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## SOME THINGS TO THINK ABOUT

*In three installments. Installment three.*

By THE EDITOR

JAMES S. STURGIS, Chico, California, thinks that the best way to save our people from becoming "chronic" seekers, after using patience in helping them to definitely pray throught at the altar, is to urge them to go on quickly and get sanctified. Holiness is both a preventative and a cure. And after this we should be clear and sane in our teaching as to what holiness is and what it will do for people. We must clearly teach that holiness will do what the Bible says it will, but we must be careful not to teach that it will do what it won't.

Brother Sturgis thinks the best inducement to the people to join the church is the maintenance of a proper atmosphere in the church. This "atmosphere" has to do with many divine and many human elements. It of course implies a joyful and happy fellowship in the Spirit. But it also implies friendliness and sociability. He thinks we do well to avoid such extremes as would justify others in calling us proselyters, but insists that we have a right to string all the fish we catch and to rescue and house all the wandering lambs we can.

Evangelist Theo. Ludwig of St. Louis, Mo., thinks that all our problems may pretty well be encompassed in the one problem of keeping the church truly spiritual. There is not only danger of general deadness, but there is danger of shallowness and the substitution of human hilarity for holy joy and of human enthusiasm for the Spirit-filled life. Of course the problem of keeping the church spiritual is divisible into as many parts and portions as one may prefer. There is the question of wise leadership, sound, unctuous preaching, general religious activity and the functioning of departments and auxiliaries. But it may help to think of glory and blessing upon the church as the hub of the wheel and the touchstone of every word and work.

Evangelist Herschel Murphy of Amarillo, Texas, charges up want of larger success to the indolence of preachers—well, this among other things. He would not ignore proper location, suitable advertising, etc., but thinks that even these things are often in a bad way because the preacher prefers

to turn the dial of his radio to "getting out and hustling." Some preachers are even so lazy or so careless that they do not insert the weekly announcements in the daily newspaper, when this privilege is available to them gratis! And some preachers are so afraid of "spirit" that they rule the Spirit out of their meetings. And even failure to secure converts as church members is largely chargeable to the indolence of the pastor—while he is "thinking about it" someone else gets the members. And these indolent preachers are usually "too crowded for time" to receive members to-night! They will "announce later" when members will be received! This "many to come in later" proposition is an alibi and has never worked satisfactorily.

I think E. E. Wordsworth of Seattle, Washington, strikes upon a vital point when he suggests that the way to keep our people from being seekers in each succeeding revival is to organize a program that will require the use of new converts and all the members in some form of useful service and give them necessity, as well as opportunity, for exercise in the business of the gospel. He quotes a pastor as saying, "I keep my people so busy going to heaven that they have no time to backslide and go to hell." This is of course easier said than done, for that pastor is hard put who must order things done "just to keep his people busy." If a pastor is a man of vision he will not need to manufacture jobs—he will have so many that he will be always on the lookout for someone to fill them. But even vision is not enough. There must be wisdom in organization and care and skill in planning. Still the suggestion is well worth thinking about.

Many who answered the question as to how to save our people from becoming chronic seekers stated in threadbare vein that "not many who get really saved and sanctified do backslide or become chronic seekers." I think this is untrue both from the standpoint of the teaching of the Bible and from the experience of men. Men do backslide. Nearly all who are ever converted backslide more or less at one time or another—yes even after they are sanctified—and I challenge the preachers who make these half-baked Calvinistic statements to deny that they are themselves exceptions to the rule. Well, I'll lead the way and say I am no exception to it. I was converted at fifteen and sanctified in the same meeting in which I was converted. I have never been called upon for a testimony from that time to this that I did not respond. But I have had close shaves and "depressions" and times when I needed both human and divine help. No, there is no automatic solution to this stupendous problem. The solution is conditioned and involves apostles, prophets, evangelists, pastors and teachers. It involves worship and service and order and organization and meditation and agitation and activity. It involves both salvation and religion.

Perhaps I might as well conclude this series on "Some Things to Think About" by a reference to the paper sent in by Dr. A. O. Henricks of Pasadena, California, pastor—college president—evangelist. He lays emphasis on the whole scope of ministerial and church program. He would make the best use of every means at hand and would despise and reject nothing that would encourage and help to reach the goal. He would not lay unlimited stress on any one thing and would not hang

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dependence upon any group of things. He would work every means to its limit. Visitation, preaching, singing, advertising, location, evangelistic campaign, housing and equipment, W. F. M. S., N. Y. P. S., prayermeeting, class meeting, Sunday school—anything, everything, and he would work them all all the time. He would pull every string, blow every horn, ring every bell, open every throttle, sweep up all the crumbs, and make every factor count. He would count nothing sufficient nor make all the limit. And I think he is right. It is the novice only who thinks he has found the secret and can state it in an epigram. The program is so important and so large that the wise leader will cheer on his forces for a “forward movement all along the line.” And no matter who the preacher, I think he will find at least one useful suggestion in this series of “Things to Think About,” material for which we have gleaned from active ministers from many climes.

## DEVOTIONAL

### THE GLORIOUS CHURCH OF GOD

By P. WISEMAN

*Message Four*

#### The Christian Ministry in the Church—the Ambassadors of God

“God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues” (1 Cor. 12:28). “And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. 4:11-13).

These passages indicate the order of officers in the church, namely, apostles, evangelists, pastors, and teachers and after that, miracles, gifts of healings, helps, governments, etc. They also indicate the purpose of these officers, namely, the perfecting of the saints.”

The text is found in 2 Cor. 6:3, “Giving no offence in any thing, that the ministry be not blamed.”

#### THE MEANING OF THE MINISTRY

The work of the Christian ministry, as we have it today, largely embraces the work of these officers as already enumerated. The pastor must have the prophetic gift, in some degree at least, in order to be able to tell the story of the cross of

Christ. He should be able to “teach others also,” and he is admonished to “do the work of an evangelist.” There is, of course, a place for the exercise of these offices, each in a distinct manner (the apostles excepted), but the greatest need is for qualified pastors; men who shall be able by their instruction, admonition, reproof, to feed the flock of God, evangelize the unevangelized, and see the cause of God prosper under their care.

The pastor nourishes souls with a word that is not his own but God's. He is a steward or dispenser of the mysteries of God (1 Cor. 4:1, 2). With that thought in mind, Paul said, “I have kept the faith.” He is an “ambassador for Christ” (2 Cor. 5:20); the highest office that can be filled by a citizen. The message is from his government. “His words are the words of a nation; his person is secure by the power of that nation; he represents in person the honor and dignity of the nation, the stronger the government the greater the ambassador.” Spiritualize this thought and you have the dignity of the ministry. It was Dr. Burns who said, “The preacher is the steward of God, the messenger of mercy, and the servant of the church. His commission is from heaven; his calling from on high; his qualification divine. He is the guardian of youth, the counselor of the perplexed, the counselor of the sorrowful, the advocate of the widow, the friend of all, the enemy of none.” One hath

said, "God hath set forth the preacher as the world's great human renovator."

#### THE GOD-CALLED MINISTRY

In order to have a blameless ministry there must be a God-called ministry. "No man taketh this honour unto himself, but he that is called of God as was Aaron" (Heb. 5:4). "Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the word of the Lord; thus saith the Lord God; Woe unto the foolish prophets that follow their own spirit, and have seen nothing" (Ezek. 13:2, 3).

The man without a call is not only often unhappy but he is guilty. He occupies a place, he exercises a right which does not belong to him. He is, as Jesus said, a hireling and a robber. He has not entered by the door but by a breach.

The call is external and internal, to be true, but both should be of God. The external is through the church and the internal by the Spirit of God on the soul. He has an inward feeling that he must preach the gospel. His realization is, "Woe is unto me, if I preach not the gospel (1 Cor. 9:16).

#### THE MESSAGE OF THE MINISTRY

A God-called ministry has a God-given message, and "Christ crucified" is that message. It is the message of the Person and the cross. All subjects center more or less in this glorious theme.

It is, as we have already seen the message of mercy, "Be ye reconciled to God."

"Depth of mercy can there be  
Mercy still reserved for me?"

It is the message of the Word of God. "Preach the word." Hence our message must be grounded in Divine Revelation.

It is the message of salvation, deliverance from all sin, edification, character building, etc.

It is God's message, God-given and God-inspired; a message from God to man through man.

#### THE PREPARATION OF THE MINISTRY

In order for a blameless ministry there must be a sincere preparation. It is not our intention to speak on the need of an education for the Christian ministry. This is self-evident today. The preparation on which we wish to speak more specifically is that which we constantly need to make.

First. There must be the preparation of the man. Layman says, "The important result to be

secured is not the production of a particular sermon but the production of a man who can preach." This is true, but after the production of the man, there must be the production of the sermon. Of course, without the man, there could not be the sermon; for the sermon cannot be bigger than the man.

Rev. Thomas Cook, in his "Soul Saving Preaching," says, "After selecting the text, the context should be carefully examined, and all parallel passages. Then the meaning of the words it contains should be considered so as to clearly understand its primary teaching. The mind should next be filled with ideas on the subject, gathered from all quarters by reading and observation. When this has been done let the law of the association of ideas do their work. As you keep turning the text over in your mind, faces in the street and the whole panorama of daily life will suggest illustrations, arguments and side thoughts until there is matter enough and to spare."

Mr. Moody's envelope system is good. Mark on an envelope a subject which may have suggested itself to your mind. Everything worth while that you find in books or papers touching the subject gather by taking notes of clippings and place in your envelope. "Never pass a proverb or a terse saying" says Elijah Brown, "without turning it over in your mind as a bear is said to turn over a dead man, to see if there is any life in it for him." Emerson said, "Every man I meet is my master in some point and of that I learn of him."

It is the arrangement of a message with the purpose of giving life, not death. It is reported that a young doctor said respecting the death of a child, "I declare I can't think what made that child die for I gave it all the drugs of which I know the name."

It is a preparation to catch men. "If we do not catch men," said Jowett, "we are in great danger of losing even the desire to catch them. Our purposed activity is in peril of becoming a dream." Dr. Adam Clarke, in his "Letters to a Preacher," said, "You preach not merely to explain God's Word but to save souls."

Arrange your message for the pulpit in the simplest form possible. This will be better for yourself and better for your people.

Enter the pulpit in humility but in the spirit of confidence. It is said of one that he went up full of confidence and came down in humiliation.

An aged minister in advising this young man remarked to him, "If you had gone up in the pulpit in the spirit in which you came down, you would have come down in the spirit in which you went up."

#### THE RELATIONSHIPS OF THE MINISTRY

The ministry must be blameless in its relationships.

*To research:* "Study to show thyself approved unto God." Here is a constant student of self, of his people, of books, especially the grand old book, the Bible. An Irish preacher wrote this to a student, "Study yourself to death, then pray yourself to life." Growth in grace and knowledge should go together.

Mr. Wesley, in writing to a minister who had neglected study, said, "Hence your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this. You can never be a deep preacher without it, any more than a thorough Christian."

Mr. Wesley practiced what he preached. "Notwithstanding his travel on horseback of forty-five hundred miles a year, or an equivalent of the circumference of the globe every six years, he had disciplined himself to maintain up to his seventieth year the custom of reading while in his saddle. When engaged at eighty-three years of age in writing the life of John Fletcher, he maintained his study from five in the morning till eight at night, and recorded his regret that he could not study longer without hurting his eyes."

*To culture:* Rev. John Wesley insisted that a minister should have "all the courtesy of the gentleman, joined with the correctness of the scholar." "St. Paul," says Wesley, "showed himself before Felix, Festus, and Agrippa, one of the best bred men, one of the truest gentlemen in the world." "Be courteous," said Paul, literally be friendly minded.

Dr. Hopkins' advice to young ministers was "Never make an enemy except where truth demands this great sacrifice."

One effect of Bible study is gentleness. "Nothing indeed," says Dr. Hopkins, "should so refine a man as a constant communion with the Bible and with holy things."

*To the community:* the minister is the official Christian. He is a symbolic man. People are

likely to judge of Christianity by him, and judge him by the Christianity he preaches. People will not feel that they should be any better than the pastor.

*To discipline:* It is given to be observed. If you consider it imperfect (and I do not know one that is perfect) labor in the proper way to perfect it. In the meantime, however, observe it. Young workers usually consider one rule that should be corrected, the one touching "steps toward matrimony," but even that rule is put there as a protection for young ministers, and has been a great blessing, and it still proves a blessing to those who observe it.

*To domestic life:* "A bishop must be blameless, husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; . . . one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) . . . Even so must their wives be grave, not slanderers, sober, faithful in all things" (1 Tim. 3:2, 4, 5, 11. "For this cause left I thee in Crete, that thou shouldst . . . ordain elders; . . . if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, wise, just, holy temperate" (Titus 1:5-8).

Household economy, family worship, decency and hospitality should mark the minister's home.

Gentleness is the avoiding of undue harshness and severity in what one does and says; it is the soft answer that turneth away wrath; it is the conciliating mildness that wins, in opposition to dogmatic, positive, passionate, and overbearing manner.

As ministers, good manner and culture are necessary if we are to exert the influence which we should in the world, what may be pardonable in another is often unpardonable in a minister. His is the highest calling under the sun, and as such it demands thorough qualifications in the nonessentials as well as the essentials.

*To the ministry:* "That the ministry be not blamed" suggested Paul. "The good shepherd giveth his life for the sheep." As a minister he is called not to a profession but to martyrdom. The soldier who voluntarily exposes his life every day

on the field of battle for the sake of glory or promotion, differs from the minister, the true soldier of the gospel, only in this, that the latter not only exposes his life, but gives it.

"I will very gladly spend and be spent for you" (2 Cor. 12:15). "I now rejoice in my sufferings for you" (Col. 1:24). "I count not my life dear unto me, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus" (Acts 20:24). He to whom his life is dear is hardly a Christian; how can he be a pastor?

Integrity! The minister knows better than any other the consequences of what a single word may involve, and consequences are eternal.

The preparation of a sermon is human and divine. The first includes all that we can do; the second, what God can do for us and through us. And it is our privilege to let God have His way. In the last analysis his qualification is divine, God-called and God-qualified.

#### THE GREATNESS OF THE MINISTRY

The greatness of the ministry is seen in the excellency of the office (1 Tim. 3:4). It is argued from the greatness of the doctrine and its teaching (1 Cor. 2:6); the fact that its doctrine is a divine revelation; the fact that the minister is a laborer with God.

#### POWER TO DO GOOD

The greatness of the ministry is also seen in its power to do good. Here is a clipping to the point:

Lord Beaverbrook was born and reared in a parsonage in New Brunswick. From this humble beginning he has risen to a commanding position in the field of politics, finance and journalism. He counts his wealth in millions and his name is suggested as a future prime minister of England. But great men are never so great as when they declare their faith in the things of eternal import. In a recent article he states:

"The highest kind of power, the supreme course of satisfaction—better than money or temporal authority—is the power to do good. My enemies say that I have used my power to do much evil—and I am content to leave this charge as a matter of opinion. But this I do know, that the power to do good and the exercise of that power are in their essence the highest of all realities and bring in their train the most enduring pleasure.

"The evangelist is the man who has the great-

est capacity for doing good, and, therefore, if I were in the position to influence the life of a sincere young man today I would say to him, 'Rather choose to be an evangelist than a cabinet minister or a millionaire.'

"When I was a young man I pitied my father for being a poor man and humble preacher of the Word. Now that I am older, I envy him his life and his career."

Here is the judgment of one who should be well qualified to estimate true the far vision. Temporal things must be left behind, whether they be titles or millions of money. But they that "turn many to righteousness shall shine as the stars forever and ever." In this we may all share a part.

#### POWER OF SPIRITUALITY

The greatness of the ministry is seen in its spirituality, the necessity of which cannot be over-emphasized. "Man is God's method"—BOUNDS. "God acts with man through man"—BENGAL. "Whether we read of a Presbyterian Baxter, of a Baptist Bunyan, or a Methodist Wesley," says J. Brierly, B. A., "their power as persuaders and winners of souls came not from the particular 'ism' they preached, but from the personality, the spirit that was in them dominated as it was by a higher Personality behind."

A minister is big accordingly as he is spiritual. "The measure of a man; that is, the measure of an angel." He is not measured by a yard stick. If Paul were measured by such measures according to the physical—he would not be very large, if tradition respecting his physical stature is true; but intellectually and spiritually, Paul is a giant.

The sermon will not be bigger than the man. To preach a big sermon—big in profundity and spiritually—he must be big on these lines. If true piety and the natural care for the flock in visitation and such like are lacking in the pastor, the rest is wind. Mr. J. Wesley said of one man, "Other men may do good: this man must do good for he thinks of nothing else." Principal Fairbairn says that when Samuel, the man who anointed David king, used to pass through the streets of the town that knew him, the people fell silent, and after he had passed, they whispered one to another, "There goes a man who has seen God and who is as gracious, and kindly and generous as the God he has seen." Neither the oratory of Demosthenes nor the eloquence of Cicero can take the place of piety in the minister of the gospel.

All combined in him would make him a great power for good. He is not the successor of the Greek orator but of the Hebrew prophet. The former may have an inspiration, the latter has not only an inspiration, but a revelation.

Curley said, "Preach the word. Feed the flock. Win souls. An ordinary man may become an extraordinary man when the spirit of the Almighty Son of God dwelleth in him—keep eternity in view. Let the light of the 'great white throne' fall on your page when you study, and in your pulpit when you preach."

#### POWER OF INFLUENCE

The greatness of the ministry is also seen in its influence. Here is a clipping that will illustrate my point:

In one of her lectures, Frances Willard told the story of a young nobleman who found himself in a little village in Cornwall, where he never had been before. It was a hot day and he was thirsty and his thirst increased as he rode down the village streets seeking in vain for a place where something stronger than water could be had.

At last he stopped and made impatient inquiry

of an old peasant who was on his way home after a day of toil.

"How is it that I can't get a glass of liquor anywhere in this wretched village of yours?" he demanded, harshly.

The old man, recognizing the questioner as a man of rank, pulled off his cap and bowed humbly, but nevertheless there was a proud flash in his faded eyes as he answered quietly:

"My lord, something over a hundred years ago, a man named John Wesley came to these parts," and with that the old peasant walked on.

It would be interesting to know just what the nobleman thought as he pursued his thirsty way. But what a splendid testimony was this to the preaching of John Wesley! For more than a century it kept the curse of drunkenness out of the village; and who can estimate the influence for good this exerted upon the lives of those sturdy peasants? What nobler memorial could be desired by any Christian minister."

#### CONCLUSION

Who is sufficient for these things? There is but one answer, "Our sufficiency is of God who hath made us able ministers of the New Testament." May He help us. Amen.

## DOCTRINAL

### JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT\*

By BASIL W. MILLER

#### Chapter One. Introduction

##### I. THE PROBLEM STATED

THE problem of this study is John Wesley's doctrine of the witness of the Spirit. To clarify the term we must add the thought of the witness of the Spirit to the adoption of the Christian into the family of God. But Wesley in his sermons and other written works usually states this as "the witness of the Spirit" and in whatever context it is found there is no misunderstanding of the meaning of these words. To Wesley this doctrine, as we shall show, was fundamental. It was the crux of one's relation to God

\* The material of this series of articles formed the basis of the writer's thesis for the degree of Doctor of Sacred Theology at the Biblical Seminary in New York, May, 1931.

as redeemed from sin. Where such witness did not exist Wesley would be slow in believing that such person had been forgiven his sins and adopted into the kingdom of God. This witness furnished the unmistakable knowledge that one was saved. In the Wesleyan thought there could be no doubting one's status in relation to God. To have the witness of the Spirit was to know beyond the shadow of a question that one's "sins were covered by the blood" as Wesley would express it.

This problem then is related to the general field of assurance of salvation. Through the Christian centuries some type of the doctrine of assurance has been maintained. Previous to the Reformation the possibility of a definite knowledge of personal assurance was usually doubted. Luther held that through an illumination of the Bible by

the Spirit one could be certain of his standing before God. Calvin made assurance involve the idea of final salvation or election, and not immediate redemption. The Quakers and others of the Pietistic movement taught that assurance was the result of the "inner light" or personal illumination. But to Wesley this assurance of adoption as a child of God came as a direct witness of the Holy Spirit to the heart of the individual. Hence we see that Wesley's doctrine of the witness of the Spirit is a part of the problem of assurance of salvation.

1. But at the outset a delimitation must be made. Our study does not include the general field of assurance of salvation. Only in discovering the background of Wesley's doctrine of the witness of the Spirit are we interested in this broader field. Wesley's type of assurance is sufficiently distinctive in its nature to warrant such a study. It is not the dogma of the Catholic church previous to the Reformation. Nor, as we shall see in a following chapter, did Luther hold it. Calvin's interest was in the eternal security of the believer and not in the immediate hope of an unfailling knowledge of assurance of election. The "inner light" of the Quakers consists more in an illumination of the soul than in a witness of the Spirit. While the roots of Wesley's theory are found among the Moravians, still among them it is the germ and not the final development of the doctrine that we find.

2. A second delimitation must be made. Our interest lies not in the final development of the doctrine as held by Wesleyan theologians from the time of the death of the founder of Methodism, but rather in the doctrine as stated by Wesley himself. It is not a study of the evolution of the Methodist doctrine of the witness of the Spirit, but of the theory as affirmed by Wesley. While the general view of Wesley has been avowed to be true by all Methodist theologians, still each one diverges by degrees from the original statement either by way of subtraction of essential elements or the addition of points not found in Wesley's doctrine. One finds this to be true more especially among the recent Methodist writers in this field, such as Sheldon, Curtis and Lewis.

Where such is possible we shall point out the later development of the doctrine among Wesleyan thinkers, and along with Wesley's teachings shall give the views of the outstanding Methodist

theologians. But our primal aim is a study of Wesley's doctrine as found in his works.

## II. THE DATA TO BE USED

1. Three classes of primary source materials are used.\*

(1) The first class, and the essential one, consists of the writings of John Wesley. These are usually found as *Sermons, Journal, Notes and Works*. The *Sermons* have been published through various editions, as is true of his *Journal*. Wesley himself collected thirty-two volumes of his sermons, journal, notes, etc., and published them in Bristol between 1771 and 1774. In 1775 Wesley published his *Notes on the New Testament*, which were largely drawn from Bengel's *Gnomon of the New Testament*. While this added nothing new to the field of New Testament scholarship, still it made current among Methodists the ripe fruitage of one of the world's greatest Greek scholars. Fifty-eight sermons were collected and published by Wesley in his lifetime. After his death the number of sermons, collected from his other writings, was raised to one hundred and forty. The first fifty-eight sermons were published by Wesley in the *Arminian Magazine*; later he revised them and published them in four volumes in 1788. These along with his *Notes* formed the standard of Wesley's doctrine, and in the trust deeds of the Methodist chapels reference is made to them as such.

(2) A second source of this primary material consists of the writings of Methodist theologians, throwing light upon Wesley's doctrine by means of their analyses. Among these are found the representatives of Wesleyan theology of each age. The line starts with Watson, Methodism's first great systematic theologian, and includes such as Wakefield, Raymond and Lee, Pope and Miley, Sheldon and Curtis, and more recent writers such as Tillet and Lewis.

(3) A third source of primary material is made up of the works of these writers, which we study as forming the background of the doctrine of Wesley. We have gone directly to the sources of Wesley's doctrine and have tried to lay bare those elements which each has contributed to his views. For this reason such material is included in primary list.

2. The secondary source material is composed of three divisions.†

(1) The first includes the histories of doctrine, where light is thrown upon the develop-

\* See Bibliography for titles.

† See Bibliography for titles.

ment of dogmatics through the years. By means of such Wesley's place in the history of theology is located.

(2) Theological encyclopedias have been consulted liberally with reference to works on the subject, men and their writings, etc. For this reason they are included in the secondary sources.

(3) The final secondary source consists of general works consulted upon various items discussed in the body of the dissertation.

The Bibliography representing these source materials includes only those works which have been quoted or directly employed in the writing. There is no attempt to gather an extensive bibliography which is not germane to the problem under consideration.

### III. METHOD OF TREATMENT

1. In the method of procedure we shall first approach our problem of Wesley's doctrine by presenting the historical development of the doctrine. Herein we briefly outline five other types of the doctrine of assurance of salvation pointing out the lines of demarkation between each. Into this scheme we fit the theory of Wesley, showing wherein he differs from the others. These forms are: The doctrine of the Catholic church; the Lutheran doctrine of subjective and objective assurance; Calvin's doctrine of present and future certainty; and the "inner light" theory of the Quakers. This procedure is necessary in that it outlines Wesley's position in the broad theory of assurance, and clearly defines his differentiations from each of these.

2. We then proceed to point out the position which the witness of the Spirit occupies among these types of assurance. As noted above it is necessary to recognize at the outset that the doctrine of the witness of the Spirit cannot be classified as any of the other five forms of the theories of personal assurance of salvation.

3. After the background for Wesley's views on assurance has been laid, it is obvious that we must try to discover the sources of his theory. It may be after all that the dogma is not original with him, as such is the case, and that it has been borrowed *in toto* from other writers. But in the clear-cut analysis of the source, while we do unearth seeds of his view, still Wesley made a distinct advance upon any source to which he was debtor.

The indirect sources from which he borrowed are: the rich heritage from the Reformers, and

from the early Church; and the influence of the creedal statements. The more direct sources are: Arminius' doctrine of assurance; Law's *Christian Perfection*, his father, and more especially his dying words; his relationship with the Quakers; the Moravians, especially through Peter Bohler, and Count Zinzendorf; and finally his type of conversion and the attendant witness of the Spirit, which he professed to experience.

4. Following this comes the body of the dissertation, which is the analysis of Wesley's views on the witness of the Spirit. From eight different angles we analyze his teachings on this issue as discovered in his writings. These are: (1) The distinction between justifying faith and the witness of the Spirit; (2) Calvinistic doctrine, according to Wesley, opposed to the witness of the Spirit; (3) the assurance of salvation a joint witness, consisting of both a divine and a human element; (4) the necessity and probability of the witness of the Spirit; (5) the nature of the direct witness of the Holy Spirit; (6) the relation of the direct and the indirect witnesses; (7) the nature of the witness of the human spirit; (8) and finally the nature of the joint testimony of the Divine Spirit and the human spirit.

5. In the conclusion of the study we shall endeavor to summarize the finding of the thesis, and from the same reach conclusions as to the nature of Wesley's doctrine of the witness of the Spirit.

### IV. THE IMPORTANCE OF THE STUDY

1. This study is important because of the fact that it is the central doctrine of Wesley's theology. In every type of work which he wrote along religious lines we find this doctrine. It is the pivot around which Wesleyan theological thought was to revolve. Wesley himself felt that this doctrine of the witness of the Spirit was a "grand part of the testimony" which God had raised up the Methodists to bear to mankind. He wrote, "It more nearly concerns the Methodists, so-called, clearly to understand, explain and define this doctrine; because it is the one grand part of the testimony which God has given them to bear to mankind. It is his peculiar blessing upon them in searching the Scriptures, confirmed by the experience of His children, that this great evangelical truth has been recovered, which had been for many years well-nigh lost and forgotten."\*

We discover the doctrine in the various forms of Wesley's writings. (1) In the early rules for

\* Sermon XI, p. 93.

Methodists it is contained. The following is taken from "the Rules of the Band of Societies," drawn up on December 25, 1738. Under the heading of "Some of the Questions proposed to every one before he is admitted among us may be to this effect:

"1. Have you the forgiveness of your sins?

"2. Have you peace with God through our Lord Jesus Christ?

"3. Have you the witness of God's Spirit with your spirit that you are a child of God?"\*

These rules are signed by John and Charles Wesley.

(2) In the paper termed "*The Character of a Methodist*," written in 1739, we find this description of a Methodist (under point 6), "He cannot but rejoice whenever he looks back on the state wherein he now is, 'being justified freely' and having 'peace with God through our Lord Jesus Christ' For 'he that believeth hath the witness' of this 'in himself,' being now the son of God through faith. . . . And 'the Spirit itself beareth witness with his spirit, that he is a child of God.'†

(3) In Wesley's *Principles of a Methodist*, written about 1743, he outlines the development of his spiritual state, and of his doctrine. Under the heading, "Of the Assurance of Justification," he writes, "I believe that conversion . . . is an instantaneous work, and that the moment a man has living faith in Christ he is converted or justified: which faith he cannot have without knowing that he has it.

"I believe the moment a man is justified he has peace with God: which he cannot have without knowing that he has it."‡

On the same line as this elsewhere he writes, "I believe that a man is justified . . . at the same time that he is born of God . . . which deliverance from sin he cannot have without knowing that he has it."§

(4) Not only in his various Rules and descriptions of the character of Methodists, but also in his sermons do we find this doctrine deeply imbedded. Of the volume of *Sermons*, which with his *Notes*, he declared contained his the-

ology and that which was to be held by the Methodists, three sermons are devoted to this doctrine.\* These are sermons Number X, "The Witness of the Spirit," XI, "The Witness of the Spirit," and XII, "The Witness of Our Own Spirit." In these fifty some sermons to no other subject is as much space devoted.

(5) The doctrine is clearly contained in his *Notes on the New Testament*, though as much space is not devoted to it as is the case with his *Sermons*.

(6) Again the doctrine is not overlooked in his *Letters*, for in one written to Mr. John Smith, July 10, 1747, devoted throughout to the defense of the doctrine, we read, "A man feels the testimony of God's Spirit, and cannot then deny or doubt his being a child of God."† In a letter to Mr. Richard Thomson, March 15, 1756, he said, "My belief in general is this: that every Christian believer has a divine conviction of his reconciliation with God."‡

2. Not only is this the central doctrine of Wesley's theology, but it is his contribution to theological science. He added no other doctrine which is not to be found in the various beliefs of Christendom. His clarification of the theory of the witness of the Spirit entitles him to recognition as an original contributor to theological science. We think of Luther and justification by faith, of Calvin and the decrees of God, so must we also think of Wesley and the witness of the Spirit.

Writing of Wesley's appeal to experience as the final arbiter of one's religious status, Workman says, "Wesley's appeal to experience . . . is known . . . as the doctrine of Assurance. This is the fundamental contribution of Methodism to the life and thought of the Church. . . . He proclaimed in no uncertain sound not only that a man may know his sins are forgiven, but that he has the witness within him."§

In Schaff's brilliant discussion of the development of the doctrines of the various theological groups, he says that the doctrines of Methodism consist of three distinctive ones, which are: the universality of grace, the witness of the Spirit, and perfectionism. The first and third he traces

\* *Sermons*, Vol. I, pp. 85-108.

† *Living Thoughts from John Wesley*, p. 203.

‡ *Ibid.*, 210.

§ *Workman, A New History of Methodism*, Vol. I, p. 19.

\* *Living Thoughts of John Wesley* (by Potts), p. 31.

† *Ibid.*, pp. 33-36.

‡ *Works*, Vol. III, p. 91.

§ *Living Thoughts From John Wesley*, p. 47.

to the Quakers as their views on "inner or universal light" and perfectionism. Concerning the second he writes, "The next distinctive doctrine of Methodism is the *Witness of the Spirit, or assurance of salvation* (Rom. 8:15, 16). It is a double and concurrent witness of God's Spirit and our spirit concerning our justification. . . . This testimony is immediate and direct, and follows the work of justification and regeneration. On the ground of this testimony the believer feels assured of his *present* acceptance with God and has a *hope* of his *final* salvation. . . ."\*

Recognizing the force of Wesley's contribution to theology, a recent Methodist theologian, Wilbur F. Tillet, of Vanderbilt University, writes it in his creed for world-wide Methodism. He affirms, "And (4) it is also the privilege of all believers to enjoy the assurance of their salvation through the witness of the Spirit all through their Christian life."†

3. Finally this study is important in that the doctrine of the witness of the Spirit is the culmination of the Reformers' doctrine of assurance. As shall later be shown each of the outstanding reformers wrote into his creed the germs of this doctrine. Commenting upon the passage in Romans 8:16 both Luther and Calvin speak of a witness of the Spirit, but they are not so definite as Wesley. Tillet affirms, "Wesley took up where Luther left off, and preached with an emphasis hitherto unknown that, 'being justified by faith, *we have peace with God* through our Lord Jesus Christ;' and that there can be no peace with God without a conscious assurance of pardon."‡

Luther's doctrine of subjective and objective assurance in Wesley becomes a direct and immediate witness of the Spirit. Calvin's view on the assurance of eternal election for Wesley is the conscious witness of the Holy Spirit that *just now* the believer is certain of his adoption into the family of God. The "Inner Light" of the Quakers is more than a mere illumination of the mind or soul from which the Christian reasons that he is a child of God. For Wesley it is a definite testimony of the Holy Spirit and the human spirit that one is regenerated.

#### V. THE BASIS OF WESLEY'S THEOLOGY

Before proceeding further it is well to understand what Wesley considered the official stand-

\* Schaff, *Creeds of Christendom*, Vol. I, p. 899.  
 † Tillet, *A Statement of the Faith of World-Wide Methodism*, p. 3.

‡ Tillet, *Personal Salvation*, p. 275.

ard of his theology. Quoting from Schaff, "When 81 years of age (Feb. 28, 1784) Wesley, in his Deed of Declaration, called the Magna Charta of Methodism, bequeathed the property and government of his chapels in the United Kingdom, 358 in number, to the Legal Hundred, a conference of 100 preachers and their successors, on condition that they should accept as the basis of their doctrine his *Notes on the New Testament*, and the four volumes of *Sermons* which had been published by him or in his name in or before 1771. These sermons are fifty-eight in number, and convey the faith and duties of Christians, and carry the doctrines of the creed of Methodism."\*

Hence we see that the official statement of Wesley's theology is to be found in these two sources. Since the *Notes* are but brief comments on the New Testament, we can expect his doctrines to be stated in his *Sermons*, which is the case. Wesley's preaching was very detailed and logical, and each sermon throughout the fifty-eight is either the affirmation or defense of some theological doctrine, or position. It would not be far amiss to affirm that the theology of John Wesley consists of these volumes of *Sermons*. The viewpoint cannot be taken that Wesley was not a theologian, for these *Sermons* in their accuracy and biblical foundation, their logical arrangement and dogmatic content assure him a place among the theologians of Christendom. But as Luther, he was a practical rather than a systematic theologian. He found theology an aid in clarifying experience instead of a metaphysical practice. His experience, as was true with the leader of the Reformation, and not his philosophical acumen, dictated his theology.

Wesley's life as a churchman in furnishing the impetus and directing power in the organization of early Methodism, his activity as a writer on various lines, history, language, literature, poetry, etc., was so diversified that it overshadowed his work as a theologian.

\* Schaff, *Creeds of Christendom*, Vol. I, p. 890.

Also, L. Tyerman, *The Oxford Methodists*, Vol. III, pp. 417 ff.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—MATTHEW HENRY.

# EXPOSITIONAL

## HOSEA—THE PREACHER OF LOVE AND REPENTANCE

By OLIVE M. WINCHESTER

### Goodness as a Morning Cloud, Ch. 6

*"O Ephraim, what shall I do unto thee: O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as dew that goeth early away" (6:4, R. V.).*

WITH the words of judgment which told Israel that Jehovah would "be unto Ephraim as a lion, and as a young lion to the house of Judah," ringing in their mind, and moreover with the pending doom of captivity held out before them, the people of Israel determined to seek Jehovah. But when a nation or an individual has spurned the offers of mercy and has sinned grievously against the Lord of love and grace, it must needs be that when they seek again the face of the One whom they have offended they do it with sincerity of heart and purpose.

### A LIGHT-HEARTED REPENTANCE

Encouraging one another under the weight of the threatened punishment, they exhort, "Come, and let us return unto Jehovah; for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; on the third day he will raise us up, and we shall live before him. And let us know, let us follow on to know Jehovah; his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain watereth the earth" (R. V.). Here was a nation reeking in sin and iniquity, filled with social and moral evils, heaping the altars of Jehovah with sacrifices, yet playing the harlot in departing from their God and worshipping also at the shrines of strange gods. Yet with a buoyant confidence they feel that they may return unto the Lord, that although they had sinned deeply over a long period of time, yet it is just a matter of a day or two and they will be restored to favor and the blessings of Jehovah will be outpoured upon them. Eisen remarks that there is not one expression of sorrow

for wrongdoing, only anxiety to have distress and calamity removed, and George Adam Smith says, "It offers but one more symptom of the optimism of this light-hearted people, whom no discipline and no judgment can impress with the reality of their incurable decay. They said of themselves, 'The bricks are fallen, let us build with stones,' and now they say just as easily and airily of their God, 'He hath torn' only 'that he may heal': we are fallen, but 'he will raise us up again in a day of two.'" Not only do they expect to be healed straightway of their sin but they have every hope that they shall attain to a knowledge of Jehovah wherein they had shown a special deficiency. They feel assured that Jehovah will respond at once to them as the morning breaks after the night has gone.

In this light-hearted repentance of Israel at this time we see an illustration of much of the confession of faith that is offered on the altars of Christ in this day and age. Real sorrow for sin and conviction until the soul is weighed down with the sense of his transgressions so often is not found, but an intellectual assent to some truths is considered sufficient. Then with such an experience as basic, the individuals feel they have a knowledge of God. How far from the depths and riches of the knowledge do they come? They have failed to grasp the first principles of the ministration of grace and mercy. There is a failure to understand the very fundamental requisite to a true experience of a new life and that is the real nature of repentance. True repentance carries with it a genuine sorrow for sin as well as a purpose to change the course of conduct. When a soul borne down with the anguish of sin comes to the throne of grace, he cries within himself:

*"Depth of mercy! can there be  
Mercy still reserved for me?  
Can my God His wrath forbear,—  
Me, the chief of sinners, spare?"*

*"I have long withstood His grace;  
Long provoked Him to His face;*

*Would not hearken to His calls;  
Grieved him by a thousand falls.*

*"Now incline me to repent;  
Let me now my sins lament;  
Now my soul revolt deplore,  
Weep, believe, and sin no more."*

—CHARLES WESLEY.

#### REPENTANCE REJECTED

In the presence of such repentance there comes from the heart of Jehovah a cry as it would seem of despair. "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the dew that goeth early away." There comes the time when even divine power is helpless in the face of the sin of man. Because of the lack of sincerity in their repentance, it could not be acceptable unto Jehovah. Any goodness that they manifested was only like a morning cloud which the sun quickly dispersed, and like the dew whose drops of moisture were soon consumed by the heat of the sun. How many times since these days has the Lord of heaven looked down into the heart of man and has seen just such transient and evanescent goodness?

Because Israel had no understanding of the truth, and because she was lost in her iniquities, expressing only a shallow goodness when she sought to mend her ways in the least, for this reason the prophets had been sent unto her. "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and my judgments are as light that goeth forth." In the word "hewed," we have couched the thought of "hard and effective blows." The messages of the prophets had borne down upon Israel like the woodman's axe upon a mighty tree, and the words of Jehovah thus spoken had announced severe judgments. These sentences proclaimed against Israel's sins revealed the divine judgment in such a way that all might see and profit, yet so little did they heed.

In approaching unto Jehovah the Israelites had relied principally on the wealth of their sacrifices instead of the inherent righteousness wrought in their hearts by God. To this there came the reply, "I desire goodness and not sacrifice; and the knowledge of God more than burnt-offerings." The word goodness or loving-kindness used in this connection carries with it three main lines of thought. "(1) The loving attitude of Jehovah to his people; (2) the loving attitude of the peo-

ple toward Jehovah; and (3) man's loving attitude toward his fellows as a reflection of the divine love." Thus we see here laid down as the fundamental principle in religion, love to God and man, a fundamental principle so often emphasized in the New Testament. Moreover over and above the multiplied burnt-offerings which they brought unto God there was required for acceptance a knowledge of God, not a knowledge based merely upon an understanding of the nature and administration of the Divine Being, although this might be included, but more especially a knowledge based upon an actual experience.

Instead of thus fulfilling the ideals of religion as required by Jehovah, they turned aside and had become corrupt. Thus came the word of Jehovah against them, "They like Adam have transgressed the covenant: there have they dealt treacherously against me." While the revised version reads 'like Adam,' another reading is 'like men.' Commenting on the passage Hastings says, "In the Old Testament the idea of covenant colors the whole history. Pious Jews, looking back, interpreted the past of their race by this great thought. They were the children of the promise and the promise was the gracious relationship into which God entered with the people of Israel. From Hosea's prophecies we can see that it did not mean any legal agreement, a formal bargain; and still less could it give ground for arrogance and presumption. To him it was a figure of speech by which he expressed his interpretation of the spiritual history of Israel, stating the terms of love in which God stood toward them, and on the other side the moral obligations that lay upon them in view of that gracious attitude. Israel's privileges meant Israel's duty. The covenant was broken when they ceased to do justly and love mercy and walk humbly with God. They put themselves out of that sweet relationship, wilfully robbed themselves of the promise, when they did not perform their part of the loving contract. They took the rank and place of other men. 'They like men transgressed the covenant.'

"Thus these words are more than an assertion of universal fallibility, more than saying that it is human to err, like men to transgress. It is the assertion of a higher standard for Israel. Israel had special privileges, peculiar opportunities, and was charged with a mission. To fail, to be after all only like other men, was to come under heavier condemnation. It is no excuse to them

that they are just like others. If they are not better than others, they are worse; for they have sinned against clearer light, and sinned against special love. Their degradation is deeper far than even that of the heathen. To ordinary sin they had added the sin of apostasy. It is treachery against the gracious God, an insult thrown in the very face of Love. 'Like men they have dealt treacherously against me.'

After making the general statement that Israel had transgressed the covenant, the prophet continues by specifying some special sins. Lawlessness was rife in the land. At Gilead there was violence and bloodshed. Even the priests had become highwaymen and moreover had become guilty of outrage. Then summing up the whole case of Israel the charge is made that therein are crimes of various kinds, with spiritual and moral whoredom. "Israel is defiled."

#### HOMILETICAL SUGGESTIONS

In seeking for texts from the chapter, we might take as our first, a portion of the very first verse, "Come, and let us return unto Jehovah." We could give an exposition of false and true repent-

ance, thus making two divisions for the text. Verse 6 also affords an excellent text. "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." As a theme we might suggest, "Spiritual character superior to ritual," then as divisions the elements implied in goodness, love to God and love to man and the significance of a knowledge of God, a knowledge in a vital experience not simply an intellectual assent. Another text may be found in verse 7, "But they like men have transgressed the covenant." A theme might be, "The sin against privilege." In developing one might dwell upon the privileges vouchsafed to the children of God, the special privileges given to those who dwell under the light of the fulness of the gospel of Christ, and then speak of the sin entailed in failing to measure up to those privileges.

Consider and act with reference to the true ends of existence. This world is but the vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—E. H. CHAPIN.

## HINTS TO FISHERMEN

By C. E. CORNELL

### A Study in Contrasts

Text, Matt. 7:21-23

#### I. INTRODUCTION

The Sermon on the Mount in its final discrimination.

#### II. "THAT DAY"—THE JUDGMENT

Those especially spoken of here.

"The officious service of the lips. No high profession, no baptismal ordinance, no church membership, no ministerial garb, no pulpit popularity, not even revivals under our labors, are sure tests of our acceptance at the final judgment."

#### III. TRUE AND FALSE PROPHETS

Balaam, Saul, Judas, Paul, Barnabas, Stephen.

#### IV. OUR GUARANTY OF SAFETY

The great moral change in regeneration.  
The added strength and confirmation of perfect love.

*Illustrations:* Wm. Booth.  
Catherine Booth.  
Bishop Taylor.  
Missionaries of the South.

### Guiding of the Spirit

Text, 1 Tim. 2:9, 10

#### 1. WHAT SHALL WE WEAR?

"The hidden man of the heart" (1 Pet. 3:3, 4).

#### 2. HOW SHALL WE TALK—OUR CONVERSATION

"Let no corrupt communication proceed out of your mouth" (Eph. 4:29; 5:3).

#### 3. HOW TO TREAT OUR ENEMIES

Pray for them (Matt. 5:44).

"If thine enemy hunger feed him" (Rom. 12:19, 20).

#### 4. CIVIL OR PERSONAL RIGHTS INVADED; SHOULD WE GO TO LAW?

It is better to suffer than to go to law (1 Cor. 6, 7).

"Love seeketh not her own" (1 Cor. 13:5).

#### 5. HOW FAR SHALL WE JOIN IN THE PLEASURES AND CUSTOMS OF THE WORLD?

"Abstain from every form of evil" (1 Thess. 5:22).

"Love not the world" (1 John 2:15, 16).

The Holy Spirit guides into truth and blessing. Never into error or danger. Follow Him.

### Consecration

Text, Rom. 12:1-2

#### I. INTRODUCTION

A brief outline of the book of Romans to this point.

#### II. CONSECRATION

Who are to consecrate?

#### III. CONSECRATION

1. For other purposes than to be sanctified wholly.
2. Consecration to be sanctified wholly.
3. Obstructions in the way of complete consecration.

#### IV. CONSECRATION

1. The result upon the individual.  
"Conformed"—is *external*, while "transformed" is *internal*.

Full effective faith reforms us from the image of the world, and conforms to the model of the divine will. True perfected faith *renews the mind*, and changes it from the *world's* fashion to the model of God's will.

2. The result upon others.
3. Increased zeal and blessing.

### What are Pastoral Calls Worth?

Some four hundred and sixty-six ministers in Chicago were asked to rank a list of thirteen common enterprises or activities of their own churches in the order of importance as looked upon by the minister himself.

*Pastoral calling* was put at the head of the list.

This list included the following activities, which are here given from high to low as ranked by the ministers:

1. Pastoral calling by the minister.
2. Providing for the teaching of children in the Sunday school.
3. Preaching.

4. Supporting missions—home and foreign.
5. Maintaining the family altar.
6. Promoting moral and civic reform.
7. Having children attend the church service.
8. Having inspiring music for the church service.
9. Maintaining the prayermeeting.
10. Keeping benevolences up.
11. Promoting good fellowship through church socials, suppers, etc.
12. Maintaining a large circulation of church papers.
13. Conducting special evangelistic campaigns.

The placing of pastoral calling at the head of the minister's duties to his church makes it appear that to the minister this is more important than preaching, or than the religious education of the young, or than any other activity whatever in the church. The layman may be inclined to wonder why this unique emphasis on the pastoral call.

True, the minister is usually a likable enough man and possessed of sufficient culture and conversational powers so that his call is welcome in our houses. But just what does this call accomplish that gives it so high a rank in the activities of the church

Three possibilities occur to the writer in seeking an answer to this question: The pastoral call may help (1) the person or family called upon; (2) the pastor; or (3) the organization called the church.

If the pastoral call is to help the person or family called upon, how? If the home is under a burden of sorrow or trouble, the mere expression of sympathy is, of course, a help, just as it would be from any friend. Where normal conditions prevail, does the home feel the pastor's call an honor; does the home gain some accession of prestige through this recognition? Possibly in some cases, yes; in most cases probably no. The pastor is no longer the social and educational leader that he was a century ago. But however this may be, would the minister say that the real value of his call lies in the increased sense of prestige that may come to the home from the visit? Hardly. To validate placing pastoral calling at the head of the minister's duties to his church something more permanent and more basic should result—possibly some spiritual gain to the persons visited. Very well, what does the pastor do or say on his visit to bring about this spiritual result? Pray with the family? This, I believe, is a custom that has largely fallen into disuse.

Discuss spiritual questions? Very seldom. Talk about the various activities of the church? Yes, that is the note that is usually struck. Shop talk is easy and may be interesting. It may even serve to bring the individual concerned to the services of the church or lead him to more active participation in its enterprises. This is, of course, a perfectly legitimate outcome of a pastoral call, but note that its incidence is upon the *church* primarily, and upon the individual only secondarily. It may help to build up or hold congregations; it may secure workers on committees or teachers in the Sunday school; but whether it strengthens the soul of the parishioner is not proved. It seems likely that the value of the pastoral call to the home is in the main indirect rather than direct, as such calls average today. If the pastor doubts this, let him think carefully over the topics of conversation which characterized his last half dozen calls.

But perhaps ministers place pastoral calling at the head of the list because of what they themselves get out of the calls. Like any other human being, the pastor needs human fellowship; he needs even to talk shop. The layman may be forgiven for doubting, however, whether the urge to self-improvement or the need for comradeship on the part of the minister is the governing urge in the pastoral calls. If such were the case, would so many pastors reduce the calls they make to statistical tables and take so evident a satisfaction in reporting their number at ministerial conferences and to church boards? Is it not true that the pastor feels that to make many calls is to "acquire merit" rather than to strengthen his own spirit?

#### KEEPING THE MACHINE RUNNING

It seems likely that the chief use made of the pastoral call, its main function in the economy of the church, is to keep the wheels of the machine oiled and running smoothly. The church of today is rather a complex organization. It has many committees, organizations, programs, what not. There is a machine to run. And some parts of this machine require personal attention.

This is not peculiar to the church alone. A school superintendent remarked that he spent an hour or so every evening after school "dropping in" at the stores of the town. Asked what this was for, he replied, "It helps keep the machine running smoothly." Even statesmen look after their fences. Selling organizations have their

"contact men." By calling on the members of his church the pastor can put a drop of oil here, add a stimulus there, buttress a weak place, put salve on a sore spot. And no doubt all this needs doing. At least the organization runs more smoothly, and reports to those higher up are quite certain to show more favorably if such functions are carried out.

But such things can hardly be called important in the spiritual sense except very indirectly. If they make the church as an organization run better—bring in more attendants, increase the offerings, promote good fellowship, then so far so good. These are, however, but the preliminaries to the true function of the church. For a church is not fulfilling its function merely because the wheels of the organization go round. There must be something in it that defines and motivates the ideal life, something that gets hold of the lives of men and transforms them after a great Pattern. Again we return to the question, Just what does the pastor do in his calling that accomplishes this greater thing?—GEORGE H. BETTS, *Professor of Religious Education, Northwestern University, in The Western Christian Advocate.*

#### Imperative Courage and Holy Boldness Needed

It would seem that there is a growing number of preachers who lack in boldness and courage. They are afraid of *something* or *somebody*. They fail to press home the truth, as to do so might be offensive to "Old Money Bags" or "Sister Flippenginny"; consequently the gospel is a compromise and results are woefully meager.

We like to think of a large number of preachers who are "as bold as a lion and as gentle as a dove." There is no compromise in their nature, but generally speaking, there are quite a number who lack in fearlessness and fighting qualities. This does not mean to be abusive or bulldogmatic, and call it courage and boldness. Positive and noncompromising preaching is the serious need of the hour. Jesus Christ is the great central figure of the universe and He should be held up as the personal Savior of a needy, struggling world. He is more than a historical Christ or a "good man," but is a Savior from sin to all those who by faith receive Him.

Those preachers who fail to present Christ as a personal Savior, and then urge men to seek Him, are woefully lacking in their standard of preaching.

Bishop Theodore S. Henderson of the Methodist Episcopal church, writing in *The Western Christian Advocate*, makes some sane and sensible observations appropriate to the subject, which are worthy the attention of our Nazarene preachers.

Bishop Henderson says:

"There has been a growing wonder in my mind why we applaud certain virtues in every other realm of service and are afraid to practice the same virtues in religious work. The boy Balzac would not be diverted from his purpose to enter the realm of literature, and when his father said to him, 'Do you know that in literature a man must be either a king or a beggar?' the boy stiffened his spine and replied, 'Very well, I will be a king.' We applaud the boy as a hero, but are tempted to skulk like a slacker when we apply that principle to religion. When the elder Pitt was told by some cringing coward that a certain project was impossible, this man whose royal will had swayed parliament like a tree bends before the storm, cried, 'Impossible? I trample upon impossibilities.' We shout enthusiastic approval, but when we face a few obstacles in our work for Jesus Christ we crumple up like tissue paper in the grip of a giant.

"In reading anew the experience of two preachers who were put in jail because of their fidelity to Jesus Christ, I discover that they went from jail to a prayermeeting. These preachers with their congregation were suffering from the fires of persecution. Their lives were in daily jeopardy. When they prayed, it was a piercing petition sent straight to the heart of God for immediate help in their desperate need. They pleaded for their utmost need. What was it? I need to read it every morning for a tonic: 'Enable thy servants to proclaim thy message with holy boldness.' Holy boldness! Not with brutal bravado, but with holy boldness. Some men do not know the difference. They pride themselves on their 'outspoken frankness,' which is only another way of saying with 'unrefined brutality.' The gospel, whether preached in public or spoken in private, is deserving of gentility and courtesy. But one may be both genteel and courteous and yet be bold. 'Holy boldness'; that is imperative for the soul winner. You recall that when these preachers went from that prayermeeting they continued to talk about Jesus Christ to the people whom they met, and the municipal authorities were incensed at their incurable audacity and flung them into prison again for their defiance of the order of the court, and later they flogged them without mercy. With what effect on the preachers? 'They, therefore, left the sanhedrin and went

their way, rejoicing that they had been deemed worthy to suffer disgrace on behalf of the name.'

"When did you and I ever suffer any attack for the sake of Christ? When have we been persecuted for the sake of Christ? When did it ever happen that we have suffered disgrace for the sake of Christ? Be it recorded to my withering shame, I cannot recall a single occasion in my entire life when I have ever been persecuted because of my loyalty to Christ. I have been misunderstood; I have been misrepresented; I have been maligned; I have had my motives misconstrued; but I have never suffered disgrace for the sake of Christ. Can you read the rest of the account after the flogging with dry eyes? Try it. 'But they did not desist from teaching every day, in the temple or in private homes, and telling the good news about Jesus the Christ' (Acts 5:41, 42). Do you get the thrill of it? 'They did not desist'; that is holy boldness. They taught 'every day'; that is more holy boldness. They did it 'in the temple' publicly; that is even more holy boldness. They told the good news 'in private houses'; that is the highest holy boldness. May God send that sort of a baptism of holy boldness on every minister in the Cincinnati Area.

"Most ministers would resent the suggestion that they lack 'holy boldness' in their preaching. They do not fear to denounce sins both personal, social, and industrial; they plead with men in large audiences to fight the good fight for righteousness with unshaken courage; but I ask with all the gentleness which a burning conviction will permit me, Why do not our ministers regularly, continuously, urgently, and with a passionate earnestness that will not be diverted, plead with men to accept Jesus Christ every Sunday as the main business before the Church of God? It is not generally done. Will someone answer why? It is said that unconverted people are not in the public congregation. Then I ask, Is it your practice to tell the good news about Jesus Christ 'daily in private houses'? Or in private conversation? Or at private luncheons, arranged for that purpose? Or in private interviews in a man's place of business or elsewhere by special appointment? It is not done with any degree of system or continuity. Why not? *Largely because of a lack of holy boldness.*

"I know the difficulties of it. I know with shame how often I have been a coward. I have walked blocks in a city parish because I did not have the courage to confront some business man with the living Christ. It has been my high privilege during the years to have talked face to face with more than 15,000 students in the colleges and universities of America, but I have never

talked to a single one without a tremor. It needs holy boldness of the highest type.

"Then I want to lift that poem of Allan Seeger's out of its immediate setting and make it over into a sacramental vow with my comrades in the ministry. For my special task in confronting men face to face with the living Christ, I need it. I will substitute that name, the precious name, the powerful name, the name above all names, in the place of the word 'death,' and before God and men I seal my covenant with Christ and you in blood.

*"I have a rendezvous with Christ  
At some disputed barricade,  
When spring comes back with rustling shade,  
And apple blossoms fill the air;  
I have a rendezvous with Christ  
When spring brings back blue days and fair.  
I have a rendezvous with Christ  
On some scarred slope of battered hill,  
When spring comes 'round again this year  
And the first meadow flowers appear.*

*"God knows 'twere better to be deep  
Pillowed in silk and scented down,  
Where love throbs out in blissful sleep,  
Pulse nigh to pulse, and breath to breath  
Where hushed awakenings are dear—  
I have a rendezvous with Christ  
At midnight in some flaming town,  
When spring trips north again this year,  
And I to my pledged word AM TRUE,  
I SHALL NOT fail that rendezvous."*

### A Time to Think

TEXT: Phil. 4:8

Dr. Mayo the famous surgeon has said that if the component parts of the body were segregated and each part of the body weighed, the total value would be about 98 cents.

#### THE MIND AND THE BODY

Any disease that can be caused by the mind can be cured by the mind. And if a disease has been caused by the mind, that is the way it must be cured.

#### Three illustrations:

1. A young lady was suffering who wanted morphine. They gave it to her, i. e., they gave her something that looked like morphine; her suffering ceased and she went to sleep.

2. A man thought that he was paralyzed. The surgeon thought it was imagination. He showed the man a clinical thermometer. He had never seen one before. He was to hold it in his mouth for a time and his paralysis would be cured. He did so and promptly recovered.

3. A workman got a figment of steel in his eye. The doctor drew it out with a magnet, but the workman declared it was still there. He had "hysterical blindness," a figment of his imagination.

#### THE MIND AND CHARACTER

1. What we take into the mind affects us. We must avoid mind pollution.

2. Mind cultivation. Think right.

3. The Christ-mind, to help us. "Let this mind be in you which was also in Christ Jesus."

# HOMILETICAL

## THE HEIGHT OF A CHRISTIAN

By H. J. HART

TEXT: Ephesians 4:13.

INTRODUCTION: The Question which Arises: Can I reach the full measure of the stature of Christ?

1. Speak of his rank, power and majesty.
2. Man warped in his moral nature.
3. Is that not lifting the standard too high?
4. John Wesley said, "Lift the standard too high and you will drive men to despair, hold it too low and drive them to hell fire."
5. A standard bearer once was carrying his banner into the very teeth of the enemies' guns, and was about to perish, and would have done

so, the soldiers thought, if he continued on. So they cried, "Bring back the colors." The standard bearer turned indignantly upon them and replied, "Bring your men up to the colors."

6. I am forced to confess, such a standard to be an impossibility, until our moral nature has been straightened by grace.
7. There must be a new creation within, the self life must be slain and the Christ life enthroned within.

#### I. WHAT IS THE STATURE OF CHRIST?

1. Here is the Bible term for a Christian: Eph. 4:13.
2. The Bible speaks of men in their rela-

tion to Christ as: babes, young men, old men (of fathers).

3. How large is a child when he is six or seven years old; two-thirds as tall as his father.
  4. Young men are as tall but not so solid and do not have that rotund appearance as their fathers; muscles are not so set.
  5. The method of judging, characteristics of: babes, 1 Cor. 2:1-3; children, Eph. 4:14. Carnal, envious, strife, etc. Unstable, tossed to and fro. Deceitful, indecision.
- II. THE MATTER OF SPIRITUAL GROWTH (Eph. 4:15).
- Facts to be noticed of this growth
1. It is gradual; babes do not become men in a day; an acorn an oak in a moment; a picture is not painted at a stroke; nor a budding fabricated in one master effort, but there is growth.
  2. This growth is constant.
  3. It is upwards.
- III. NOTE THE COHESION OF THE BODY OF CHRIST (Eph. 4:16).
1. We find here the second appearance of this "Pauline Metaphor" (Rom. 13:4-6).
  2. No one member running around separately.
  3. No schism here in the members (Neh. 4:21).
  4. Every joint supplying effectively.
- IV. NOTICE HE HAS MADE PROVISION FOR EDIFYING OF THE BODY
1. Eph. 4:11-12.
  2. That the individual (the church is composed of individuals); "may grow up into him in all things."

### THE WRONG KIND OF PRAYER

By E. M. VAUGHT

TEXT: Luke 16:23, 24, 27, 28

#### INTRODUCTION:

Prayer is a natural instinct. Carlisle said, "Prayer is and remains the native impulse of the soul." But while prayer is the essential part of the religion of every race and tribe and is a natural function of the soul, and while it was natural for the man in this story to pray, nevertheless he made the wrong kind of prayer.

- I. IT WAS NOT PENITENT  
And penitence is an important characteristic of genuine prayer. Daniel said, "And I prayed unto the Lord my God, and made my confession." Isaiah confessed, saying, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

And listen to the confession of the prodigal son, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

#### II. IT WAS SELFISH

He prayed for himself. He prayed for his family only after he was told that nothing could be done for himself. Then he said, "I pray thee, therefore, father, thou wouldst send him to my father's house, lest they also come into this place of torment."

#### III. IT WAS MADE TO THE WRONG PERSON

Instead of addressing his prayer to God, the hearer and answerer of our petitions, he directed it to Abraham. "And he cried and said, Father Abraham, have mercy on me."

#### IV. IT WAS MADE IN THE WRONG PLACE

"And in hell he lift up his eyes, being in torments." It was made in hell and should have been made on earth.

#### V. IT WAS MADE IN THE WRONG TIME

It was too late. The door of mercy was closed when he left this earth. "Ye shall call but I will not answer."

### LIBERTY AND POWER

By C. E. CORNELL

TEXT: 2 Tim. 1:7.

#### I. GENERAL STATEMENT

*Effective* Christians.  
*Ineffective* Christians.

#### II. EMANCIPATION

1. From fear (Carnal fear).
2. From fear of sin.
3. From fear of faces.
4. From fear of failure.

#### III. ENDOWMENT

1. Love.
2. Love to God.
3. Love for God and
4. Love as God loves. Love for souls.

*Illustration:* David Brainerd said, "I care not where I go, or how I live, or what I can endure, so that I may save souls. When I sleep, I dream of them; when I awake, they are first in my thoughts."

The old Scotch woman said of Robert McCheyne, "He always preached as if he would be dyin' to see yees saved."

Dr. S. A. Keen said, "He let out the *last link* every time he preached."

#### IV. "POWER"

Spiritual dynamite.

#### V. "SOUND MIND"

*Holy tact.* The art of soul-winning.

The Holy Spirit is for *immediate* possession.

## ENTIRE SANCTIFICATION

By U. T. HOLLENBACK

**PROPOSITION:** Entire Sanctification Desirable And obtainable.

**TEXT:** *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ* (1 Thess. 5:23).

Definition of sanctification: One is "to set apart"; another is "to make free from sin, or holy." Put the two together and we have a good one: "Entire sanctification is the act of God in setting apart a human personality, by a work or process of complete moral purification, for holy living here and fitness for heaven hereafter."

- I. SANCTIFICATION IS A DIVINE WORK. The God of peace sanctify you. Not death, growth, purgatory, etc.
- II. A SECOND DISTINCT WORK OF GRACE
  1. These people to whom he wrote were already saved (1:1-10).
  2. Had still a lack (3:9, 10, 13).
  3. Were not established (3:13).
  4. Sanctification the will of God for them (4:3).
  5. The call of God for them (4:7).
- III. A COMPLETE WORK "Wholly."
  1. As such there is no other work needed before the "coming of the Lord." No room for a "third blessing" for this "preserves until."
- IV. PROMISED WORK (v. 24).
- V. RECEIVED BY FAITH. As a gift—it is therefore instantaneous. (Acts 15:8, 9.) Gift of the Holy Ghost—purifies the heart.

## YET THERE IS ROOM

(For a Sunday night evangelistic sermon)

By C. E. CORNELL

**TEXT:** Luke 14:22.

- I. ROOM ON THE EARTH
  1. In territory.
  2. In profession and vocation.
  3. Room at the top.
- II. ROOM IN THE GRAVE
  1. The cemeteries are not all filled.
- III. ROOM IN HELL
  1. Hell prepared for the devil.
  2. Hell for all unrepentant sinners.
  3. Hell enlarged.
- IV. ROOM IN HEAVEN
  1. Heaven a magnificent abode.
  2. It will hold all the redeemed of earth.
  3. Those whose names are written in the Lamb's Book of Life.

## THE LAST RESORT

By C. E. CORNELL

**TEXT:** *When the sun was setting* (Luke 4:40).

Man's extremity, God's opportunity. When a man can no longer do for himself, when his own strength and resources are gone, when the machine of self breaks down, then he will let God do for him.

I. A DAY THAT IS NIGHT. Who goes forth in his own name goes to his sure falling. "When a man thinketh himself to be something, . . . nothing." "Without me ye can do nothing" is true in home, afield, in business, religion, everywhere.

II. A NIGHT THAT IS DAY. When a man finds that he can do nothing for himself, then he will let God do for him, and it is a blessed day. Sinking Peter cried, "Lord, save;" the prodigal, in want, said, "I will return"; dying in the wilderness, Hagar heard the Lord speaking to her.

III. A NIGHT THAT IS NIGHT FOREVER. We may defer, coming to the Lord too long; "My Spirit shall not always strive with man." "The night cometh when no man can work."

—Unknown.

## ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

### Remember Lot's Wife

Dr. Clovis G. Chappell, speaking of the judgment which overtook Lot's wife, says, "Her doom was not physical but spiritual. Her physical death was a mere incident. The tragedy of that backward looking bit of salt consists in the fact that it tells a story of a backward looking soul. The physical disaster that overwhelmed her did not make her turn back. It only preserved for us her photograph. It only took the picture for us of a human soul that, though wooed by the heights, could never get her consent to break from the sin and wickedness of the lowlands.

"For instance. There were two figures found in Pompeii when it was unearthed years ago. One of them was a Roman sentinel. He was standing erect in his place at the gate of the city. His spear was in his ashen hand, his sword was at his side. His helmet was upon his head. There the ashes had embalmed him and kept him through the long years. Now this disaster that overtook the city of Pompeii did not put this Roman soldier at the place of duty and keep him there faithful and true. It only photo-

graphed him for us. It only found him in the attitude of faithfulness and preserved him as it found him.

"And there was another body found. It was that of a woman. Her feet were turned toward the city gate. Evidently she was fleeing with her might from the heavy doom that was overwhelming the city. But though her feet were toward the gate, her body was turned backward. Her hands were outstretched toward the ground. And just beyond her finger tips was a bag of pearls. Possibly she had dropped them. Possibly they had been dropped by another and she had seen them in passing. Anyway she could not shake off their spell and she turned to pick them up, and the lava came down and embalmed her. But this disaster did not place her in that attitude of grasping greed. It only photographed her so that the future generations might see. Thus death did for Lot's wife. It did not turn her face backward to the world. It only photographed that face for our beholding."

#### **Come and See**

A Bulgarian missionary was talking with a German Jew. "I want you to consent to be a Christian for twenty-four hours; then you may see how it seems and how you like it," said the missionary. The Jew consented. "Well, then," continued the missionary, "I want you to believe that Jesus died on the cross for the sins of the world." "Impossible, impossible! I could not believe that." "But it is only for twenty-four hours." "Well, all right; I will till tomorrow." "I want you to believe that Jesus arose from the dead, and that he ascended into heaven." "Oh, oh, that I could not do." "But just for the time being." He consented. "I want you to kneel down with me and pray to Christ the Savior." And the Jew prayed, "O God! Jehovah! If Christ be the true Son of God, let Him save me!" The next day the Jew came to the missionary and said, with a smile on his face and peace in his heart, "I will take him for another twenty-four hours."—DR. MARTHA TARBELL.

#### **Finding God**

"No man hath seen God at any time." No man hath seen the magnetic pole of the earth at any time. But go aboard any one of thousands of ships in the fleets of the world and you find every needle pointing directly to that point of the heavens. Since the magnetic needle was

discovered, the whole world has trusted itself to that guidance. Can anyone doubt some power away in the north to which that needle turns! In every human soul is the magnetic needle of conscience, and every needle when set free points the same way toward the great pole of light, which surely means toward the great Moral Ruler of the universe. It is through conscience rather than through intellect that man finds God.—DR. J. PATTERSON SMYTH.

#### **Freedom and Law**

There is no freedom except in conformity to law. One day I see a magnificent engine on the Southern Railroad. I speak to that engine and tell it how I admire its strength, its magnificent powers, its fleetness. Then I add, "But there is one thing I cannot but condemn. That is your narrowness. You allow yourself to be confined to a little track less than five feet wide. A miserable little road cart can go where you dare not go. When you get out in the field why don't you assert yourself and claim your freedom?" And that engine listens. And the next day when it is going fifty miles an hour, it takes my advice and turns out into the green fields. What happens? The papers come out next day announcing a tragic wreck on the Southern.

Pacing back and forth on the deck of a great transatlantic steamer, I cannot fail to admire the grace and beauty and comfort and power of this magnificent floating palace. I speak to it of my high admiration. But I tell the great vessel I cannot understand for the life of me why, with her more than forty thousand tons displacement she allows herself to be dominated and controlled by a little compass not larger than my two fists. "Throw the little tyrant overboard," I advise, "and do as you please." And the ship hears me, and overboard goes the compass. Is the ship free? It is not. It becomes a plaything of the winds and the waves. It is no longer mistress of the seas. It is a derelict, bound for no port, destined to cast anchor in no harbor.—DR. CLOVIS G. CHAPPELL.

#### **"Let Us Have Peace"**

Writes Dr. Charles R. Brown, I am a Southern man myself—I was born in the old state of Virginia. But I always feel that General Grant was a great peacemaker. It is altogether fitting that on his tomb by the Hudson these four words from his own lips are inscribed: "Let us have

peace." When he had won his victory at Vicksburg he was called East to take supreme command of the Union armies. He believed that peace could come only by conquering the forces of disunion by superior power. He therefore started in to fight it out on that line, take what time it might. He kept stubbornly at it, but the moment the Confederate soldiers laid down their arms at Appomattox he became a great peace-maker. He would not allow his men to fire any salvos of artillery over the great victory which had been won. "We are all citizens now of the same republic," he said, "let us have peace." He remarked near the close of his life:

"Though I have been trained as a soldier, and have participated in many battles, there never was a time in my judgment when some way could not have been found to prevent the drawing of the sword. I look forward confidently to the day when all questions which arise between nations will be settled by great international tribunals rather than by the appeal to arms."

In these times on which we have fallen there is sore need of men who are willing and able to make peace. Peace will not come because people admire it and desire it and send forth streams of earnest talk about it. It has to be made. It can be made only when strong men, wise men, good men, put their heads together and their hearts together and their wills together and make it for themselves and for all the nations of the earth.

### Costly Giving

The captain of a troop of German cavalry called at the door of a cottage, in a lonely valley, and was met by a venerable Moravian. "Father," said the officer, "show me a field where I can set my troops aforaging." "Presently," replied he. The old man conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," said the captain. "Have patience for a few minutes," replied his guide, "you shall be satisfied." They went on, and at the distance of about a quarter of a league farther they at length reached another field of barley. The troop immediately dismounted, cut and secured the grain, and remounted. The officer, upon this, said to his conductor, "Father, you have given yourself and us unnecessary trouble: the first field was much better than this." "Very true, sir," replied the man; "but it was not mine."

We are to give not what belongs to others, but of our own, not alone what is easy to give, but what costs.—DR. G. B. F. HALLOCK.

### Giving Rewarded

A veteran Sabbath school worker of the Northwest, Robert F. Sulzer, once had a unique experience in his efforts to collect funds for a Sabbath school library. The people among whom he was organizing the Sabbath school were not flushed with money, but they lived ten or more miles from the railway and were in need of more literature than they had if anybody was.

So the missionary made a strong appeal in behalf of a twenty-five dollar library. Naturally, the responses came in slowly, but at last they were nearing the fifteen-dollar mark. Then Mr. Sulzer announced that if anyone else would pledge five dollars he himself would contribute an equal amount.

There were a few moments of silence. Then a tall brother arose in the rear and, in a drawing voice, declared that he had been saving for months to buy a hive of bees. Such a hive would cost five dollars, but he now pledged that sum to the Sabbath school library and would get along somehow without the bees.

"God bless you, brother," said the missionary, "and I feel sure you'll get your honey just the same." But exactly how it was to happen he had not the slightest idea.

A few weeks later Mr. Sulzer visited the neighborhood again and came to the house of the man of the liberal heart. It was just about dinner time and the man was unhitching his horses. But he could not wait till he got to the house before telling his remarkable story. He took Mr. Sulzer at once to his cabin door and showed him a spot above the door that looked as if some clay had been attached and had fallen off. Then the pioneer told what had happened.

When he reached home that Sabbath, after he had pledged his five dollars for the library, he found a big swarm of bees hanging over that door and could not get into the house until he had hived them. It was the biggest swarm the man had ever seen.

"You may be sure of that," said Mr. Sulzer, "God never does things by halves."—DR. J. Y. EWART.

# PRACTICAL

## EXPOSITORY PREACHING

By LEWIS T. CORLETT

### III. Benefits to the Congregation

**I**N A former article some of the benefits to the preacher were enumerated. The Scriptures always picture the prophet, priest and preacher as a guide to the people, as an example to the flock, as holding up a standard for the people. This is true today as in every other generation. As water cannot rise higher than its source, so the ideals, standards and motives of the majority of the congregation will not rise higher than those of the preacher. Through the avenue of expository sermons the pastor or preacher finds a way to give the people the proper standards, both by example and precept. The following are a few of the many helpful reactions upon a congregation from the use of expository sermons.

#### 1. DEVELOPS A DESIRE FOR BIBLE STUDY.

Many church members read little in their Bibles because they have never learned how to study it. Others have become perplexed on account of passages hard to be understood. As the preacher unfolds a passage, short or long, by the expository method, many persons in the audience will see new ways, better means and finer avenues of approaching God's Word; they will see in it treasures both new and old; they will behold its beauty as unfolding in its setting and purposes; they will naturally long for a greater and deeper knowledge of the Word for themselves. As they go to their homes, they will open their Bibles to the passage the sermon dealt with and with the remembrance of the bounteous feast enjoyed from that portion, they will move out into farther fields of pasturage.

As the man of God unfolds the Bible through expository methods, some members of the congregation will see the method he uses and will attempt to apply that system of study in their own Bible reading; they will try it on other passages until many seemingly hidden passages will be opened to them and with the revelation of

new truths will come deeper desires to know more of the Word.

#### 2. GENERATES A CONSTRUCTIVE ATTITUDE IN THE MINDS OF THE PEOPLE.

Many times church problems and divisions can be laid at the door of destructive preaching. Many passages of Scripture can be separated from their setting and be made to appear as destructive in their essence and principles and in the hands of many preachers are used to give a picture of God as one who delights to send people to punishment and to hell. There are many passages of Scripture that seem to be condemnatory in their meaning, and if taken alone bring a destructive message. But after careful study of God's Word all must agree that these passages are just parts of a larger message that desires the salvation of souls and the up-building of believers. The foundational principles and motives of the Bible are all constructive and if these seeming destructive passages are taken in their proper setting and in their larger messages, they are found to be warnings of what will happen if God's constructive message is ignored. Sin is destructive and most of the agencies of the world are debilitating in their effects upon the Christian life. The people need a picture of God's entire plan and purpose to see His constructive ideas for all men. This can be portrayed only through the use of biblical passages in their entirety. This is best applied through the principle of expository preaching and as this method is used, it will give the people the proper conception of God, a Being of love and justice, trying to lift fallen man out of sin and degradation; it will give the members of the church the proper insight into the great building program of the church; it will bring the individual to the realization, that, if he would fit into God's plan of operation, he must study to make his life with its teaching, its influence, and its example constructive and up-lifting to all men.

#### 3. UNIFIES THE CHURCH

Biblical preaching serves to solidify and unify

the members of any congregation into a working phalanx of God's great army against sin and wickedness. The first need of any church is to have contented, satisfied people. As that number increases or decreases, the church is unified or divided. The command to the preacher is to "Feed my sheep." Also the other command overshadows and provides a method to fulfill the former, "Preach the word." There are many sermons, while delightful to listen to, are very poor in nourishing food. A little Bible is mixed with a lot of other material which pleases for the moment but produces little strength for the battles of life. The preaching of expository sermons, not only delights the soul at the time of delivery, but also gives the individual nourishment, strength in the inner man, and help for the active duties before him. As the Word is unfolded and revealed the people feast on it, grow fat in their souls, become happy and contented with the program of the Church, while the world looks on and says, "Behold how they love one another."

The giving of biblical expositions produces in the mind of the people an expectancy as they approach another service. They know that they will receive some message from God's Word that will be beneficial and helpful to any and all who come. They approach the service with a meditative mood of worship, expecting God to speak, waiting to hear the messenger of the cross exalt Christ and His life with its beautiful gospel message; they approach the church house as the sanctuary of God where they will hear, not hobbies or nonessentials, but a message dealing with the fundamental things of God's Word and their needs and development. This develops a worshipful spirit in the congregation that will be a mighty bulwark of strength to the preacher in the delivery of his message; that will produce the right atmosphere to influence men and women to seek God; that will surround the entire congregation with the realization that God will and does speak to His people.

This naturally increases faith. The writer to the Romans gives this beautiful expression, "So then faith cometh by hearing and hearing by the word of God." Expository preaching is the unfolding and explanation of the message of God through His holy Word. This deals with the character of God, His past works, His present activity, and His promises of future benefit and deliverance. As the man of God brings message

after message of this type to the people they will realize that God is able to do all things, that He has delivered His people in the past, that He is the same as in days of yore and that He is abundantly able to handle the present situation. Faith is increased and strengthened, the eye of faith sees God, the hand of faith grasps God, and the voice of faith cries out, "God is able, it can be done." Biblical expositions enable the children of God to laugh at impossibilities and cry, "It shall be done." Faith is the need of the hour. "Faith cometh by hearing and hearing by the word of God," so the clarion call to the minister is to study to expound the Word more accurately and efficiently.

#### 4. GIVES THE CHURCH THE PROPER VISION.

D. L. Moody said that the motive of the Bible was "a lost man and a seeking Savior." Casual reading of God's Word does not reveal this. As the preacher progresses with the expository method, he will be filled with this motive, the people will see it and feel it and it will become part of their spiritual being. In so doing they will get the proper conception of the work of the Church, the salvation of lost humanity and the upbuilding of men and women in Christian character. The church today has become in many places a house of entertainment, and when compared to the amusement the world offers, it offers very little of that. The reason for this is that both preacher and people have lost the motive power of the Bible. This will not occur in a church where the preacher is careful to present a whole Bible to his people. They are dependent upon his leadership and if he will do a lot of expository preaching, he will become filled with the passion behind the motive of the Book, the people will be stirred and endeavor to rise to God's expectations.

#### 5. GIVES THE PEOPLE PROPER MOTIVES.

The Christian life is one of right motives manifesting themselves in daily contact with others. Salvation is the implanting of proper motives and spirit in human nature. As persons listen to the exposition of biblical truth, they will begin to realize that being is the most important thing before God; that, according to the standards of the New Testament, the individual is going to be judged according to his motives as well as his deeds. Both will come into judgment, but in comparison with the Mosaic law, more stress is laid on motives because they are

the source of the deeds. As the people listen to the unfolding of portions of the Scripture, they will soon see that God requires purity of motive, purity of affection, purity of intent, and will realize that purity of heart and holiness of life are inherent standards of the Bible and the requirements of God for individual life and conduct. Jesus said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." As the people listen to the message from God's Word, their hearts hunger and thirst after the best that God has and they long to have the mind of Christ as their mind; to pray, "Not my will, but thine be done;" to reach out for the same motives which control the heart of God.

Also the preaching of expository sermons brings the individual face to face with his responsibility to do something for God. Motives demand action or they will die. The more a person rightly divides the Word of Truth, the more he longs to assist in God's great plan of salvation. The more biblical preaching a person listens to, the more he realizes that God is depending upon him to reach the person next to him. Biblical preaching brings personal activity and arouses the person to do his best in service to and for God.

Christ said, "If I be lifted up, I will draw all men unto me." The task of the preacher is to lift up the Christ, exalt Him, talk of His message, His power as a Redeemer and Savior, and His ability to keep in the midst of all surroundings. As this is done the church will desire more and more of His message as revealed in the Bible; they will unite to carry out His great plan and purpose; and they will realize, more acutely, their personal responsibility to do so.

#### A LETTER ABOUT SERIES OF SERMONS

*The following letter from Pastor Lloyd Byron of Livermore Falls, Maine, contains some splendid suggestions. And I hope a number who read his communication will find it possible to respond to his request for other material of the same kind. Please respond promptly, brethren.—*  
EDITOR.

EDITOR, PREACHER'S MAGAZINE:

*Dear Brother in Christ:*

I am writing this letter to call for the initiation of a department in The Preacher's Magazine to be called "The Forum," or "The Idea Exchange," or "The Letter Box," or any name you

may suggest that proves apropos. And the reason I call for such a department is to give publicity to a question I have to submit and to furnish an avenue through which I may receive my answer.

And here is the question: What sermon series have you preached during the preceding months? And what were the titles of the individual messages and the bibliography used in the preparation of them all? (This is proposed as a general question reaching all the subscribers to the paper.) And to prove that I am as willing to give as to receive, or to start the ball rolling I report the following as some of the series I have preached with some record of my source material:

*"The Temptation"*—There were five sermons in this series; one in introduction, one for each of Christ's temptations, and one in conclusion. My sources: "The Christ We Forget," by Wilson; "Farrar's Life of Christ;" "The Crises of the Christ," by Morgan; "The Christianity of Jesus Christ," by Pearse; "Godet's Commentary on Luke"; and the, "Neglected Theme," by Williams. Other books more incidentally.

*"Tabernacle Types"*—There were four sermons in this series and they treated more especially the tabernacle with its furnishings. Sources: Commentaries, "Christ in the Tabernacle," by Simpson; "Shadow and Substance," by Walker; and "Potter on the Tabernacle.

*"Expositions of the Lord's Prayer"*—and seven sermons in the group. Sources: Commentaries, "The Prayer that Teaches to Pray," by Dods; "The Model Prayer," by Boardman, and "The Model Prayer," by Jones.

*"Studies in Prophecy"*—six sermons in the series. Sources: Commentaries, Seiss, Messenger, "Lectures on the Book of Revelation" by Lincoln; Blackstone, "Prophecy and the Lord's Return," by Gray, "A Text book on Prophecy," by Gray.

*"After Death—What?"*—and five sermons: "What is Death, Immortality, the Day of Judgment, Heaven? For Whom Is There a Hell?" Sources: Commentaries; "Lost Forever," by Townsend, "Doctrine of Endless Punishment," by Shedd, "My Faith in Immortality," Barton, "The Christian Belief in Immortality," by Snowden.

*"The Making of a Scriptural Christian"*—sermons on "Conviction for Sin," "Repentance and Its Accompaniments," "The Demand for the New

Birth," "The Effects of Conversion," "Blessed Assurance," "The Supernatural in Sanctification." Sources: Theologies, Commentaries, standard works on holiness.

And these subjects are sufficient for a starter. If through the columns of *The Preacher's Magazine* I can get on the track of more, I shall be indebted indeed.

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### HINTS TO GROWING PREACHERS

By C. WARREN JONES

What is your record when it comes to the Annual Assembly and the Mid-year Preacher's Meeting? Do you arrive in time for the first service? or are you from one to two days late? It seems that a few of the brethren have the idea, that all that is necessary is to get into the assembly long enough to make their report. Some have formed the habit of leaving on Friday evening or Saturday. Surely the trend at this point is in the wrong direction. You owe it to the General Superintendent, the church entertaining the assembly and your brethren in the ministry, to arrive at the assembly on time and remain until adjournment. Surely your work at home will not suffer during the time of the assembly.

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"I will wash my hands of all the finances." No, you will not, if you have any idea of succeeding in the ministry of the Church of the Nazarene. Our pastors cannot divorce themselves from the finances. If you cannot raise money and finance your church, there will soon not be any place for you. If you feel your weakness on this point, there is only one thing to do, and that is to throw yourself into the task. Study and plan and work until financing the church becomes a pleasure. It can be done.

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"Our pastor is lazy;" that is the remark made by a friend of a certain pastor. Why? Simply because he lounged around the house during the morning hours when he should have been in his study down on his knees or poring over his books. In the afternoon the pastor was killing time when he should have been out calling on the people, praying with the sick, encouraging the weak and making new friends.

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As a pastor, make preparation for the Sabbath day. It is not all in preparing a sermon. If you

have done that and done it well, you are to be commended. It is not all in saturating your sermon with prayer. That should be done by all means. The question is, do you come up to your services on Sunday morning physically fit? Allow me to drop this word. Do not stay up until midnight Saturday, and then "sleep in" Sunday morning and then hurry to get to your pulpit and think that you can be at your best. It will be far better to retire at a reasonable hour, arise early, take a good brisk walk of several blocks and possibly go through some exercises, eat breakfast and have time for your morning devotions. In this way, you will come up to your morning service wide awake. Your mind will be active and you will be able to put your soul into your day's work.

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### GEORGE WHITEFIELD AND SOME BIBLE VERSES

By E. WAYNE STAHL

**I**N THE career of the marvelous evangelist, George Whitefield, we find certain Scripture passages figuring at times in a way that makes such verses of unusual interest. Let us consider some of them.

Whitefield gloriously obeyed the Bible mandate, "Preach the word." His chief theme was the necessity of regeneration. One day someone said to him, "Why do you preach so often from the text, 'Ye must be born again?'" With great earnestness he replied, "Because you *must* be born again." The revivalist was a close friend of Benjamin Franklin. Writing one day to the statesman-scientist he penned these words: "I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity I would now honestly recommend to your diligent, unprejudiced pursuit and study of the mysteries of the new birth. It is a most important and interesting study, and, when mastered, will richly repay you for all your pains. One at whose bar we are shortly to appear hath solemnly declared that without it 'we cannot enter the kingdom of heaven.'"

Concluding a sermon one day on the subject of the "New Birth" he used these words of Scripture, "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits" (Song of

Sol. 4:16). What a beautiful and appropriate ending for a message emphasizing the renewal and usefulness of a life that has been "born from above."

Whitefield believed in the "exceeding sinfulness of sin" and insisted on the necessity of repentance as a preliminary to the new birth. As Whittier in his great poem on Whitefield expresses it:

"Up and down the world he went,  
A John the Baptist crying, 'Repent.'"

Once when preaching in London he had in his audience a celebrated comedian named Shuter, who at that time was winning fame for himself on the stage by acting in a play in which he played the part of a character "Ramble." In the course of his sermon the preacher noticed the actor opposite him and in tones of tenderness cried out to him: "And thou, poor Ramble, who hast long rambled from Him, come thou also. Oh, end thy ramblings by coming to Jesus." The effect on the audience and on the actor himself was tremendous. Must not the evangelist have been thinking of the words Isaiah when he made the touching appeal, "All we like sheep have gone astray. We have turned every one to his own way?"

Whitefield startled England by being the beginner of preaching in the open air. His first sermon out of doors was spoken from a hill called Hanham Mount, at Kingswood, where he preached to the poor, barbarous coal miners. Very fittingly he had for his text on this occasion part of Jesus' Sermon on the Mount, "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: and he opened his mouth and taught them, saying, Blessed are the poor in spirit, for their's is the kingdom of heaven" (Matt. 5:1, 2, 3).

On more than one occasion Whitefield's texts had a peculiar (almost comical) appropriateness to the situation. One day a minister who bitterly opposed him preached a sermon directly against him, having for the text these words from Acts 17:6, "Those that have turned the world upside down have come hither also." But at the very same time Whitefield in the same city was delivering a discourse against his ministerial opponent (whose name was Alexander Garden) and was using for his text the words of Paul, "Alexander the coppersmith did me much evil"! (2 Tim. 4:14).

Whitefield was one day preaching at a place

near Bristol, England, but (tremendous power that he was in the pulpit) at this time he was unable to proceed with his message because of the antics of a professional clown, who distracted the attention of the hearers. Despairing of making any progress he asked his friend, Howell Harris, a mighty preacher, to see what he could do. Harris took his place on the platform and in a voice of thunder announced his text, "The great day of his wrath is come, and who shall be able to stand?" (Rev. 6:17).

The clown brazenly shouted out, "I am able." Then Harris in awful tones roared, "What! such a poor contemptible worm as thou art!" As soon as these words were spoken the poor buffoon fell to the ground helpless. He had been overcome by a peculiar trembling, from which he never was cured.

It was said of the apostle Paul that he was always running into a revival or a row. Revivals and rows were the order of the day for Whitefield. Disturbed repeatedly in his preaching by mobs he once decided to appeal to the courts against certain of his riotous opposers. The case came off at the Gloucester Assizes and the five accused ringleaders of the mob were found guilty. Rejoicing in the triumph of right Whitefield preached on the evening of the day of trial from the words, "By this I know that thou favourest me, because mine enemy doth not triumph over me" (Psa. 41:11).

In all his tribulations the great preacher was able to say, "Thanks be to God that giveth us the victory through our Lord Jesus Christ." His little baby son had died; the father's heart was broken; friends urged that he desist from preaching until the little boy was buried; but he recalled a saying of good old Matthew Henry, "Weeping must not hinder sowing," and in the interval between the death and funeral preached from the text, "All things work together for good to them that love God" (Rom. 8:28).

I have not learned the text of the sermon that day he was preaching before some sailors in New York City. But I wonder if the Scripture might not have been Acts 27:13, 14, "And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence they sailed close by Crete. But not long afterward there arose against it a tempestuous wind." For this is the way Whitefield preached to those mariners, "Well, boys, we have a clear sky, and are making fine headway over a smooth sea, be-

fore a light breeze, and we shall soon lose sight of land. But what means this sudden lowering of the heavens, and that dark cloud rising from beneath the western horizon? Hark! Don't you hear the distant thunder? Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves arise and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam ends. Then what next." The seamen were so carried away by the vividness of this appeal that they sprang to their feet and shouted, "Take to the long boat!"

Thirteen times the Great Awakener crossed the Atlantic Ocean. Truly he was "in perils in the sea." Many of his nautical references were due, doubtless, to his extensive marine voyaging. He had started on his last trip to America. Before his ship finally left the English port he had time to write a line to one of his preachers. In this letter occur these words: "Just now we have taken up the anchor; and I trust my anchor is within the veil." Of what scripture was he thinking when he penned that sentence? Certainly of the words in Hebrews 6:19, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."

Whitefield was preaching one day in Plymouth, England. A young man of twenty-six, working in a shipyard, heard at a great distance the wonderful voice of the evangelist. The youth said, "The preacher is mad. But let us go and hear him." He persuaded half-a-dozen of his friends to accompany him. They filled their pockets with stones to throw at the evangelist. His text was, "May we know what this new teaching is?" (Acts 17:19, R. V.). The young man was amazed by the coincidence of the text with his own curiosity. As a result he went to hear him again the next evening and at the third hearing was converted and became one of the most useful preachers of the great Methodist movement in England—Henry Tanner.

Somewhat similar to this story of Tanner's salvation is the account of another young man who was listening to Whitefield preaching to a large crowd, and who, to gain a better view, had climbed a tree. The speaker saw him, and referring to tree-ascending Zacchæus exhorted him to "Come down and be the Lord's." The one addressed obeyed, was converted, and became a minister.

Though Whitefield was very tender in his preaching, seldom speaking without weeping over the lostness of sinners in his audience, he spared not to declare the terrors of the gospel, as well as its comforts. Preaching out of doors one day he opened his Bible and read his text, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Proceeding with the message he heard a shriek of fear from the midst of his vast auditory. The pastor of the place went to the spot where the disturbance was taking place, and soon cried out, "Brother Whitefield, you stand amongst the dead and the dying; an immortal soul has been called into eternity." One of the people in the crowd had fallen dead! Again the sermon was begun. A second time a shriek was heard among the listeners. What unspeakable awe swept over the thousands assembled to hear the great orator when they learned that another soul had passed from the seen to the unseen, from the temporal to the eternal! But Whitefield finished that sermon calmly "in a strain of tremendous eloquence."

A secret of his immense success was his having the spirit of the lines:

"I preached as never sure to preach again,  
And as a dying man to dying men."

Another factor in his triumphant career was his compassion for souls "without God and without hope in the world." Having turned many of these to righteousness he shines as the stars forever and ever (Dan. 12:3).

In a Congregational church in Rodborough, England, is a favorite chair of George Whitefield. On it are seen these lines,

*"If love of souls should e'er be wanting here  
Remember me for I am Whitefield's chair;  
I bore his weight, am witness to his fears,  
His earnest prayers, his interceding tears.  
This holy man was filled with love divine.  
Art thou the same? Sit down and call me  
thine."*

Never try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old gravestone said of the dead man: "What I spent I had, what I saved I lost, what I gave I had."—C. H. SPURGEON.

## THE OLD METHODIST DISCIPLINE

By W. G. SCHURMAN

I WAS recently very much interested in reading the Methodist Discipline of 1904. I do not know how much it may differ from the one of more recent print. My conscience was not only stirred, but plowed, by the perusal of said Discipline, particularly the rules for the preachers' conduct. It begins by saying, "Be diligent, never be triflingly employed, never trifle away time, neither spend any more time at a place than is strictly necessary. Be punctual; be ashamed of nothing but sin. A preacher of the gospel is the servant of all. Speak evil of no one because your words especially would eat as doth a canker; keep your thoughts within your own breast until you come to the person concerned. You have nothing to do but save souls. Therefore, spend and be spent in this work." These are a few of perhaps a dozen rules laid down for the preachers' conduct.

What a blessing it would be if all of us Nazarene preachers would follow those rules.

Under the heading of "Spiritual Qualifications," it says that the means of grace are either instituted or prudential. The instituted are prayer—private, family and public; searching the Scriptures, reading constantly some part of every day regularly all the Bible in order, meditating at said times. Under the heading of "Fasting" it asks the question "Do you use as much abstinence and fasting every week as your health and labor will permit?" It then goes on to say that prudential means we may use either as Christians, Methodists or as preachers.

As Christians, "what particular rules have you to grow in grace? what arts of holy living? As Methodists, do you ever miss your class? as preachers, have you thoroughly considered your duty, and do you make a conscience of executing every part of it?" "Do you steadfastly watch against the world? Do you deny yourself every useless pleasure of sense, imagination, honor? Are you temperate in all things—for instance, do you use only that kind and that degree of food which is best both for body and soul? do you eat no more at each meal than is necessary? Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature as a gift of God and labor to profit thereby." Then commenting on the above, it

says, "Never can you use these means but a blessing will ensue, and the more you use them, the more you will grow in grace."

Under the heading of "The Profitable Use of Time," it states, "As a general method of employing your time, we advise you, first, as often as possible to rise at 4:00; from 4:00 to 5:00 in the morning, and from 5:00 to 6:00 in the evening, meditate, pray and read the Scriptures. From 6:00 in the morning until 12:00, wherever it is practicable, let the time be spent in appropriate reading, study and private devotion." Under the heading "Union Among Ourselves," it states that "If we are united what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people. In order to a closer union with each other, First: let us be deeply convinced of the absolute necessity of it: Second: Pray earnestly for, and speak freely to each other; Third: When we meet, let us never part without prayer; Fourth: Take great care not to dispute each other's gifts; Fifth: Never speak lightly of each other; Sixth: Let us defend each other's character in everything so far as is consistent with truth."

Man! Man! but if our ministry could live up to these rules; what holy fires would break out in our congregations, and how the children of God would take on new strength!

Under the heading of "Pastoral Fidelity" is quoted these words: "I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at His appearing to preach the Word; be instant in season and out of season, reprove, rebuke, exhort with all long-suffering." It then goes on to say that "this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day, and how can you walk and talk and be merry with such people when you know their case. When you look them in the face you should break forth into tears as the prophet did when he looked upon Hazael and then set upon them with the most vehement exhortations. Oh! for God's sake! and for the sake of poor souls, bestir yourself and spare no pains that may conduce to their salvation. What cause have we to mourn before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ, and why might we not have done it sooner. There were many hindrances, and so there always will be, but the greatest hindrance is in ourselves in our lit-

tleness of faith and love." The discipline goes on to say, "But it is objected that this will take so much time that we shall not have leisure to follow our studies. We answer First: Gaining knowledge is a good thing, but saving souls is better; Second: By this very thing you will gain the most excellent knowledge—that of God and eternity; Third: You will have time for gaining other knowledge too, only sleep no more than you need and never be idle or triflingly employed, but, Fourth: If you can do but one, let your studies alone. You ought to throw by all the libraries in the world rather than be guilty of the loss of one soul."

Brethren, this is pretty strong language. If I were to say it, it would be dubbed "the senseless mutterings of an uneducated man," but these are the reflections of the best blood in the old M. E. church; the exhortations of her ablest bishops. Under this same heading it goes on to say, "Why are we not more holy? Chiefly because we are enthusiasts" (and in Wesley's day an enthusiast was the name given to a "fanatic"). "Looking for the end without using the means. To touch only two or three instances—who of us rise at 4:00 or even 5:00 when we do not preach. Do we know the obligation and benefit of fasting or abstinence? How often do we press it. *The neglect of this alone is sufficient to account for our feebleness and faintness of spirit.* We are continually grieving the Holy Spirit of God by the habit of neglect of a plain duty."

Brethren in the Nazarene ministry, is this true? Do we believe that the neglect of fasting or abstinence, and the failure to arise in time to find the hour for prayer, is enough to explain the feebleness of so many of our churches? Now it may be said by the readers of this article that we are living in a different age, and we do not go to bed as early as Mr. Wesley did, but candidly now brethren, do we make time to pray? Recently the question came up in our home of purchasing an oil heater. This style of heater can be automatically arranged to let the temperature down any time during the night, and then by a clocklike system automatically start it off perhaps an hour before you arise, putting the temperature at 72 degrees before you get out of bed. Mrs. Schurman and I discussed it. I think I am able to buy it. I have always received a pretty good salary, and it is not a question of money, but the tendency would be we said to lie abed and not get up until the house was warm.

Therefore, we continued at least for another year the coal system of heating, and while we are down in the basement getting the fire started, we take some time in prayer. This gets us out early, and we have made time whether we wanted to or not. We confess to lying in bed later in the summer, but we found out this during the years of our ministry, we can make time to pray if we will.

On the question of abstinence or fasting—our dear Brother Morrison has been hammering away, and continually keeping before us in the columns of both the Herald of Holiness and The Other Sheep, that this one practice alone, of giving up one meal a week and devoting the time consumed in eating that meal in prayer for foreign missions, and the giving of the price of that meal to the foreign missionary work if participated in by every Nazarene, according to the last census of our church membership, would give \$1,300,000 a year to spread the gospel to the ends of the earth. But we will suppose that one-half the folks only took part in this plan. That would give us \$650,000 a year—estimating the membership at 100,000, which would be practically twice as much as we now raise by wringing our hands, and pleading and crying, urging and pressing the claims of Missions upon the people.

I am beginning to think, brethren, that it is not some new system we need, but the working out of some old system that has been tried and found effective. Brother Chalfant appointed a committee recently to arrange a few simple rules for developing and deepening the spiritual life of the pastors and people of the Chicago Central District. After prayer and considerable thought the three following simple rules were placed on a vest-pocket size card, with proper space for people to sign their names. Here is the gist of the card:

By God's help I will, as regularly as possible, do the following:

- (1) Read my Bible for devotional purposes each day.
- (2) Spend some time in secret prayer each day.
- (3) Try to speak to one or more persons about their souls each day.

I am telling you now, folks, that if 100,000 Nazarenes would scrupulously follow those three simple rules, something within the range of possibility of every member of our church; some-

thing which we not only ought to do but should do in order to keep our own soul alive and on fire, the result would be so far-reaching as to make heaven rejoice and shake the very gates of damnation. Let's go in for making 1932 the greatest year of our life, and develop a passion for souls such as we have never known. I beg of you, brethren, do not think I am crotchety and grouchy, but as I read my Bible I find that the danger to which Israel so easily succumbed was becoming like the nations round about them, and if we do not watch and fight and pray, and determine to be different from the average preacher, and cry to God for His help, we will awake to the fact that we have the name that we live but are dead. God help us to be willing to pay the price, so that we may give an account of our ministry with joy in that day when we shall stand before our Maker.

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### HERE AND THERE AMONG BOOKS

By P. H. LUNN

In every walk of life today there is a hue and cry after the unusual and unique. George Ripley enjoys a good income catering to this trend. Business men, letter writers, advertisers are in a frenzy to escape the trite and the ordinary. So much so that often the selling argument is lost sight of in the novelty of its presentation. Dr. James I. Vance, a minister of Nashville, Tenn., has undertaken a delicate piece of work with singularly commendable results in preparing a series of sermons containing much of the vernacular and breezy phraseology of the street. And Dr. Vance is a Presbyterian! The book, *SERMONS IN ARCOT* (Richard Smith, \$1.50), according to the author's Foreword, "Is an effort to climb down from sermonic stilts and to get rid of starch in order to hand to hungry souls the bread of life."

There are twenty sermons all told, each one properly based on ~~the~~ text of Scripture. As one might expect there is an abundance of pointed illustrative matter; sentences are terse; points of contact are attention compelling. Here are a few of the subjects: Go Getters, Down and Out, Does It Pay to Pray? Capitalize Your Slack,

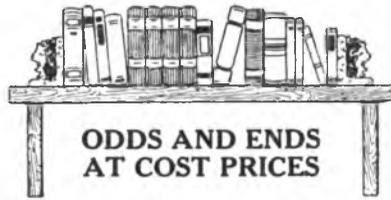
The Creed of a Gimper, A Rich Crook, Tertius the Stenographer, A Young Thoroughbred, etc. Doc Vance, our hats are off to you, you have put this one over with a bang!

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*PRESENTING THE GLORIOUS GOSPEL* is a series of discussions with preachers on the principles and practices of evangelism by Oscar L. Joseph (R. Smith—\$1.50). Perhaps many of our readers will remember the author's former volume, "The Dynamic Ministry," a book that every preacher should beg, borrow or buy. In the first chapter, *Spiritual Morale*, Dr. Joseph says, "The spirit of any age affects all its institutions and activities" and from here on the trend of the discourse is obvious. Other chapters are *The Wonderful Assurance*, *The Divine Energy*, *The Empowering Practice*, *The Creative Passion*, *The Personal Equation*, *From House to House*, *The Book of Life*, *Education and Evangelism*, *Preacher and Pastor*. This is not essentially a book of methods and technique but one that deals with principles, causes and effects, cognizance of changing conditions and modern points of view into which we must impenetrate the unchanging and glorious gospel. The twelve chapters are replete with sermonic suggestions.

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*HOW TO PREPARE AN EXPOSITORY SERMON* by Harold E. Knott (Standard \$1.00) is brief, practicable, thorough—a book that every preacher should read and if possible own for rereading and reference. It is a text book on expository preaching, conceded to be the most difficult of all types of pulpit presentation. An opening chapter briefly states the case for *The Value of Expository Preaching*. Then, *The Sermon Outline*, with general suggestions and an example of just how to do it. Following: *The Scripture*, *The Theme*, *The Introduction*, *The Main Divisions*, *The Development* and several further chapters each one holding strictly to the subject. There's a tremendous amount of information within the covers of this book and I commend the publishers for bringing it out at the popular price of one dollar.



# Our Bargain Table

FOR some time we have been advertising in each week's issue of the Herald of Holiness two or three books at cost prices. These "close out" offers have met with a satisfactory response. In several cases we have sold out our entire stock. We still have on hand quite a number of these odds and ends and are listing here the titles of such books, the regular retail prices and the special prices at which they are offered. This is an unusual opportunity for ministers and laymen to purchase worthwhile books at a substantial saving.

The Church We Forget. Wilson .....	2.00	.90
The Competent Church. Agar .....	1.00	.70
Exploring the Bible. Gaebelin .....	1.50	.90
Hurlbut's Handy Bible Encyclopedia .....	1.25	.80
Is the Bible the Inerrant Word of God. Torrey .....	1.50	.50
A Lawyer and the Bible. Linton .....	1.50	.95
The Life of Spurgeon. Hope .....	1.00	.50
The Missionary Imperative. (A symposium) .....	2.00	1.35
The New Testament Standard of Piety. McDonald .....	1.00	.65
New Youth Evangelism. Cowan .....	1.50	.90
Parallel Lives of the Old and New Testaments.		
Macartney .....	1.75	1.00
The Pedagogy of Jesus in the Light of Today. Squires ..	2.00	1.25
The Reality of Prayer. Bounds .....	1.25	.90
The Resurrection of Jesus Christ. Hill .....	1.25	.80
Some Living Issues. Speer .....	2.50	1.15
The Stewardship Life. Crawford .....	1.50	.90
Stories for Every Holiday. Baily .....	1.75	.95
The Story of Religions in America. Sweet .....	4.00	2.00
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