. It cannot be done.

#### THE VERIFICATION OF EXPERIENCE

With Schleiermacher there rose a new theological school or movement. He was trained under the pietistic influences which gave birth to Moravianism. He early felt the mystical touch and gave much place to feeling. The result was when he began to build a theological structure which would stand the strains placed upon it by philosophy, he turned back to his pietistical early training, and made emotion, experience, or as he termed it faith, as the basis of his speculations concerning dogma. He did not seek for his doctrines in revelation; rather he verified them, after erecting the superstructure through intellectual speculation, by faith or experience. Feeling—faith—experience ate to him the keywords.

Modern philosophy saw the adding of a new tenet to the long list of the centuries, and that

was pragmatism. Briefly it was the doctrine of Schleiermacher, the testing of belief, a theory by experience. The great question to the pragmatists is, "Does it work?" They want to know if it can be verified by results.

Let us then apply this same principle to the finality of Christianity. Does it work? Can one experience the changes that it affirms will follow accepting its "way?" Has anyone ever experienced the change that conversion brings to a life? Take Sam Hadley, a drunkard; he came to Jesus, and immediately the doctrine of Christianity was verified by Hadley's experience. For Hadley was transformed into a religious man, not by his own power, but by the grace of God. Has this faith in Jesus brought release from the burdens which one must bear? Ask the sinner, the sufferer, about the peace which is his.

Look round about you and you will discover the verification of the claims of Christianity in a thousand churches that dot the land, yes, in a million lives that have "drawn water from the wells of salvation with joy." The success of foreign missions is the answer to twenty centuries of experimentation. Missions verify the claims of the Church. Wherever this faith is declared noble and holy lives arise through its touch.

For what higher test of finality would one then

seek than this? Than these? There stands the noble character of Christ, not touched upon in this article, which is the greatest of arguments for the finality of Christianity. Produce another Christ in a later century than the twentieth? Never though a million years shall pass, is the answer that is given on every hand. Jesus is His own authentication, His own argument for finality.

Need we then look for another religion which shall be the final one? Its seeds, its germs are nowhere now present to be discovered. Christianity has no rivals, as Christ has no equals. When its theory is practiced there remains nothing lacking in a perfect order. Does one seek for intellectual freedom? Within its confines the mightiest of thinkers have found sufficient bounds for their keenest thoughts and reasonings. Does one wish to live a holier life than it makes possible? The saintliest of men have walked its way, and found perfect contentment. What does it lack? Spiritual energy, character dynamics? It has tamed savage tribes, and molded the fiercest of characters after the Master.

The summation of it all is, Christianity is the final religion, because it stands without a peer, and has the verification of the experience of the ages.

## EXPOSITIONAL

### MESSAGES FROM ISAIAH

*The Lord Maketh the Earth a Waste*

(Chapters 24—27)

OLIVE M. WINCHESTER

**A**FTER viewing the nations individually and beholding their glory and splendor in the present, then seeing afar off the doom awaiting them, the prophet beholds the world as a whole and sees the sweeping catastrophe coming upon the earth. Interspersed with the scenes of judgment there are lyrical passages which express the triumph and joy of the righteous. The thought at times seems to gather dimly around some historical incident, the fall of some great heathen city, but the historical data are not sufficient to indicate anything definite.

The prophecy opens with a very realistic picture; the earth is pictured as a dish which is being turned upside down pouring out its contents while it is to be scoured and cleaned. In this overwhelming catastrophe which will fall on the earth all classes shall be involved, the priest will share in its fatalities as well as the people, the master as well as the servant, the mistress, as well as the maid, the buyer and the seller, the lender and the borrower, the taker of usury and the giver of usury. The despoliation shall be upon the whole earth, such has been spoken by the Lord.

Looking out upon the picture once more the same vision of devastation appears, the world, yea even the lofty people therein are languishing.

Because of the sins of the people the earth is polluted. A curse has come upon the world, for the people have transgressed the laws of Jehovah. All the sources of mirth are disappearing; wine and the vine like the inhabitants of the earth are languishing; the instruments of music are no longer heard.

After this general description, the thought centers upon some special city, but we are not told what the city is. It is designated as "the city of confusion," that is, a city where confusion and desolation reign. What inhabitants remain within its walls have shut their doors lest some unwanted intruder should burst in upon them. Without in the streets there is wailing because no longer is there a supply of wine and with it has gone their stimulant for rejoicing. All around about them lies desolation.

But while destruction lies on every hand and the inhabitants of the earth as a whole are under a curse, yet there is a remnant. Just as there remains a few olives in the tree after the harvest and a few grapes on the vines after the reapers have gone through, so shall it be in the earth. Although many of the people will fall under the sentence of doom, yet a few will be left who will lift up their voice in song and shout:

"For the majesty of the Lord!  
Wherefore glorify ye the Lord in the east!  
Even the name of the Lord, the God of Israel,  
in the isles of the sea!"

But in the midst of the songs of rejoicing are heard other cries coming from the doomed, lamenting because the woe is upon them. To them the word of prophecy is declared:

"Terror, and pit and snare upon thee, O inhabitant of the earth! And it shall come to pass that he who fleeth from the noise of the terror shall fall into the pit; and he who cometh up out of the midst of the pit shall be taken in the snare. For the windows on high are opened, and the foundations of the earth do shake. Broken, utterly broken, is the earth: shattered, utterly shattered, the earth; staggering, very staggering, the earth; reeling, the earth reeleth like a drunken man: she swingeth to and fro like a hammock."

In the doom of the earth will be involved the heavenly bodies. Then when destruction has laid its hands upon all these, the Lord of Hosts shall reign crowned with glory and splendor.

Following this gray picture of doom comes another burst of song, a psalm of thanksgiving

and praise, praise unto the Lord for the wonderful things that had been wrought and for the judgment executed upon the hostile city, yea, moreover, because the Lord had been unto them, his people, a strong refuge, and had also been a defense for the poor. Then comes a burst of prophecy foretelling that in the days to come on Mt. Zion shall be spread a feast for all the nations of the earth, and it shall be that the eyes of their understanding shall be opened, the veil that is now upon them will be removed. Answering this word of joy the saved return reply with one of the most definite expressions of the hope of immortality found in the Old Testament, "He hath swallowed up death for ever; and the Lord God will wipe away tears from off all faces." This verse with the first sentence in verse 19 gives us not only the hope of immortality but also that of the resurrection.

Commenting on this last truth, Skinner says, "The doctrine of the resurrection here presented is reached through the conviction, gradually produced by the long process of revelation, that the final redemption of Israel could not be accomplished within the limits of nature. It became clear that the hopes and aspirations engendered by the Spirit in believing minds pointed forward to the great miracle here described, and thus the belief in the resurrection was firmly bound up with the indestructible hopes of the future of Israel (Cf. Rom. 11:15). The idea is exhibited in a form which is immature in the light of New Testament teaching, but it practically represents the highest development of revelation on this subject."

After the announcement of the truth of immortality in chapter 25 there is another lyrical outburst, a song of rejoicing:

"Lo, this is our God;  
We have waited for him,  
And he will save us:

"This is the Lord;  
We have waited for him,  
We will be glad and rejoice in his salvation."  
Then the chapter concludes with a brief prophecy against Moab depicting this nation's humiliation.

Higher and higher rise the notes of praise and rejoicing and chapter 26 opens with a veritable psalm of joy:

"We have a strong city;  
Salvation will be appoint for walls and bulwarks.  
Open ye the gates,



That the righteous nation which keepeth truth may enter in.

Thou wilt keep him in perfect peace,  
Whose mind is stayed on thee, because he trusteth in thee:

Trust ye in the Lord for ever:  
For in the Lord Jehovah is a Rock of Ages."

Then the song continues telling how the Lord bringeth down those who dwell on high but the way of the upright he doth direct, and the prophet identifies the people of Judah with himself in the expression of a heartfelt longing for the presence of Jehovah.

With this lyrical passage at the beginning we have in the remaining part of the chapter alternating the voices of the saved and the voice of the prophetic spectator. The prophetic spectator describes for us those who have failed to heed the word of Jehovah; who do not discern His workings who only pray when trouble is upon them and they are under the chastening of the Lord. On the other hand the saved rejoice in that peace is ordained for them and that the borders of their land have been enlarged.

The closing chapter of this section in the *Isaiah prophecies* opens with the announcement of judgment upon world powers under the figures of Leviathan the swift serpent and Leviathan the crooked serpent and the dragon that is in the sea; then comes a very tender lyrical verse depicting God's love and care for His own.

"A vineyard of wine, (sing ye of it.)

I the Lord do keep it; I will water it every moment:

Lest any hurt it, I will keep it night and day."

Then in verses 7 to 11 comes a call to the nation to repent. In analyzing this passage Skinner gives as the thought content first a question then the ground of hope. "Has Israel suffered the extremity of divine punishment as its oppressors have done (7)? There is a ground of hope in the moderation displayed by Jehovah in His chastisement of Israel; the prospect of ultimate reconciliation is held out: and this hope will be realized when all the monuments of idolatry are erased from the land (9). At present the city lies desolate, a witness to the sinful blindness of the people and the estrangement of its Creator" (10, 11).

With an intervening verse which makes reference *once more* to a particular city that shall become solitary, the closing portion of the chapter dwells first upon the darkness that is resting

upon the people, their lack of understanding, that a remnant shall be gathered out, one by one shall they come; they shall come from Assyria and from the land of Egypt and they shall worship in the 'holy mountain at Jerusalem."

After making a brief survey of these chapters, it might be well to dwell a little upon the nature of the content from a general standpoint. No one can read them but what they feel that these chapters form a distinct section differing in thought from the rest of the writings of Isaiah. The subject here is one that recurs in prophetic literature, namely, the "day of Jehovah." Whenever this theme becomes the center of thought there is always an announcement of doom for the wicked and salvation for the righteous. These two features frequently appear in these chapters. The writing is to be classed under the head of apocalyptic, that is, that class of prophetic literature that deals with the subject of judgment. It has not the highly wrought features of some of the more distinctive apocalyptic passages as Daniel, but it has distinct traces of this class of writings.

While it has evidences of apocalyptic tendencies, yet unlike many of the apocalyptic writings it has interspersed very frequently lyrical passages which rise in thought and poetic expression equal to anything found in prophetic literature. These introduce a strong religious tone so Skinner observes, "In religious importance and depth the chapters are second to nothing in the prophets. Two great truths in particular, the universality of salvation and the hope of immortality, stand out with a clearness and boldness of conception nowhere surpassed in the Old Testament."

Thus it is that while at the first reading of this section there seems to be much difficult to understand and much that does not convey many suggestions to the mind, that only a few outstanding passages which in themselves contain precious nuggets of truth make an appeal, yet after intensive study there is an ever opening vista of truth and the richer grow the chapters. Then does the reader go back to meditate upon them and fix the pictures upon the mind, finding the truths written therein food for thought and also realistic pictures of great general principles:

#### HOMILETICAL SUGGESTIONS

When we seek for homiletical material we would naturally turn to some of the lyrical portions. One text that has ever been the solace

of Christian hearts down through the ages is that in 26:3:

"Thou will keep him in perfect peace,  
Whose mind is stayed on thee, because he trusteth  
in thee."

A theme might be, "The secret of perfect peace," and divisions could be that the secret lies in a fixed mind, in trust in the Lord, in allowing Him to keep us. Then the providential care over the children of God is clearly brought out in the little song of the vineyard (27:2). This vineyard is watered, it is protected from harm, it is watched by night and by day.

If one wishes to follow another line of thought one could select those passages which show the

benumbing power of sin upon the faculties of man so that he cannot discern the working of the Lord; this is expressed at different times throughout the section, one particular statement is found in verse 11, chapter 27:

"For it is a people of no understanding."

Still another line of thought may be developed from portions of this section and that is the overwhelming judgment that is to come upon the earth. The very first verses of chapter 24 bring this out and other sections may be chosen. It may be that a sermon from some of these passages might add in power instead of preaching on the subject of the judgment from the texts that have been so frequently used.

## HOMILETICAL

### JULY

L. T. CORLETT

There is only one special day in this month that receives any special recognition of the church and that is Fourth of July. This is not a religious holiday, and yet in its celebration there is always brought to the serious thinking person the part that religious convictions had in the founding of our country. The idea of freedom is prevalent around this day and the basis of all freedom is found in the Bible. In the phase of Christian experience, spiritual freedom and liberty are inseparable from the Holy Spirit, so a series of outlines on the personality, administration, and operation of the Holy Spirit has been provided. There is always a need in a holiness church to bring to the thinking of the members, the importance of the work and administration of the Holy Spirit and messages of this type are generally appreciated by those who believe in this doctrine and stand for the principles of the church.

#### July 2—Morning Sermon

*The Holy Spirit* (John 16:7, 8)

#### I. INTRODUCTION

1. Portion of Christ's parting message.
  - a. Makes the coming of the Holy Spirit the center of all things.
  - b. Dependent upon Christ's going away.
2. Christ's death was not enough.
  - a. He gave out standards to which no man could live unless some power could change the nature.
  - b. He insisted upon the necessity and

(16)

importance of the Holy Spirit to carry out these things in the heart and life of the disciples.

#### II. MANIFESTATION OF GOD IN THE WORLD

1. Dispensation of the Father.
  - a. From creation to Christ.
  - b. First period an age of government by conscience, the rest under the Mosaic law.
  - c. Primarily an intellectual worship in outward ceremonial religion, many times over a corrupt heart.
2. Dispensation of the Son, Jesus Christ.
  - a. Extended unto Day of Pentecost.
  - b. Worshiped primarily in respect to the man Jesus.
  - c. A number entered by faith into the spiritual realm.
  - d. A higher type of worship and superior to the former.
  - e. Combined an inner worship with some things of the former worship.
3. Dispensation of the Holy Spirit.
  - a. From Pentecost until the present age ends.
  - b. Highest type of worship.
    - (1) Deals primarily with spirit and soul, the governing parts of man.
    - (2) Brings a union of all members to center in worshiping God.
    - (3) Changes the heart life and prompts right service.
  - c. Jesus taught this to the woman at the well of Sychar.

III. THE ADMINISTRATION OF THE HOLY SPIRIT

1. In the Old Testament.
  - a. Instruction (Neh. 9:20).
  - b. Teaches to do God's will (Psalm 143:10).
  - c. Gives the fear of God (Isa. 11:2-5).
  - d. Judgment and righteousness (Isaiah 32:15).
  - e. Gives a new heart and prompts hearty obedience (Ezek. 36:26).
2. Christ worked with the Holy Spirit in doing what He did.
  - a. Conceived of the Holy Spirit (Luke 1:35).
  - b. The Spirit came upon Him at baptism (Matt. 3:16).
  - c. Jesus testified that His ministry was through the Spirit (Luke 4:18).
  - d. Offered Himself through the Spirit (Hebrews 9:14).
3. Christ talked much about the Holy Spirit (John 14-16).
4. The Holy Spirit centers the details of the gospel in the heart and mind of man instead of in Himself.
  - a. Talks of Christ, not Himself.
  - b. Operates on the nature of man.
  - c. Interests individuals in propagating the cause of God instead of calling their attention to Himself.

IV. CHRISTIAN PEOPLE SHOULD BE CAREFUL TO CENTER THEIR THINKING AND WORKING IN AND THROUGH THE HOLY SPIRIT

July 2—Night Sermon  
Fearing God (Luke 23:40)

I. INTRODUCTION

1. Setting of the text.
  - a. A man so accustomed to fault-finding that he does so in the hour of death.
  - b. So hardened at heart that the hour of death does not bring respect for eternal values.
2. Today we have a generation that does not pay much attention to God.
  - a. The thought of God is not in their minds.
  - b. The feeling of responsibility to God is foreign to their thinking.

II. WHAT IS MEANT BY FEARING GOD?

1. Placing God in His proper position. "Lord, remember me."
  - a. Man must honor Him as God to receive His benefits and blessings.
  - b. Man must recognize His sovereignty for his own welfare.
2. Respect Him.
  - a. For His knowledge.
    - (1) He sees and knows the heart,

tries the reins, and senses even the imagination of the mind.

- (2) His knowledge is beyond human insight and He knows what is best for each one.
- b. For His power.
  - (1) In creation.
  - (2) Giver and sustainer of life.
  - (3) He is the only One who can help mortals.
- c. For His mercy.
  - (1) Seen in Christ.
  - (2) Operates through the plan of salvation and is manifested in the salvation of men.
3. Serving Him.
  - a. He is the best Master.
  - b. Dreading lest His commandments should be broken.
  - c. Man's whole duty is to fear God and keep His commandments.

III. WHY SHOULD MEN FEAR GOD?

1. Because it is best to be on God's side.
  - a. Happiness, joy, love, peace, come from fearing God.
  - b. Those that are against Him will lose.
  - c. Be on the winning side.
2. It is best to have God on our side.
  - a. Our attitude to Him regulates the attitude He can take to us.
  - b. If we confess Him He will confess us.
  - c. God with us means victory.
3. He is to be the final judge.
  - a. He will be just and fair.
  - b. He will have all the evidence in.
  - c. He will be clear in His judgments and divisions at that time.

IV. DO YOU FEAR GOD?

July 9—Morning Sermon

The Holy Spirit and the Church  
(John 16:7, 8; Rev. 2:7)

I. INTRODUCTION

1. The Church should awaken to her possibilities for such an hour as the present.
2. The life and spirit of the Church are not dependent upon material things.
3. The Holy Spirit is the source of life and success for the Church.

II. THE HOLY SPIRIT AND THE CHURCH

1. He is the center of worship (John 4:24).
2. He is the special bestowment of God for the Church Age (John 16:7).
  - a. The infilling of the disciples on Day of Pentecost marked the beginning of the rapid spread of Christianity (Acts 2).
  - b. The Church Age is His Age.

3. *The Spirit is the source of Revelation to the Church.*
    - a. He inspired the writers of the Bible (2 Peter 1:21).
    - b. He is the Revealer of Truth (John 14:26; 16:13).
    - c. He is the Revealer of the true identity of Christ (1 Cor. 12:3, 4, 7).
  4. *The Holy Spirit calls persons for the ministry of the Church and empowers them.*
    - a. Called Barnabas and Saul at Antioch (Acts 13:2).
    - b. Peter mentioned this on the Day of Pentecost.
  5. *The Spirit is the source of life to the church (John 7:37-39).*
  6. *The Spirit is the source of liberty in the Church (2 Cor. 3:17).*
  7. *The Spirit joins with the Church in extending the invitation of the gospel (Rev. 22:17).*
  8. *The Spirit is to the Church—*
    - a. Fire that purifies and warms, making a clean church.
    - b. Oil that enables the machinery of the Church to run smoothly.
    - c. The well of water that makes the Church to be like a watered garden.
    - d. The Dove that broods over the services.
    - e. The Guide who leads the Church into proper activities and service.
    - f. The Teacher that opens the pages of Holy Writ.
    - g. The Comforter that makes the Church a victor.
- IV. **THE CHURCH SHOULD SEEK HIM, ADORE HIM, HONOR HIM AND PRAISE HIM.**

#### July 9—Night Sermon

*God's Visit (Job 31:14)*

- I. **INTRODUCTION**
    1. *Job reviews his life and makes some conclusions.*
      - a. Arguing his standing before God.
      - b. Reproving his counselors for their attitude toward his relationship to God.
    2. *Implies that a person feels good or bad when thinking of God's visitation according to the character of his deeds.*
  - II. **JOB GIVES A LIST OF DEEDS THAT WOULD MAKE HIM FEEL UNCOMFORTABLE WHEN GOD VISITED HIM**
    1. *Walking in a wrong manner (Job. 31:5, 7).*
      - a. Walking with vanity.
      - b. Practicing deceit.
      - c. Gone out of the right way.
    2. *Unclean (v. 9).*
      - a. Immoral in thinking or seeing.
      - b. *Untrue to marital vows.*
    3. *Taking advantage of others who could not help themselves (v. 13).*  
*Despising the cause of his servants.*
    4. *Have had no feeling of sympathetic responsibility for others (vs. 16-21).*
      - a. Withheld from the poor their desire.
      - b. *Caused the eyes of the widow to fail.*
      - c. *Have eaten my morsel alone, forgetting of those hungry.*
    5. *Greed and covetousness (vs. 24, 25).*
    6. *If a spirit of revenge hath controlled me (v. 29).*
    7. *If I try to cover my transgressions (v. 33).*
- III. **JOB HAD THE VIEWPOINT THAT HE WOULD HAVE TO ANSWER TO GOD FOR THE WAY HE HAD LIVED**
- IV. **WHEN DOES GOD VISIT?**
1. *Text implies that He may wait for a time but will rise up at a time He thinks best.*
  2. *He visits in different ways.*
- V. **HOW TO LIVE SO AS NOT TO FEAR GOD'S VISIT**
1. *In Christian experience.*
  2. *In obedience and service to Him.*

#### July 16—Morning Sermon

*The Holy Spirit and the Spirit of the World (John 16:7, 8)*

- I. **INTRODUCTION**
  1. *Man is the center of a conflict.*
    - a. *Between two spirits, the Holy Spirit and the spirit of the world, who is the devil.*
    - b. *Over the possession of man in his fullness.*
  2. *Each one is bending every effort possible to attract his attention, interest, and obtain his allegiance.*
- II. **CONTRAST OF THESE SPIRITS**
  1. *Their attitude to sin.*
    - a. *The spirit of the world condones sin, approves of sin and says there is no deliverance from sin in this present world.*
    - b. *The Holy Spirit condemns sin, convicts of sin, and points the way to deliverance from sin (John 16:8; Romans 8:1-11).*
  2. *Regarding the character of Christ.*
    - a. *The spirit of the world minimizes the character and work of Christ, the source of Modernism and all kindred doctrines.*
    - b. *The Holy Spirit magnifies the character and work of Christ (1 Cor. 12:3; John 15:26).*

## 3. Concerning the state of the individual.

- a. The spirit of the world holds the individual down, in the material things about him, causing despondency, discouragement and the blues.
- b. The Holy Spirit keeps speaking of the things of the kingdom of God and of Christ, centering the thoughts of the person in them, lifting the individual to the plane where they see things as God sees them.

## 4. Regarding freedom and liberty.

- a. The spirit of the world, especially in the traits of carnality, robs of freedom and brings the soul and body into *bondage* and captivity to sin, self, other people and the devil.
- b. The Holy Spirit begets and sustains liberty regarding position, station, state and attitude of others (2 Cor. 3:17).

## 5. Concerning faith.

- a. The spirit of the world generates doubt, fears and unbelief, especially in the moral and spiritual realm; says, "It can't be done."
- b. The Holy Spirit prompts faith, stimulates faith, strengthens faith and helps man to trust God.
  - (1) He speaks of the character, power and greatness of Christ, inspiring each one to have full confidence in Him and trust Him.
  - (2) Many in the Bible were spoken of as "being full of the Holy Ghost and faith."
- c. In their work and results.
  - a. In the processes.
    - (1) The spirit of the world is weakening in all of its means and effects.
    - (2) The Holy Spirit is strengthening in all processes and ends (Col. 1:9-11; Eph. 1:17-23).
  - b. In the results.
    - (1) The spirit of the world is destructive, the very essence of deceit and falsehood, degrading in all of its operations and ends.
    - (2) The Holy Spirit is purifying in all of His operations and results.

## III. SIMILARITIES OF THE TWO SPIRITS

1. Both Spirits are Guides.
  - a. The spirit of the world leads to death and destruction.
  - b. The Holy Spirit leads into all truth and finally to heaven (John 16:13).
2. Both spirits demand a complete consecration.

a. The spirit of the world gradually leads the follower to the place where he yields talents, capabilities, possessions and character over to his will and wish.

b. The Holy Spirit gradually leads each child of God to the place where He asks them to yield themselves completely to God. At this point they must go on unto holiness or go back into darkness (Romans 12:1; 6:13).

## 3. Both spirits give a seal and earnest of future life.

a. The spirit of the world gives his followers a sample of what they may expect from him in eternity.

b. The Holy Spirit is the believer's seal and earnest (2 Cor. 5:5; Eph. 1:13, 14).

## IV. WHICH SPIRIT DO YOU WISH TO CONTROL YOU?

## July 16—Night Sermon

*The Certainty of a Religious Experience.*

(1 John 3:14)

## I. INTRODUCTION

1. Salvation is a reality.
  - a. Purchased at tremendous cost.
  - b. Provides a real experience in this life.

## II. CERTAINTY OF A RELIGIOUS EXPERIENCE

1. By the direct testimony of Christians.
  - a. "I know that my Redeemer liveth" (Job).
  - b. John (in 1 John 3:2, 14).
  - c. Paul in the following passages:
    - (1) Acts 26:14-19.
    - (2) 2 Timothy 1:12.
    - (3) Phil. 1:20, 21; 1 Cor. 2:2.
2. Also a certainty in death and the life that is to come.
  - a. Assurance of a dwelling place (2 Cor. 5:1).
  - b. Assurance of an abundant entrance (2 Peter 1:10, 11).
  - c. Comfort in death (2 Tim. 4:6-8).

## III. HOW DO WE GET THIS CERTAINTY?

1. By the consciousness that we have met the conditions laid down by God (1 John 1:9).
2. By the witness to our own hearts by the Spirit of God (Rom. 8:9, 15, 16; 1 John 3:24).
3. By the manifestation of His life in our life (Romans 5:5; 1 John 4:8; 1 John 2:3, 15).

## IV. THE CERTAINTY OF RELIGIOUS EXPERIENCE IS INDISPUTABLE

1. Every person can know it.
2. Most knowable thing in life.
3. Do you know it?

## July 23—Morning Sermon.

*The Spirit-Filled Life* (Eph. 5:18; John 16:7, 8)

## I. INTRODUCTION

1. Christians can be filled with the Spirit.
  - a. Just as clear that they can have the Spirit by an act of appropriating faith as that they received Christ that way.
  - b. It is sinners that accept Christ for justification, but it is as sons that the believers accept the Spirit in sanctification.

## II. CHARACTERISTICS OF THE SPIRIT-FILLED LIFE

1. A sealed life (Eph. 1:13).
  - a. A seal of ownership and holiness (2 Timothy 2:19).
  - b. Count yourselves henceforth and altogether the Lord's and He gives the Spirit, in His fullness, as a seal of the completion of the covenant.
    - (1) Utter devotion and consecration in recognizing His complete ownership opens the way for the Spirit to trust the child of God with Himself.
  - c. Holiness—separation from sin and filled with God.
    - (1) A life given irrevocably to separation from sin.
    - (2) A life that emanates from the Spirit who dwells within.
2. A filled life (Eph. 5:18).
  - a. The infilling with the Spirit marks a decisive and most important crisis in the Christian's life, judging from the story of Paul's conversion and later baptism with the Spirit.
  - b. It quickens every part of man's nature.
  - c. The Spirit in the heart becomes a fountain source of God in the life (John 7:37-39).
    - (1) Life spontaneous in godliness—with His love motivating the motives, purposes, plans, and viewpoints; with His strength empowering for every needed service.
    - (2) A passive activity—out of a yielded will, the cleansed heart, an activity as of one wrought upon and controlled rather than of one directing his own affairs.
3. The Spirit in the heart is as oil in the whole being of man.
  - a. Oil is used for light—illumination (John 16:13; 1 John 2:20-27).
  - b. Under the old dispensation no person was prepared for the service of the

Lord without first the application of the anointing oil. The same is true of the Spirit today.

- c. Oil is used for healing (Zech. 13:1).
- d. Oil is the symbol of gladness.
  - (1) Psalmist speaks of oil which maketh the face to shine; and describes Christ as anointed with the oil of gladness above His fellows.
  - (2) The Holy Spirit anoints with the spirit of joy and He radiates in the life with the reflected glory of the indwelling God.
- e. In this high-speed age oil is used to lubricate and reduce friction to a minimum. The Spirit will do that.
4. The Spirit-filled life is the earnest of things to come (Eph. 1:13, 14).
  - a. The Holy Spirit is the foretaste or sample of all unrevealed and unrealized hopes of the glorious future.
  - b. All that we are to be and enjoy He brings us now in a limited sense, yet heaven will be just more of what He brings into the soul.
5. The Spirit-filled life is:
  - a. A new development of insight into the love of God.
  - b. A new contact as it were with inner and eternal movements of redeeming goodness and power.

## III. THE HOLY SPIRIT LONGS TO FILL EVERY REGENERATED HEART WITH HIS FULLNESS

1. He wants to make true in you that which is already true for you in our glorified Lord.
2. Each child of God should hunger and long for the best God has.

## July 23—Night Sermon

*Protecting the Fountain* (Proverbs 4:23)

## I. INTRODUCTION

1. A time when treasures and things of worth are in danger.
2. The wise man admonishes and commands each individual to keep the heart.

## II. EACH INDIVIDUAL IS RESPONSIBLE FOR HIS HEART'S CONDITION

1. The sentinel of their treasure house.
2. The guard of their citadel.
3. The custodian of their rights.
4. The governor of their actions.
5. The judge of the directions.

## III. WHAT IS TO BE PROTECTED?

1. Not the things which most people are taking the best care of.
  - a. Wealth.
  - b. Real estate.



- c. Reputation.
- d. Business.
- 2. The heart.
  - a. The center of man, the seat of the affections, the fountain head (Matt. 12:35; Prov. 23:7; 1 John 3:21).
  - b. With the heart man believeth unto righteousness (Rom. 10:10).
  - c. The part of man that regulates spiritual experience and state.

IV. HOW CAN A PERSON KEEP THE HEART?

- 1. Place it in God's care and let Him keep it.
- 2. Watch it with all diligence.
- 3. Keep it ever in the place where the favor of God is assured.

July 30—Morning Sermon

*The Co-operation of the Holy Spirit*

(John 16:7, 8)

I. INTRODUCTION

- 1. The beauty of the gospel of Christ is in its complete operation.
  - a. First in experience.
  - b. Then in spiritual development.
  - c. The Holy Spirit is the agent in both of these.
  - d. Christian living is a co-operative life.
- 2. Purity of heart and holy living are requisites or conditions of His co-operation.
  - a. He is holy and works in and at His best with those who are holy.
  - b. The Spirit cannot work with sinful lives like He does in holy lives for it would be approving and condoning sin.

II. MANNER OF HIS CO-OPERATION

- 1. Through the Spirit experience is wrought.
  - a. Born of the Spirit.
  - b. Witness of the Spirit.
  - c. Sanctified through the Spirit.
- 2. He leads in the right manner to development in spiritual things (Gal. 5:5, 16, 17).
- 3. The Spirit manifests the love of God in the individual life (Romans 5:5).
- 4. He will guide into all truth (John 16:13).
  - a. Regarding God.
  - b. Regarding rules of living.
  - c. Regarding relationships to others.
  - d. Regarding service (Acts 8:29).
- 5. The Spirit will aid in the time of crisis and emergency (Matt. 10:20).
- 6. The Sword of the Spirit is the Christian's defensive weapon (Eph. 6:17, 18).
- 7. Spirit co-operates in the prayer life.
  - a. Prompts to prayer.
  - b. Encourages to prayer.
  - c. Helps to get the prayer through (Rom. 8:26).

III. HOW TO SECURE THE GREATEST CO-OPERATION OF THE HOLY SPIRIT

- 1. By wholehearted obedience.
- 2. By seeking His welfare and interest.
- 3. By using the laws of the Spirit and following His leadership.

July 30—Night Sermon

*Knowing God* (1 Chron. 28:9)

I. INTRODUCTION

- 1. A charge.
  - a. To a young man from an old man.
  - b. From a warrior to a novice.
  - c. From an experienced king to a young prince.
  - d. From a veteran to a stripling youth.
  - e. From a father to a son.
- 2. Advice that each one of this generation should heed.

II. WHY HE GAVE THIS ADVICE?

- 1. A desire for the welfare of his son.
- 2. A desire for the happiness of the people.
- 3. A desire to see obedience to God.

III. KNOW THOU THE GOD OF THY FATHER

- 1. A command for acquaintanceship. One God—not any.
- 2. Not just historical knowledge. He already had that.
- 3. Not parental religion. He inherited that.
- 4. A definite personal knowledge.
- 5. A description of that knowledge.
  - a. Serve Him with a perfect heart and a willing mind.
    - (1) Beyond the sphere of the natural man.
    - (2) Beyond the world, the flesh and the devil, who are against it.
    - (3) Note the emphasis—a perfect heart and willing mind.

IV. WHY SHOULD A MAN KNOW GOD?

- 1. Because God knows man.
- 2. Because God is seeking for man.
- 3. Because there are rewards for the efforts.
  - a. "If thou seek him, he will be found of thee."
  - b. "If thou forsake him, he will cast thee off forever."

V. A PERSONAL MATTER

- 1. "Know thou."
  - a. Demands personal consideration.
  - b. Requires immediate attention.
- 2. Do you know God?

Go on your knees before God. Bring all your idols; bring self-will, and pride, and every evil lust before Him, and give them up. Devote yourself, heart and soul, to His will; and see if you do not "know of the doctrine."—H. W. BEECHER.

## ILLUSTRATIVE MATERIAL

COMPILED BY J. GLENN GOULD

## Spiritual Incapacity

Southey wrote a life of John Wesley and took the printed book to an old Wesleyan woman and asked her to read it and tell him what she thought of it. When she handed the book back, she said, "Sir, thou hast nothing to draw with and the well is deep." How could Southey understand the mind and work of Wesley? You would not expect Benedict Arnold to write the life of George Washington, nor Robert Ingersoll to write the life of Dwight L. Moody.—DR. C. L. GOODELL.

## Kept by the Power of God

There was a time when Napoleon felt adequate to the task of keeping himself. He had won victory after victory. So thoroughly had he swept everything before him that he declared that God was on the side of the strongest battalions, that is, that God was not a factor to be reckoned with at all. He himself was sufficient. He could ignore God. In the grip of that idea he marched on Russia. Under the same impression he went to Waterloo. But, as with the rich farmer, the end was disaster. Napoleon could not keep himself. His crown slipped from his brow, and his scepter slipped from his hand. And all he had at the end of the day was an old pair of military boots that he insisted on having upon his cold feet when he died.

Some years ago a man was arrested in far-off Abyssinia and thrown into jail. It so happened that the man arrested was a subject of the British empire. It was six months before the news of his arrest reached London. A demand for his release was sent out. That demand was ignored. Ten thousand men were then put upon transports and sent to the rescue of this one British subject. They landed at the nearest port, marched seven hundred miles, battered down the prison door, and brought their fellow citizen liberty. I suppose he appreciated as never before the fact that he was a part of the British empire; that he was kept by the power of Great Britain.

But these scattered strangers spoken of in the text (1 Peter 1:5) are far more fortunate than he. They are kept by the power of God. They are in the keeping of Him in the hollow of whose hand "the seas rage and roar." How secure they are! How free from fear! They are not only as safe as men and nations can make them, they are as safe as God can make them. And that means that they are infinitely safe. They are perfectly secure. Therefore, they have a right to rejoice in their security with joy unspeakable and full of glory.—DR. CLOVIS G. CHAPPELL.

## Things that Matter Most

A great character in American history was that man of storm and thunder, Andrew Jackson. Perhaps no man in American history ever received so much adulation and so much execration and malediction. When at length he retired to the Hermitage near Nashville to end his days, he had back of him the memory of the great victory over Wellington's veterans at New Orleans and his two terms as President of the United States. Yet, in those sunset days at the Hermitage, these were not the things of which he was thinking, nor were they the things in which he found any comfort and consolation. Visitors at the Hermitage who entered his room relate how they would find the old man sitting before the fire, in one hand his Bible and in the other hand a miniature of his beloved Rachel. On her tomb, near the Hermitage, on a bright spring morning, with the trees white with blossoms and the mocking birds singing in their branches, I read the inscription which Jackson composed, his beautiful tribute to the companion of thirty-five years: "Here lie the remains of Mrs. Rachel Jackson, wife of President Jackson, who died the twenty-second of December, 1828. Age 61 years. Her face was fair, her person pleasing, her temper amiable, her heart kind. A being so gentle and virtuous, slander might wound but could not dishonor. Even death when he bore her from the arms of her husband, could but transport her to the bosom of her God."

What the old warrior took comfort in was not the huzzas of the multitude after his marvelous victory at New Orleans, nor the recollections of his eight years of absolute power at Washington; but rather the affection and devotion of his beloved Rachel. There, in the realm of the heart, and not in the realm of things, are to be found the abiding satisfactions of life.—DR. CLARENCE E. MACARTNEY.

## The Power of Conscience

Here is a story told by a well-known Frenchman. He was not a theologian, but an artist. He had studied life along the boulevards of Paris. He shows us a man who had been in prison nineteen years. The man escaped and under an assumed name he made a fresh start. He became prosperous and happy. He was the mayor of the city where he lived. He was using his wealth to minister to the needs of the unfortunate. One day another man, who strongly resembled him in personal appearance, was arrested and brought into court. The officials said that this man was "Jean Valjean" (which was the former convict's name), and they were about to send him to the galleys for having broken jail. Then the question came to the real Jean Valjean, "Shall I allow the

law to take its course, or shall I tell them that I am the escaped convict, and suffer the consequences? Would it be right for me to give up *this honor and prosperity* which I have won by heroic effort? Would it be right for me to leave these needy people, whom I am helping, to their fate? This other old man will soon die anyway—had I not best live on in freedom as a generous public benefactor, rather than to go to prison again as Jean Valjean?" He reasoned it all out and decided that it would be best to let the old man go to the galleys in his stead. "Then," the author says, "there came a loud burst of hideous laughter from within." It was cruel, mocking laughter; it was the soul laughing at itself in the hour of its defeat. He could not endure it—he went to the courthouse and proclaimed himself Jean Valjean. And then his soul, which had been walking in darkness through those strange, hard hours, saw a great light.—DR. CHARLES R. BROWN.

#### The Light in the Valley

The world knows Ramsey MacDonald as the first labor prime minister of Great Britain; but his neighbors and friends know him also and much more intimately as the author of a memoir to his wife which has reminded some of us—and there hardly could be higher praise—of Professor George H. Palmer's *Life of Alice Freeman Palmer*. One incident in that memoir is worth more than any sermon can ever be, as evidence that however much forms of thought may have changed for modern folks as progressive in their thinking as was Mrs. MacDonald, the faith with which great souls like her meet life and death is still as of old the faith in which our fathers lived and died.

"Her faith stood the test to the end. When she knew that she was close by the opening gateway of death, I asked her if she desired to see anyone who would speak to her of what was to come. 'That would be a waste of time,' she replied. 'I have always been ready. Let us praise God together for what has been. He has been very good to me in giving me my work, my friends and my faith. At the end of the day I go gladly to Him for rest and shelter.' She was convinced that life and time were not the sum and substance of experience, and went away as though but starting on a journey which, beginning in darkness, would proceed through light. She would hold my hand, she said, till those who had gone before gave her greetings."—DR. C. W. GILKEY.

#### The Sacred Cup

Some years ago there lived in a thatched cottage at the head of a Scottish glen a poor highland widow. It was a poor home, but on a cupboard was an old cracked cup, covered with a glass globe, as though it were an object of con-

siderable value. That old cup had a history. Years before, one autumn day, a carriage with a lady inside stopped at the door of the lonely cottage. The lady asked for a little water, and it was brought for her by the woman in this very cup. To the old woman's astonishment she afterward learned that the lady who had used the cup was queen Victoria. The fact that her lips had touched the rim of the old cup consecrated it and made it an object of great value to the old widow. Since Christ's lips have touched the cup it has become sacred to us.—REV. WILLIAM HAY.

#### The Master's Touch

The day that I was graduated from college there stood on the platform a beautiful young woman going out to a great life and this is her history:

She was the granddaughter of a Methodist preacher. In the little village where she lived they noted her sweet voice and they said, "We love to hear you sing; stay with us always." But others said, "You might go to a neighboring city and take a few lessons. Perhaps they would be willing to give you a little money for singing in the church." Others said, "If you would go to Boston and take a longer course; you might come back to a larger church and get \$100, or maybe \$200 a year if you are especially good!" She went to Boston, and Eben Tourjee, the great leader of the Peace Jubilee, heard her sing. He said, "You have a marvelous voice. I have never heard one like it. If you will let me take it, I will give you the best instruction that America can offer and when that is done, I will send you to the greatest master of voice in Europe."

The day I saw her he had kept his promise so far as America was concerned. She had been graduated that day from Boston University College of Music. As she finished singing three thousand people sprang to their feet and greeted her with salvos of applause. Later she left the city. I did not know what had become of her. As a matter of fact, Tourjee sent her to the greatest master of singing in Europe. Year after year she toiled on, giving herself without stint to the development of all her musical power under the direction of the master. At last America wanted the very best that the world could produce and New York said to her: "We will give you \$1000 a minute for five minutes of song!" The difference between Lillian Norton, the simple singer in the village choir, and the great Nordica, queen of song, was in the teaching of a master.

When young people come to me and ask what they shall be and what they shall do, I turn to them and say, "Put yourself in the hands of the Master. Only He who gave you your powers

knows their full possibilities. Only He who has fashioned your life can tell the high and holy purpose to which it may be given."—DR. C. L. GOODELL.

### SPECIAL SERMONS FOR SPECIAL DAYS

BASIL MILLER

#### *Communion Sunday*

##### CLOSED DOOR FELLOWSHIP

TEXT: *When the doors were closed . . . Jesus came* (John 20:19).

INTRODUCTION: The glory of divine fellowship. Moses visited with God. Isaiah met with the Holy One of Israel. The disciples glimpsed at Jehovah's glory on the Mount of Transfiguration. We may likewise know the glory of communion with God. Mark the method:

1. *The Closed Doors.* Jesus demands that we (1) shut out the world; (2) shut in self with thoughts of God; (3) invite self to an examination; (4) expect holy fellowships.

2. *Jesus came . . .* When the doors of the heart are closed (1) Jesus always comes to commune; (2) peace from this fellowship results; (3) the heart is elevated to the scenes of holy communions and transfigurations; (4) In it all visions of the world are transformed into visions of God, as Isaiah had in the temple.

3. *The Wonderfulness of the Message—Peace.* Closed door fellowship always affords (1) peace as when Jesus came and said, "Peace;" (2) blessed contact with the divine which makes heaven more real and tangible than earth; and (3) power for righteous conquests of sin.

CONCLUSION: If you would know the joy of this fellowship with Jesus, you must close the doors of the heart to the world.

#### IN REMEMBRANCE OF ME

TEXT: *This do in remembrance of me* (Luke 22:19).

INTRODUCTION: Note the scene: The last supper, with Jesus; seated and eating the common meal. Conversation centers around things of the

kingdom. We are commanded to observe the Communion in remembrance of Christ's life and death. Do this:

1. *In Remembrance of My Humility:* Christ's humility, the pattern of our piety—Christ's lowliness the mark of our discipleship—Christ's meekness the example of our daily walk. Observe this sacrament that you may shape your life thus.

2. *In Remembrance of My Purity:* (1) His purity is the assurance of our holiness; (2) the example of our righteousness; (3) the only pathway by which we can gain fellowship with Him; and (4) the mold by which our lives are to be fashioned. Remember my holiness, He says, and be thou holy.

3. *In Remembrance of My Fellowship with the Father.* (1) Christ communed with the Father, so must we. (2) He fellowshipped with a heavenly kingdom, not a worldly, so are we commanded to do. (3) He lived only for the sake of God's will, and so are we asked to do.

CONCLUSION: The beauty of this communion service is that we may look back to Jesus on the cross, forward to Him on the throne, and as ever abiding in human fellowship with us.

#### THE MINISTRY OF SINGING

TEXT: *And when they had sung a hymn, they went out into the mount of Olives* (Matt. 26:30).

LESSON: Matt. 26:25-30; 1 Cor. 11:23-32.

INTRODUCTION: Through singing heart release is gained. The heavy strain of life's burdens seems to be lifted by song. Men sing in the night of trouble, and the day of joy. Sooner than all else song touches the heart, and no Christian service is possible without it.

1. *Song Gives Concluding Touch to Communion Times:* Just after the supper, a season of communion, Jesus and disciples sang. In communion with God we shall sing songs of glory and joy. When at the family altar lift up the voice in song; at the communion table, if you would have Jesus with you, sing; in the services

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sing a song of rejoicing; when weakened by the battle of life, sing for strength.

2. *Song Creates Atmosphere of Worship:* Song (1) touched the mind with solemn thoughts; (2) puts the atmosphere of worship and meditation upon the soul; (3) creates a heavenly contact; (3) lifts the entire spiritual nature above the sordidness of life.

3. *Song the Strength Giver:* (1) In face of temptation, sing a hymn. (2) When burdens are heavy, lift up the voice in rejoicing; (3) when death is near, listen as the saints sing:

*Conclusion:* The hope of the Church, the disciples, and the entire course of Christian history, all hung on the destiny of this one hour, so they concluded it by singing a hymn. Then tune your soul to sing. Arise and go singing.

#### GOD'S CALL TO FELLOWSHIP

TEXT: "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7).

INTRODUCTION: At this communion table God calls to every soul:

1. *To Nonconformity to the World.* We are to be not conformed to this world. This demands (1) death to the world; (2) being alive to God and things of a spiritual nature; (3) denying the world and its grasp upon us.

2. *To Cut Contrary to the Ways of the World:* Jesus did not give us peace with the world, but peace within the soul. He gave us a sword that we might fight against sin, the world and every evil thing. We must cut evil with the sword of the Spirit as Jesus did.

3. *To a Life of Sacrifice in Winning Others:* Zion at ease, must awake, sacrifice pleasure, and live a life of dependence upon God that we may win.

*Conclusion:* Arising from the communion table, walk worthy of this divine calling.

## PRACTICAL

### MAKING A MINISTER

PAUL S. HILL

A FEW years ago in an all day meeting we gathered for a closing prayer around the altar of the church. The pastor of the church was present and we asked him to lead in prayer. In his prayer he prayed for his church, and finally came to praying for himself that he might receive the baptism with the Holy Ghost. He seemed to find some degree of victory and testified that he believed he had received entire sanctification.

After the service was over he told me his experience. Evidently he had been well instructed in second blessing holiness, and had preached it earlier in his ministry; but had become confused while taking the course of study required by his denomination. The books he had read, looking forward to ordination, had undermined his faith and well-nigh destroyed his hope of salvation. He was fighting a great battle with himself and his denomination that afternoon. Holding our hand while he motioned toward the shelves of books he asked, "What shall I preach?" He was well-nigh giving up the ministry. The best we

could we told him that if God had called him to preach He had also called him to preach something. And what we told that brother preacher we believe; God has not only called us to preach, but to preach something.

That *something* which we preach is important. It is the most important part of our ministry. Just to talk about any old thing is not what we are commissioned to do. A poor preacher who preaches "Thus saith the Lord," comes nearer doing what he is called to do than an able and attractive speaker who entertains with fine language and brilliant oratory but who misses the mark in the hearts of men. We once heard of a speaker who was reported as saying nothing, but saying it so well that he pleased the people. How useless such good ability is when it conveys no message of salvation to dying men.

Last night on a train we saw a large sign across the front of the car in which we were riding. Everybody who faced the front could see it. I wondered just what I would put in that space if I had it for a month for advertising my church. I feel now that I would like to use that space to say something like this: "I could say that

I am the best preacher in the world, but that would not be true. But I can say that Jesus Christ, the Son of God, can save from *all sin*, and that is the truth, and means everything." Better be a little preacher with a big message than a big preacher with nothing to preach.

Probably every preacher gets discouraged with himself at times. Most of us preach more poor sermons than we do good ones, considered from the viewpoint of sermonization. But even a poor sermon does not whip a man who has had a message of salvation to tell, and has told it the best he could. The message instead of the sermon delivery is the encouraging thing about our preaching. We all can have a great message, a great truth, a great Jesus, to tell about.

If we can't preach very well about a great subject that we know something about, we would do worse if we gave up the good subject for a poor one that we don't know about. If we trade off knowledge for guess-work, we do better to keep silent. There is nothing that makes even a poor speaker more impressive than sincerity in telling the gospel story. The gospel itself is attractive even when it is poorly preached. There is nothing else in the entire range of material for pulpit or platform use that is so usable and so helpful as the gospel of Jesus Christ. It furnishes *room for every emotion, and gesture*. It is so simple that it is easily told, yet so profound that the most studious and logical minds have not touched its depths. It supplies the subject for the greatest oratory, and the greatest appeal to human thinking. There is nothing that can take its place.

**T**HERE seems to be a growing popularity for the independent tabernacle method in place of the regular denominational church way of doing things. The ones who are conducting these tabernacle movements are men who for the most part were trained and educated in the denominational schools. At least they began their ministry under the help and inspiration of some church. The change they have made from the church method to the tabernacle is somewhat revolutionary. Evidently they believe in what they are doing, and are convincing quite a few people that they are right, for they are getting a following.

We are wondering just what it is that is behind this tabernacle movement. Is it that the denominational church has such iron-clad rules and regulations that these men have found themselves

hampered in the work of God? Has the church machinery become so ponderous and complicated that it is discouraging? Has the program of church finances been urged so extensively that these men are unable to gladly assume what the church said was their responsibility? We have thought about this thing, and have felt for the godly men who are overburdened with church programs. Can it be that denominational church machinery has been an actual hindrance to the work of Christianity? Has the church overhead become so heavy that the foundation is giving away? Have church plans gotten in the way of the Holy Spirit, and are ministers asked to save a program at any cost, even at the cost of the original purpose of the church?

If the heavy church program, with its complicated and burdensome machinery, has anything to do with these men leaving the church for the tabernacle method of work, then it is past time for the church to cut down on its program of finances and social service, and give its ministers more opportunity for revival meetings. We heard of one minister who was so cumbered with the church program that he left his church in order to go into religious work.

The Church of the Nazarene can well take a little time to consider the danger of too much machinery. Holiness people are the most independent in the world. They are a willing people, liberal and consecrated. They will give till it hurts for any cause that God puts on their hearts. But we do well to remember that it was too much regulation on the part of older denominations that caused the Church of the Nazarene to come into existence. We came out from under the pressure of legalism to find liberty to serve God and carry on His work as our hearts prompted us, and under too much pressure we will do it again. Loyalty to church is strong, but loyalty to God is stronger with the holiness people.

But back to the tabernacle movement. Is it because of a desire for independent leadership on the part of some men that this movement is growing? Are the men who are at the head of these tabernacles men who could not get along with their church? would not be amenable to anybody or anything, or are they too big to stay with the humdrum, slow-moving body of regulars? Or is it that they are honestly trying to reach men who otherwise would not be reached? The church has lost its grip on the world of sinful men to an alarming extent. Use-



less to discuss the why of this loss. We face it as a fact. Is the tabernacle movement reaching this great unchurched mass of people? Are they reaching any large per cent of the unchurched? Would a count of their congregations show a majority who did not belong to some church? We don't know. Or is it some doctrinal issue that is back of this movement? Is there an emphasis on some doctrinal truth that the world needs? Someone has said that if the church keeps silent on a doctrine for a generation that doctrine is lost to the church. What is the doctrinal issue involved in the present-day tabernacle movement? Is this movement in general agreed on doctrine?

Do any of the above questions cover the case? or is the tabernacle movement one of those strange emergency providences that God himself is instituting in the world to fill a need that is not otherwise being met? Any way we look at it the movement causes contemplation. The most we can see about it now is that it has many possibilities, and many dangers.

WE remember hearing a good brother outline a very complicated program for taking care of some part of the work of the church. When he had finished quite a few people who could not just follow him through the intricacies of the plan asked him quite a few questions. After discussing the matter for a while, he asked, "Don't you think my plan a good one?" Someone replied, "Your plan may be good, it might do what is needed, but it is too complicated. If it is so complicated that I can hardly understand it, it is altogether too difficult for me to explain to the people when I get home. It is too difficult to get over to the ones we want to interest." And that answer contained a good bit of truth and a lot of sense. Any program that is difficult for leaders to understand is much too difficult for a working program to be presented to a church full of people not familiar with the whole subject.

Simplicity of program is one of its strongest points. It may be that the matter considered has a strong appeal. It may be close to the heart of the church. It may be a work very commendable, and the people want it done, but if the method of doing it is not simple it frequently will fail.

Church programs, local, district and general, offer great opportunities for complications and duplications, but for the sake of everybody and

everything, should be kept as simple as possible. There are only a few items in the general budget, a few more in the district, and some in the local. The difficulty is not in finding the various items in each budget. That is easy and simple. Neither is the difficulty in finding how much each item needs. The difficulty arises when we have to arrange some suitable plan that will enlist all our resources, and meet all the demands of the budget. We have to consider the feelings of those various groups of givers who eventually will be our cause of success or failure. If our plans are simple, and the matter is placed before these groups in simple language that all can understand, it has a good chance of success. But if the plans are complicated, hard to explain, hard to understand, difficult to execute, then they probably will fail.

We mention the various budgets because they afford a good example. The District and General Budget reaches to about every group there is in the church, and simplicity of plans will go a long way toward their success. Getting the matter of the budgets before the various groups is a matter that should be considered quite thoroughly. To begin with, these various groups are organized for a purpose. Each group feels a special burden or concern for some particular thing. This does not mean that they do not care about the other affairs of the church. But it does mean that as a group they are centered around that particular part of the church work. Take the Sunday school group. They are loyal to the church as members; but when it comes to something that as a group they would like to do it probably will be something in the line of Sunday school work. If they take on an extra work it will probably be only after they have seen their Sunday school through. They may take the support of a missionary, or take an offering for our schools or colleges, but unless this is urged upon them with unusual force, they will not do it until the Sunday school is taken care of. The same holds true of the groups of young people, W. M. S., deaconesses, juniors. The difficulty is not in getting these groups to do what they want, as a group, to do, but to present a program that in a simple way enlists these groups, and makes them feel that they want to do it.

Everything in the budget, so much to be raised, so much for each item, so much from each church. That is simple when you say it fast. Very easy. But what about the Young People's Societies?

What is their part? What part will appeal to them? They will have to help if we raise it all, and they want to help. How much, and for what? What about the missionary women? We must have them. They want to help. What appeals to them? How shall we raise our budget?

Simplicity, thou gem of programs, shine forth!

WE presume that most holiness preachers want to feel that their sermons are somewhat inspired. They want to preach just the message that the Lord would have them give, and they depend quite largely on prayer and inspiration to learn just what they should preach. They feel that they want a sermon born from above rather than one gathered from the pages of history or science. The element of revelation is desired, the revelation of the proper text, the meaning of the text, something new and fresh about the text, or some new thoughts that can be expressed by the text. They would like to preach with these new things fresh in their minds, and with the glory of their discovery still glowing in their souls. We think this desire for newness in sermon material is legitimate and does much to make a sermon interesting, for if it is interesting to the preacher it is more likely to be interesting to the congregation.

To wait for a sermon to come along the line of inspiration is sometimes quite a long wait. To depend on inspiration and then go to the pulpit without it is disastrous. We do not doubt but inspiration can come quickly. A sermon can be born in a minute. The beginnings and general outline of a sermon probably do come quickly to most ministers. It takes but a short period of time for the whole thing to flash through the mind, but after that first flash there is need of connecting the flash with practical and tangible things, and that takes time, sometimes quite a long time.

St. Paul desired the Ephesians to have the spirit of wisdom and revelation. Generally speaking we would say that wisdom is gained by hard study and application to things worth knowing, while revelation is a gift from God revealing something that He wants to make known. But the spirit of wisdom and the spirit of revelation is the same. One should hardly expect to have a revelation without he has the spirit of wisdom. In school one boy studies hard, the other one does not. The first has the spirit of wisdom, the other does not. Which one will receive a revela-

tion? We believe it will be the boy with the spirit of wisdom, the one who studies. The same holds true of the minister. The spirit of wisdom is a necessary ground for a revelation, and if a minister wants to have a sermon born in him he had better study hard, and if he does not get an inspiration he had better study harder.

WE think it would be a great trip out to California. We are told that there would be much to see on the way out, and wonderful scenery after we got there. We have had a number of short automobile trips that brought us through much beautiful country, and pleasant villages, but have never been to California.

But with all due regard for the sights across the country, we are pretty sure that a microscope and a square yard of our own back lawn would show about as many interesting things as a flying trip across the United States and back again. The insect world is tremendously interesting. Chemical compositions, minute formations of crystals, varieties of colors in vegetation, and the whole realm of microscopic things offers an interesting gallery of things that are as wonderful as anything one could see in a cross country trip. An observing scientist with a microscope would probably see more in one square yard of anybody's back yard than I would see in traveling to California and back again. They say I would not want to come back, but I'll put the back again in for good measure. The point is that observation is what counts. Some men can see a great deal in a small country, while others see but little traveling a big one.

That about holds true with reading the Scriptures. Some see a great deal in a small sentence, others can't find much in the entire Bible. Perhaps the person who studies slowly sees the most. The psalmist tells us to "Walk about Zion." Don't run, or race around in an automobile, go slow, walk. There are massive towers of prophecy and vision that we are invited to count. Take a good look at her bulwarks, they are founded on eternal truths, and the gates of hell shall not prevail against them. There are many palaces within Zion that are offered for consideration. Here is the resting place for the weary warrior who has been on the tower or fighting at the bulwarks. These are wonderful palaces with floor boards made of the promises of God, and the ceiling is the smiling face of the Father. How beautiful is the position of the militant saint who

is invited into Zion's palace, places his feet on the promises and looks up!

The people of this eastern section seem crowded for time. They are all on the rush. They have the rush habit. It saps their vitality, drains their nerve energy, drives many of them insane. They go so fast they don't enjoy much, or see much. And, so far as the things worth while are concerned, they don't have much. We suppose that what is true here is true in other places. Too big a supply of thrills ends in a flop. Religion is no exception. It takes time to get religion. It takes time to live it, time to enjoy it, time to make its use of value. Some have about rushed the religion out of them. Religion is a gushing thing but not a rushing thing.

Sometimes we feel as though we would like to give the rushers, and fast drivers a microscope and set them down beside some of the worth while things of Zion and have them stay there till they are thrilled in the presence of things they had passed by many times and failed to see for lack of time. And we would like to take the microscope away from some who have been sitting so long that they have not moved fast enough to leave a trail.

Microscopes, telescopes, fast drivers, observation. Anyway let us keep awake if we can, and keep our eyes open.

SUBJECT: To the Crown Via Temptation.

TEXT: James 1:12.

Temptation to sin is not from God. Temptation springs from our own desires. James gives a list of things that covers some of the ground of temptation.

1. Tempted to doubt. Double-minded, wavering.

2. Tempted to not walk in the light. Goes on after beholding his face in the mirror. Not a doer of the work.

3. Tempted to be a respecter of persons. Respects the wearer of gay clothes and disrespects the poor.

4. Tempted to consider yourself saved because you keep so many laws. The man who offends in one point is guilty of all.

5. Tempted to depend on faith without works, or works without faith. They go together.

6. Tempted through the tongue. Only grace can tame the tongue.

7. Tempted to live for earthly gain. Life is a vapor, as a fading flower.

8. Tempted to discouragement through physical infirmity or physical or human limitations. Elijah was a man subject to like passions, and he prayed the heavens dry and wet again.

CONCLUSION: This list covers things with which we all have to do. We will either win by overcoming, or lose it by failing to overcome. God will help the one who really tries. Be an over-comer.

## THE PASTOR'S RESPONSIBILITY TO THE GENERAL PROGRAM

R. H. STARR

THE song writer has said, "Like a mighty army moves the Church of God." A great army is composed of a number of departments and divisions, yet operates as a complete whole. Great military battles have not been won by gorilla warfare or detached fighting, but by armies well disciplined, ably generated and fully co-operating. One military leader has said, "Most battles are won the day before."

The sad for tabernacles, temples and work of an independent nature is with us. With due respect for these men and their work, yet it is my personal observation that Independentism and undenominationalism take on much the nature of a parasite and exist largely on the organized church.

We may gain more publicity from detached service but we are more sure of winning the war by co-operation.

Let us learn a lesson from the "Lost Battalion." This body of American soldiers in company with others during the days of the so-called World War were in the line of battle. As the line advanced, this battalion in their zeal for victory, pushed forward more rapidly than the others, the enemy fell back, the distance from the allied forces increased, until the opposing force circled and attacked from the rear and this battalion were cut from their associates, from their supplies and were lost for a time to the Allied cause.

No human factor is more important to the continued victory and success of the church than a spirit of whole-hearted co-operation. There will be ample opportunity within her ranks to display courage, zeal and heroism. In fact this spirit is largely characteristic of the people that the church has rallied to her banners. We can well use a number of Sergeant Yorks in this great battle. No doubt this man was greatly encouraged in his undertaking by remembering that he was a part

of the great American army, and of the Allied Forces. And what pastor in the midst of a conflict with the enemy has not felt his moral fiber strengthened, and heart encouraged by the thought that he was a part of an army 100,000 strong, all determined on victory.

God hath brought us to the kingdom for such a time as this. We have our problems, we are all mindful of this. But we will solve them by the help of the "Great Head" of the church and a loyal, united people.

As to the pastor's responsibility to the general program; here, as in nearly every phase of the work of the church, he is the key man. The attitude of the pastor toward any program of the church will be reflected in his people. Should he assume a careless attitude regarding the budgets, he will soon have a church that does not pay them and will have created a condition that will be most difficult for some faithful pastor who follows to change.

If our foreign interests are not clearly and wisely presented, his people will be sending their means through channels outside our denomination, much of which money may be unwisely used. If the pastor is not loyal to our denominational colleges, his young people will be attending other schools, some of which may not be in sympathy with the doctrine of the church. Let the pastor neglect our church paper and his people will have a narrow vision of the work of the church and will be reading whatnots in the line of religious literature.

It is imperative to the success of our movement that the pastor be a Nazarene. Not in the sense of narrow sectarianism, but in such wholehearted loyalty and co-operation that we might merit the

statement made by Wesley regarding the early Methodists, "They were all at it and always at it."

We would not belittle other religious bodies, but feel that God has given us a great task, which requires our best and united effort to accomplish.

While the pastor's membership remains with the local church of which he is the pastor, yet his entire effort and influence must not. No matter how great the local task, or how pressing the local needs, he must remember his vows, he has joined the whole church. The pastor should join the church by choice, he should remain within her ranks for the same reason. He should accept her doctrine and endorse her program.

In building a church in a new field, and having somewhat the feeling of a missionary, I believe I have come to appreciate more fully the general church and its influence. The church literature imparts information to the people, makes friends for the church, helps to indoctrinate and enlarge the vision of our people and makes it easier for the pastor to preach the glorious gospel. The reports of victory on a thousand battle fields, help much in securing volunteers for the local company.

We must not look too much to the victories and accomplishments of the past, only as these will serve to increase our faith and confidence in God for present and future victories. Using the words of David, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

Allow me as a pastor to state a few reasons why I seek to assume my responsibility to the whole church, some of which may seem of a selfish nature. First, I feel that I need the in-

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spiration, counsel, and advice of my leaders, I need the fellowship of my brethren. Then, too, the time will come when I shall feel that I have served my time with the present local church. I want to be a part of the whole church program, that other doors and fields of service may open to me. I also am thinking of my children. I am not alone concerned that they shall know and serve the God of their father, but that they shall also find in the church of my choice a place of shelter within its fold, a field for service within her ranks. I think of the day when I shall be journeying toward the sunset. I want that I may not only feel that I have "fought a good fight and kept the faith" but I also have kept faith with the whole church. The chief reason, no doubt is, I want to keep my conscience clear before the "Great Head" of the church.

God has given to us general leaders who are men full of the Holy Ghost and faith, men worthy of our confidence and fullest concurrence. To succeed we must have great leadership, but leadership demands co-operation. With this and a mighty faith in God, we shall win the day. If Jesus tarries, the tomorrows should be the days of the greatest victories and progress in the history of our movement. With the exception of finances, we are better prepared for the task than ever before. This is the only generation we can serve, the opportunity is ours, the field is before us, there remaineth yet very much land to possess. Let us go at once and possess it for we are well able to overcome it. If we as a people retain the blessing that makes and keeps us one, and keep the anointing of God upon us, that our lives and service may be fruitful, nothing will stop us.

The pastor's responsibility to the local and district program has been ably presented; but let me include with that the responsibility of maintaining in his own heart, and seeking to create in the hearts of his congregation, a spirit of loyalty to the general church and all its interests.

If the pastors throughout the whole movement will loyally and wholeheartedly co-operate in the local, district and general task, we will take the

day for God and the church. Thus we will look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

### SENDING SUNSHINE TO DISPEL THE SHADOWS

J. W. MONTGOMERY

One of the most essential elements in the life of a minister is the ability to dispel darkness and gloom with sunshine. Thousands of discouraged souls will make good if they know someone is interested in them and boosting for them. Where one good person will turn from the path of right through a desire for the wrong things of life, ten will lose their way through discouragement and the dark shadows of life.

A few words of sympathy from a stranger encouraged a young English lad to fight on, master his studies, and become a famous author. His teacher said "He is the most stupid boy in school, and I cannot drive a thing into his head." The visitor who heard the remark made opportunity to speak to the lad. He said, "My boy, you may be a great scholar some day. Try hard, and keep on trying."

It sounded like the voice from another world. The boy had so often been told he was a stupid, "good-for-nothing" until he had come to believe he had no place in the world, and if possible less hope. He kept thinking of the kind words of the stranger until he decided to show his teacher and classmates that he did have something worth while in him. He was later known throughout the nations of the earth as the famous Dr. Adam Clarke, who after 23 years of hard labor by day and by night gave us the great commentary on the Bible!

Opportunities for scattering sunshine are never lacking, but those lost today will not return tomorrow. They are gone forever. As ministers it seems we should strive to cultivate the art of encouraging those who are about to lose in the fight, and seek ways to send rays of sunshine to dispel the shadows from the lives of those whom we serve.

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