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CONCERNING PHYSICAL DEMONSTRATION

THE EDITOR

THE young preacher had finished a sermon more notable for the mighty manner in which the preacher pounded the desk and waved his arms and leaped about the rostrum than for any depth of thought or unction of spirit. An older preacher thought to correct the young one a little, and so reproached him gently by asking, "Do you not know that the Scriptures say, 'Bodily exercise profiteth little?'" "Yes, I know that," said the recent performer, "but when I am in a corner even that little which bodily exercise profiteth is appreciated."

Perhaps, after all, that which passes for modesty is often but a subtle kind of pride. The preacher who thinks he preaches so well that poor enunciation, bad diction, and boorish manner are of too small consequence to demand attention is likely to interpret his attitude as meekness. The fact is, all of us need all the excellencies we can possibly command, and we are foolish if we despise the contribution of the smallest factor.

Paucity of thought is the most universal of preacher faults, and the one which we all are slowest to confess. To hide this fault some preachers pile up words. Sometimes they pile them up so high that even the weak, little thoughts they did have cannot see out. Others cover their want of thought with loud ejaculations, beginning sometimes as soon as the preliminary service opens. They remind us of the culprit who joins in the chase calling, "Stop, thief?" in the endeavor to divert attention from himself. But amens and hallelujahs which have no depth in prayer and meditation and holy, divine manifestation are but foam and froth, and deceive few besides the one who indulges in them. And yet still other preachers conceal their poverty of mind by physical rantings and pawings. "Where is the scribe?"

But far as it seems to be removed from it, strained physical demonstration springs from the same root as the old staid rule of thumb elocution which they used to teach to preachers. It is an effort to demonstrate beyond the feeling of the soul, and is as unnatural as the efforts of the theolog who marked on the margin of his manuscript, "Cry here."

The only true and right way is for the preacher to read and think and plan and listen until his thought runs over and then "preach out of the overflow." Likewise the only right way is for the preacher to pray and meditate and agitate until he is moved with compassion for those to whom he ministers and then stand up and "demonstrate" as is natural and necessary in expressing the feelings which possess him. There can be no rule of thumb. In fact it is a criticism and not a compliment to say that a preacher is always demonstrative or always quiet; for in either case he is studied and formal. I wish it were possible for me to say in the most forceful manner, "Preacher, prepare yourself as fully as possible both to possess worth-while thought and to be deeply moved, and then, with holy abandon, throw yourself into the effort to preach the gospel effectively." Covet to be the best preacher possible. Ignore those who counsel assumed meekness. Be in earnest and do not be ashamed to seem so. Be moved and then give way to your tears. Carry a burden, and then cry aloud and spare not. I would personally rather be a poor preacher doing my best than a good preacher doing less than my best. And this refers to emotion and emphasis as well as to thought and arrangement.

DRIVING HOME THE TRUTH

The fear of "mere human enthusiasm" has perhaps driven many to an extreme of passivity approximating dullness in their manner of preaching. The defense is that the Word of God itself is powerful and needs no human enforcement. But the same line of reasoning would do away with preaching altogether. And it is a significant fact that no mechanical method has ever successfully substituted for the spoken word. The phonograph, the radio and the printing press have supplemented, but they have not substituted for the preaching of the Word by human lips.

But Mrs. Catherine Booth, mother of the Salvation Army, has said what I would say more forcefully than I can say it, so I will just give you her treatment of "Saltless Preachers":

"One great qualification for successful labor is power to get the truth home to the heart. Not merely to deliver it. I wish the word had never been coined in connection with Christian work. 'Deliver' it, indeed—that is not in the Bible. No, no; not deliver it; but drive it home—send it in—make it felt. That is your work; not merely to say it—not quietly and genteelly to put it before the people. Oh this genteel way of putting the truth! How God hates it! 'If you please, dear friends, will you listen? If you please, will you be converted? Will you come to Jesus?' No more like apostolic preaching than darkness is like light! Here is just the difference between a self-consuming, soul-burdened, Holy Ghost, successful ministry, and a careless, happy-go-lucky, easy sort of thing, that just rolls it out like a lesson, and goes home holding itself in no way responsible for the consequences. Here is all the difference, either in public or individual labor. God has made you responsible, not for delivering the

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truth, but for *getting it in*—getting it home, fixing it in the conscience as a red-hot iron, as a bolt straight from His throne; and He has placed at your disposal the *power to do it*, and if you do not do it, *blood will be upon your skirts.*"

EDITORIAL NOTES

More and more the successful preacher will be called upon for "special" sermons and addresses. He cannot afford to refuse when thus called upon nor can he afford to do poorly upon such occasions. The wise thing, therefore, is for him to make general and specific preparation for such occasions as are likely to arise within the next one or two years and depend only upon giving a sort of finishing touch as the time actually approaches. If a word of personal experience may be allowed, I can say that I have on hand or in the course of preparation always a number of addresses and sermons of a semi-patriotic, educational and devotional nature. So within a few days or even within a few hours I can whip together something that may sound like it was prepared just for the occasion (a few adaptations being supplied). And within the past I have many times found this general preparation a great help and useful in taking advantage of a sudden opportunity. In all these addresses I plan, after the adaptation, to major on the gospel and drive home something of the central theses of our holy religion.

It is a pleasure to remark that there is a better response to THE PREACHER'S MAGAZINE now than in many months and to be able to say that the permanence of the publication is better assured now than formerly. But we are dependent upon our subscribers to help us get subscriptions. A magazine designed only for preachers has but a limited field. One adapted especially to preachers of full salvation is still further restricted. In fact the restrictions are such that it scarcely pays us to advertise in the usual way. The chance for keeping the subscription list up to the place where the publication can live is for those who get THE MAGAZINE and find it helpful to tell others about it and gently suggest that they try a year's subscription. Please continue to help us in this matter.

The preacher must be a constant student of methods. He must avoid thinking his way is the only way or even that it is the best way. More yet, he must avoid thinking that one good way is enough. If anything contributes enough to the success of the preacher's task to show a net gain over its cost, it is important enough to include in the program. With the preacher, as much or more than with anyone else, "Every mickle makes a muckle." This was brought forcibly to my attention recently when a busy pastor told me he had just given a week to preaching in a young people's revival in the general vicinity of his church; for his summary was, "I think our church will gain something from the meeting, so I felt that for the time being I could not do anything better than to make this contribution."

Pastor Minnie G. Wiandt of Bergholz, Ohio, writes, "I like THE PREACHER'S MAGAZINE very much—don't know how I could get along without it. I am just a young preacher and like the editorials and sermons very much. Wish you would print some sermon outlines for funeral services."

DEVOTIONAL

HOLY LIKE GOD

A. M. HILLS

"But like as he which called you is holy, be ye yourselves also holy in all manner of living, because it is written Ye shall be holy for I am holy" (1 Peter 1: 15-16).

THE word "like" suggests at once the divinely implanted principle of imitativeness. There is not one gifted and noble mother in all the world who would not be pleased to have her best qualities repeated in the life of her daughter. There is not one great artist or genius in literature or statesmanship who would not be pleased at the thought that the great gift would reappear again in his son. It is a natural feeling of the parental heart.

Now the great moral attribute of God is His infinite, eternal, unchangeable holiness. Need we wonder that He is so anxious to have this characteristic reproduced in every child of His redeeming love? It would be the wonder of earth and heaven if God didn't feel in that way toward us all.

There are many holiness people who are not holy people. They are in the ranks. They follow the crowd. They like the company; but they have not the inner experience. We should have a reality as well as a profession—an experience as well as a name. They who have the real experience do exploits. They are glorious as the sun, fair as the moon, and terrible as an army with banners.

I. GOD'S HOLINESS IS A PERFECT HOLINESS

It is unthinkable that God should have an imperfect holiness. It would then be all out of harmony with His other attributes. But our holiness is to be like God's. It is to be genuine from skin to core. There is no "suppression" in this kind of holiness, no concealed carnality within. There is no "inward sin and corruption to the last hour of life."

Some preach "cleansing and holiness," but they say, "We shall never be sinless in this world." There are still "depths upon depths of mischief that lie hidden within us." Now we might ask what kind of holiness is it that is "not free from

sin to the last day of our lives"? What kind of holiness is it which coexists with "indwelling corruption," "which always will defile the very best deeds and holiest efforts of this life"? What kind of cleansing is it which leaves "depths upon depths of mischief in us" to defile our lives? Manifestly "corruption" holiness, "sinful" holiness, is not God's kind; and our holiness is to be like God's.

Someone says, "That is an overwhelming standard. Is it not too high?" We answer, "Jesus lifted up this standard: 'Be ye therefore perfect as your Father who is in heaven is perfect.'" John tells us, "Every one that hath this hope set on him [Jesus], purifieth himself, even as he is pure." We should accept the standard and depend on God's almighty grace to keep it.

II. IT IS EMINENTLY PRACTICAL HOLINESS

"Holy in all manner of living." It is not merely talk and cheap profession, but godly deportment. It is not fad-riding, but everyday godliness—that speaks the truth and pays the grocery bill, and the doctor, and the newspaper, and the preacher, and the milkman. Its solemn covenants are not a mere "scrap of paper." Practical holiness is not fanaticism, for it is guided by the Word of God and walks in "his steps who did no sin." God practices holiness, and so must we if we are like Him.

It means holiness in our physical life. We are to "eat or drink, or whatever we do, for the glory of God." It means to clothe ourselves for health, rather than for display of our person; bathe, sleep, wake, work and play for God. If our body is the temple of the Holy Ghost, treat it reverently and care for it for God. If your mouth belongs to God, do not put tobacco or whiskey into it; for that insults God, and shortens life and your power of service.

It means holiness in your intellectual life, your reading, study, opinions, doctrines; "bringing every thought and imagination into captivity to Christ." It means loving truth and seeking it with an honest heart to put it in practice. Otherwise one is not holy as God is holy.

It means to be holy in political life, hating and

opposing every kind of sin, prohibiting every public evil. It means to be holy in social life; no ungodly companionships; no unholy lodges; no forbidden marriages. It means a clean parlor, a clean library, clean pictures, a clean household where Jesus might feel at home."

III. IT IS A PROFESSED HOLINESS

God professes His holiness; and He never wears of telling us that He is holy. His command is: "Be ye yourselves holy, for I am holy." Now, plainly, we cannot have a holiness like God's unless we have a similar disposition to let it be known. A quotation was sent to me from a great evangelist. He said, "If you become holy or sanctified you need not blow a horn about it; people will find it out without your telling them." That dear brother never said anything more unwise. He might as well have told his converts, "If you get converted keep still about it. You need not blow your horn; people will find it out." Such conduct as that would drive all the Christian religion from the earth. God said, "Ye are my witnesses." Possess and profess is the law and the life of genuine Christian experience.

The Israelites had to bring a basket of early fruit to the place of worship, and profess before the priest: "I profess this day unto Jehovah thy God." . . . And thou shalt set it down before Jehovah thy God and worship. . . . And rejoice in all the good which Jehovah thy God hath given unto thee" (Deut. 26: 1-11). Frances Willard tells us pathetically that she followed false advice, and kept still about her sanctification until she suddenly waked up to the awful fact that she "had nothing to keep still about."

God will have the glory, and we must profess the blessing or lose it. The disciples said, "We cannot but speak the things we saw and heard." We are witnesses of these things. The devil would like to have us keep still and grieve the Spirit and lose the blessing.

IV. IT IS A POSITIVE HOLINESS

We are quite aware that the negative side of holiness comes first—the cleansing from indwelling sin. So the sin-question is the basis of the whole subject of holiness. There can be no holiness at all without getting rid of the uncleanness of the heart. The very words for holiness and sanctification mean cleansing from sin.

Hagios means "pure, righteous, holy."

Hagiasmos means "moral purity, sanctification."

Hagiasmen means "sanctification, sanctify, holiness."

Hagiotēs means "holiness; sanctity."

Hagiazō means "to separate, consecrate, cleanse, purify, sanctify."

These Greek words do not mean "SUPPRESSION," or "counteraction," or "filling," or "ecstasy," or "empowering," or "emotional experience." They mean getting rid of defilement. So the sin-question is the center of the holiness movement. Sin is the deadly, damnable thing that God hates. "It turned the angels out of heaven, and wrecked the earth, and murdered the Son of God, and fills hell with those for whom Christ died." Holiness means getting rid of sin, actual or inherited, sin in every form and kind and degree. This is why the devil and wicked men and carnal preachers are so opposed to the genuine holiness movement.

But there is also a positive side to the blessing. It is more than a cleansed heart. The heart is first emptied of depravity and wickedness, and then filled with the Holy Spirit, and all the fruits of the Spirit, joy, peace, goodness, patience, power and love.

V. IT IS A PERSONAL HOLINESS

There are those who profess to teach holiness, and who call themselves holy; only they say they are not holy in themselves, they are holy in Jesus. They imagine they have a legal, fictitious holiness in Him. He is a covering for their vileness; and God, when He looks at them, does not see them, but sees their covering—Jesus. In other words, they try to make themselves believe that God works a deception on Himself, like a man looking through green-colored glasses, who looks at a dry tree and persuades himself that it is green.

This is bad theology; it is not Bible. What does our text say in the Greek and the revised version? "Be ye yourselves also holy," "Ye shall be holy for I am holy." A Calvinist preacher said to us, "I have holiness; that is, I am not holy in myself, but I am holy in Christ. God sees Him and not me." Even Charles Spurgeon preached in one of his sermons, "Arise, believer, and behold thyself perfect in Christ Jesus. Let not thy sins shake thy faith in the all-sufficiency of Jesus. Thou art with all thy depravity still in Him, and therefore complete. Thou hast need of nothing beyond what is in Him. In Him thou art just and entirely clean, in Him an object of divine approval and eternal love. Now, as thou art, and where thou art, feeble, fickle, forgetful, frail in thyself, yet in Him thou art all that can be desired. Thine un-

righteousness is covered, thy righteousness is accepted, thy strength perfected, thy safety secured, thy heaven certain." To tell people "full of sins and depravity" such a message was a horrible perversion of truth. And there is no Scripture for such rank antinomianism.

IV. IT IS A PURE HOLINESS

It is pure because the Holy Ghost fire has burned carnality out. As God said in Isaiah: "I will turn my hand upon thee; and thoroughly purge away thy dross and will take away all thy tin" (1: 25). So also in Malachi: "He is like a refiner's fire, and he will sit as a refiner and purifier of silver. And he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness" (3: 3, 4). "Every one that hath this hope set on him purifieth himself, *even as he is pure.*" Scriptural holiness has the holy Christ for its model.

A man gets a degree of holiness—holiness of outward conduct in regeneration. He henceforth does not lie, or swear, or steal, or get drunk, or wilfully sin in regeneration. But real holiness goes deeper than the outer conduct, and cleanses us from the indwelling sin. That inbred sin-principle which fights against our piety and makes us jealous, and revengeful, and wilful, and passionate, and hot-tempered, and selfish, and self-indulgent, must be and is consumed by the fire of the Holy Ghost before we have the holiness described in the text that makes us "holy like God," and "pure as He [Christ] is pure".

VII. IT IS A POSSIBLE HOLINESS

We know it is possible for many unanswerable reasons. (1) Jesus *prayed* for it (John 17). (2) Jesus *died* for it. "Christ loved the church and gave himself for it that he might *sanctify* it, having *cleansed* it" (Eph. 5: 25). (3) Jesus *commanded* it (Matt. 5: 48). (4) He *calls* us to it (1 Thess. 4: 7). (5) He *promises* it. "Faithful is he that calleth you, who also will do it" (1 Thess. 5: 24). (6) He *baptizes* us with the Holy Ghost and fire to produce it in our hearts. For these six best of all reasons we know we can have this blessing.

VIII. IT IS A PRESENT HOLINESS

Jesus never sought holiness. He *had* it. God does not *seek* or *try* to grow into holiness; He *has* it now. And ours is to be like God's, a *present* holiness. God says under oath that we may have it *now* and all the days of our life (Luke 1: 73-75). In our text we are commanded in the aorist tense

(*genesthete*) "*Be ye now at once holy like God.*" We cannot be absolute, self-contained, independent and self-sufficient in holiness like God. But ours derived from Him and induced by His Holy Spirit baptism can be in quality like God's holiness, as a thimbleful of ocean water is like the ocean. Thus we can have a *perfect, practical, professed, positive, personal, pure, possible, present* holiness. All praise to the God of our salvation. Jesus Christ then becomes our wisdom from God, and justification, and sanctification; and some sweet day He will bring us to glorification and an eternal heaven. Jesus shall not have prayed and died in vain. "He shall see of the travail of his soul and be satisfied."

THE SIZE OF A CHRISTIAN'S HEART

The heart of a Christian should be twenty-five thousand miles in circumference. A heart smaller than that is not large enough because it is not world-large.—*Heart and Life.*

IN HIS PRESENCE

There is a place of quiet resting,
In the presence of my God,
A time for walking slowly
In the path my Savior trod;
On the Island of Temptation,
On the Plain of Victory;
In the Valley of the Shadow,
Where He lived it all for me.

There's a secret found by trusting
Brings abundant peace and joy,
Fills the heart with glad thanksgiving
That this world cannot destroy.
'Tis the secret of His presence,
His indwelling grace so free;
Oh, it fills my soul with yearning
For the Christ of Calvary!—*Exchange.*

Injuries hurt not more in the receiving than in the remembrance. A small injury shall go as it comes; a great injury may dine or sup with me, but none at all shall lodge with me. Why should I vex myself because another man hath vexed me? Grief for things past that cannot be remedied, and care for things to come that cannot be prevented, may easily hurt, but can never benefit me. I will therefore commit myself to God in both, and enjoy the present.—*JOSEPH HALL.*

EXPOSITIONAL

MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER.

"To Whom Will Ye Liken God?"

THE most fundamental truth in our religious belief is our faith in a supreme being. Being brought up in a Christian environment as many of us have, this has been axiomatic with the most of us and thus we have not considered its fundamentality in its different aspects. That there is a God, that He has brought this universe into being with all of its varied forms of life, we acknowledge with all of our hearts and worship and bow down. But such belief is not always current even in our own day. Many there are who deny the existence of God, and many more who have a semblance of faith in a reality behind this present world, attribute to the existence of God only a vague and indefinable essence. Such a belief as this does not satisfy the heart of man; it may have its appeal to some who class themselves as intellectuals, but the inner longings of man which reach out for communion and fellowship with a Being higher than himself are not met. While it is true of our day that many have no clear understanding of the existence of a supreme supernatural Being, so much the more so was it in the days of the prophet Isaiah.

There have been many ways of approaching the study of the nature and attributes of God; various lines of argument have been deduced for the existence of God and many classifications have been formed of the attributes. But the tendency of these latter days is to reduce in number the various attributes and gather them under a few main heads, of these Knudson states three, absoluteness, personality and goodness. Such themes as these are set forth in the early chapters of the second part of the great prophetic work of the statesman prophet, Isaiah.

GOD, THE INCOMPARABLE

While the prophet Amos had caught a vision of the supreme majesty of the God of Israel, yet that vision is transcended by far in the prophet Isaiah. No prophet in Israel was caught away in thought, in grandeur of conception of a Being who ruled

over, not only Israel but the nations of the earth as Isaiah. He teaches us more about God than any other prophet of the Old Testament days.

Although the views which Isaiah set forth are such as we regard as the natural attributes of Deity, that we cannot conceive of God in real thought without attributing such conceptions, yet when we consider the dark background of his day, the presence of idolatry on every hand, the assignment of actual supernatural powers to gods of wood and stone, then these views stand forth in greater relief, and indicate to us the workings of a mind deeply imbued with the inspiring power of the Holy Spirit revealing the things of God unto man.

Announcing the coming of the Lord God as a mighty one to deliver Israel, the prophet dwells upon the manifestations of His power. He inquires in rhetorical questions:

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All the nations are as nothing before him; they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?" (40: 2-18, Moultou's translation).

Speaking of the grandeur of the passage, Skinner says, "It is a meditation or homily on the immeasurable greatness and power and wisdom of Jehovah, the Creator, as displayed in the works of nature and in the government of the world; and the expansion of the idea of vs. 6-8. The argument from creation is handled with a boldness of con-

ception and freedom of imagination to which there is nothing equal in the earlier literature, and the frequent appeal to it on the part of this prophet may be held to mark a distinct advance in Israel's consciousness of God, coinciding generally with the period of the exile. The practical aim which the writer has in view appears from vs. 27 ff.; it is to counteract the unbelief and despondency of his fellow countrymen and to inspire them with some true sense of the infinitude of Jehovah, their own God, who has addressed to them the consolation of vs. 1-11." Then he continues by outlining the argument as follows:

"The greatness of Jehovah is illustrated by the magnitude of His operation as Creator (v. 12), by the perfection and self-sufficiency of His knowledge (vs. 13, 14), and by the insignificance in comparison with Him of all that exists (vs. 15-17)."

After a dissertation upon the folly of idolatry, the prophet breaks forth into another series of questions which bear upon the same thought.

"Have ye not known? Have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations
of the earth?"

It is he that sitteth upon the circle of the earth,
And the inhabitants thereof are as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell
in: . . .

To whom then will ye liken me, or shall I be
equal? saith the Holy One.

Lift up your eyes on high,
And behold who hath created these things,
That bringeth out their host by number:
He calleth them all by names
By the greatness of his might, for that he is
strong in power;

Not one faileth! (40: 21, 22, 25, 26).

Having spoken of the works of creation, Isaiah then takes up a special instance which indicates the absolute power of the Lord, their God. In proclaiming deliverance to the captive Israelites and directing that deliverance, he announces the person who shall be the agent in carrying it into effect.

"Who raised up the righteous man from the east,
Called him to his foot,
Gave the nations before him, and made him
rule over kings? . . .
Who hath wrought and done it,
Calling the generations from the beginning?"

I am the Lord, the first,
And with the last; I am he" (41: 2, 4).

Continuing the message of consolation to the exiles and the scathing rebuke of idolatrous worship, Isaiah supports his proof further by the predictions that are heralded through the word of Jehovah:

"Thus saith the Lord, the King of Israel,
And his redeemer, the Lord of hosts;
I am the first, and I am the last;
And besides me there is no God.
And who, as I, shall call,
And shall declare it, and set it in order for me.
Since I appointed the ancient people?
And the things that are coming and shall come,
Let them shew unto them.
Fear ye not, neither be afraid;
Have not I told thee from that time,
And have declared it? ye are my witnesses.
Is there a God besides me?

Yea, there is no God; I know not any" (44:
6-8).

GOD, A PERSONAL BEING

While the thought of personality was not one of the issues of the day when the prophet Isaiah lived, yet as we study his conception of God, we find that he had no inferior thought regarding the personal attributes of the divine Being. In fact in his denunciation of idolatry he contrasts the impersonality and utter worthlessness of these objects of worship because of their lack of any inherent powers of selfhood.

Describing the vanity of idolatry the thought centers first upon the fact that the men themselves who form the idols are "all of them vanity." Although persons, they do not represent the highest expression of personality. Thus it is that the thing formed cannot be greater than the one who made it. Moreover when at any time have they formed an idol that has been of profit? Making the thought more realistic a picture of the manufacture of idols is drawn:

"And the workmen, they are of men:
Let them all be gathered together, let them
stand up.
Yet they shall fear, and they shall be ashamed
together.
The smith with the tongs both worketh in the
coals,
And fashioneth it with hammers.
And worketh it with the strength of his arms:
Yea, he is hungry, and his strength faileth:
He drinketh not water, and is faint.

The carpenter stretcheth out his rule; he marketh it out with a line;
 He fitteth it with planes, and he marketh it out with the compass.
 And maketh it after the figure of a man, according to the beauty of a man;
 That it may remain in the house.
 He heweth him down cedars, and taketh the cypress and the oak;
 Which he strengtheneth for himself among the trees of the forest:
 He planteth an ash, and the rain doth nourish it.
 Then shall it be for a man to burn:
 For he will take thereof, and warm himself;
 Yea, he kindleth it, and baketh bread;
 Yea, he maketh a god, and worshippeth it;
 He maketh it a graven image, and falleth down thereto.
 He burneth part thereof in the fire;
 With part thereof he eateth flesh;
 He roasteth roast, and is satisfied:
 Yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire;
 And the residue thereof he maketh a god, even his graven image:
 He falleth down unto it, and worshippeth it, and prayeth unto it.
 And saith, Deliver me; for thou art my god" (44: 12-17).

No more incisive denunciation of idolatry could be drawn than is given here in the delineation of the fact that from the same material that a man uses to obtain heat and bake his bread, he makes his idol. The idol then has no more of personal life than the stick or stock thrown into the fire.

But we find more distinctive marks of personality than in this contrast. This is simply excluding other gods from the realm of personal being and does not approach the positive side of proof that the God of Israel is personal. For such evidence we turn to some of the passages already quoted wherein all the attributes of being are expressed; we see self-conscious existence, even from eternity, then we see self-determination and purpose expressed especially here in the compassion for Israel in the steadfast will to deliver them.

A RIGHTEOUS GOD

The last attribute assigned unto Deity in the threefold category was goodness or righteousness. The righteousness of the God of Israel is depicted in two ways in these chapters, one directly where

there are explicit statements of the fact and the other by inference, the acts being those of a righteous God. We hear the prophet proclaiming the words of Jehovah:

"I the Lord have called thee in righteousness" (42: 6a).

"The Lord is well pleased for his righteousness sake" (42: 21a).

"The word is gone out of my mouth in righteousness" (45: 23a).

"Surely shall one say, in the Lord have I righteousness and strength" (45: 24a).

When we consider the argument from inference, the purpose of redemption is the act of a righteous God, and the compassion expressed therein cometh forth from only mercy and goodness.

"He shall feed his flock like a shepherd;

He shall gather the lambs with his arm,

And carry them in his bosom,

And shall gently lead those that are with young" (40: 11).

"He giveth power to the faint;

And to them that have no might he increaseth strength" (40: 29).

"I will strengthen thee; yea, I will help thee;

Yea, I will uphold thee with the right hand of my righteousness" (41: 10).

These with many other passages may be cited as indicative of a righteous and merciful God.

PRACTICAL APPLICATION

Throughout these chapters there are many texts which are suitable and filled with inspiring truths. To bring out the power and might of God, our Father, instills courage into the struggling heart; to note His mercy and compassion in every act of redemption stirs the soul to love and gratitude; to consider the providential care ever exercised over those who call upon the name of the Lord fills the heart with comfort. Such messages may be found in these chapters and many a sermon rich with religious warmth and truth may be developed.

IT FITS

It is among the ignorant, the out-of-the-way, the commonplace, that the Christian's daily lot is so frequently thrown; and their daily appeals are to him as sacred as those which come more seldom and with a louder knocking at the gate. That Christianity should so fit in with the ordinary and mediocre has always seemed to me a proof of its crowning excellence.—DORA GREENWELL in *Heart and Life*.

DOCTRINAL

CHRISTIAN BELIEF IN THE LIGHT OF TODAY

CHAPTER THREE

The Doctrine of God and Present Day Knowledge

BASIL MILLER

THROUGH the centuries the enemies of Christianity have made their frontal attack upon the doctrine of God. For at the root of all Christian belief is this fundamental truth. If the personality of God is affirmed then it is easy to establish the remaining dogmas which make up the creed. If the unity and absoluteness of the Divine One be posted then it is not difficult to adduce from this the doctrine of the Trinity, the reality of human personality, the divine creation of the universe, etc.

God is the center around which the entire theological body revolves. Remove this truth and there is no foundation upon which to construct a logical system of belief. It has not always been necessary for the opponents of Christianity to deny the existence of God, usually they have sought to sidetrack Christian belief upon some such view of the Almighty as that of deism, pantheism, agnosticism, etc.

If God is deistic, they argue, then His personality becomes a chimera. Or if He is pantheistic, there cannot be one God in whom is localized all those attributes which make necessary a divine spark in man, the creation of the universe, the existence of rewards and punishments, the necessity of forgiveness and all those beliefs which find their pivot in the sacrifice which Christ made for sin.

VIEWS OF THE NATURE OF GOD

Through the centuries there have appeared various views of the nature of God. To the deists, God became a materialistic substance which composed the whole of the directing agency of the universe. While He might have had a personality, this was not necessary. Whatever this nature might have been, He stood apart from the processes of controlling that which He had brought into existence, and submitted Himself to the formula of the general scheme of regulating nature

through the medium of secondary principles and laws.

The pantheist looked upon him as the basic substance of which the universe was formed. All of it was but an appearance of the reality of the composing whole. Man was a part of God, for God was the entity which made up all things in the universe. Sometimes this took the form of materialism, in which the principle of mentalism was cast aside from all belief. There were no mental functions necessary at all in the process of control, or the original process of bringing this entire mass into existence. Man's mind became a phantom. At other times this took the route of idealism, wherein there was no reality to any form but which appeared as mind. Matter did not exist at all.

Possibly as deadly a mode of belief concerning the Absolute One has been that of agnosticism. It does not deny His existence, question His personality, nor try to reason about His relationship to the universe. It simply affirms that it does not know.

In the past few decades of belief views of God have gone under the regulation of that all-pervading principle of evolution. If that which one has been led to believe concerning God does not square itself with the supposed scientific dictum of evolution, then one must alter his position concerning God. There can be no middle ground. If one believes in evolution, then creation by the Almighty is out of the question. If one holds to this scientific principle, so we are told, providence becomes unnecessary, and in its place we must build up a mental affirmation concerning the relationship of man and the universe to God which is under the supervision of supposed all-inclusive laws which regulate life in its completion. Prayer is out of the question, in that the regulation of laws is entirely mechanistic, and God cannot break the reign of these principles.

At times while the doctrine of God's existence has been held, there have appeared various shades of opinion concerning the nature of the Holy One. To one He appeared without personality. To an-

other He was dualistic in nature, being composed of two principles, life and death, light and darkness, goodness and badness in opposition. Again His unity was denied, the trinity was questioned the absoluteness was not affirmed.

THE CHRISTIAN VIEW

In opposition to these forms of denial of the view of God which has been held by the Church we usually find a concerted system of belief which the body of Christendom has always looked upon as fundamental. Whatever the age this has remained somewhat static. But few additions have been accrued by it during the centuries. Of course the emphasis upon His nature has shifted to meet the opposition of the enemies of the Church. During one period it might have been the personality of God which was stressed, for deism would deny this. Or it might have been the unity of God which was held up to the searching light of Christian scholarship, for the enemies of the Church would present gods and not God as the final form.

Some theologians stressed the spirituality and holiness of the Almighty to stem the growing tide of sin and iniquity which was sweeping the world. When materialism is strong, naturally we would expect to find the defenders of Christian belief placing their emphasis upon the spiritual, mental, personalistic views of the Absolute One. Evolution has made it necessary for us to go back over these grounds and re-establish His personality, and to connect God with the active regulation of the world and humanity. It likewise gave birth to a new examination of the personalistic grounds of His nature. The modern view of personalism has been born, sired by that noble Christian thinker, Borden P. Bowne, under the scathing influence of materialistic evolution.

Since the days of Origen, who has been the father of the doctrine of God, the general outlines of belief about the Almighty have been fairly well formed. It may be better to affirm that it was Origen who sponsored the doctrine of God as his great contribution to theological science, as Luther sponsored the doctrine of justification by faith, William Law, the belief in Christian perfection, Augustine, the nature of man and sin, and Athanasius, the deity of Christ.

Origen taught us to believe that God existed as the absolute One. He is holy in nature, of one personality. For him the true reality in the universe was the being of God. God existed, and whatever else one held was forced to come under this formula.

GOD IN CHRISTIAN BELIEF

In the field of Christian theology we have held that God exists, of which there is no denial. Then is He spiritual in nature, and likewise He demands spirituality or holiness in His creatures. The form He takes is of mentalism—basic to His existence is mind and not matter. He is not materialistic, though it was He who gave form to matter and a material universe. Supreme in His make-up is mind. He is the Absolute One, who when all else falls into decay shall exist on. He is uncreated, from eternity to eternity. There was never a time when He did not exist, and there will never be a time when He does not exist.

As to His personality, this has been held to be a unit. There is one God, who is supreme, absolute, the final form. There are no gods, and whatever form might have been born during the Christian centuries concerning the composition of the Almighty's nature, He remained a unity, undivisible. When Athanasius argued for the deity of Christ, and a place for Him in the Godhead, in no wise did the true body of belief give place for a moment to an idea that there thus became more than one God. Later on when the Holy Spirit received a place in the same category, this unity was also held. Men have never yet reasoned through to a conclusion as to how and why there are three personalities and one substance to the Godhead. We do know, however, that the formula which Origen laid down concerning the idea of God's existence, set a bound around His unity which would admit of nothing that would for one instant deny the correlation of all elements which make up His nature into one genuine whole.

God became—to employ the older terms of Christian theology—omnipotent, that is, He is all powerful; omnipresent, or all pervading, and all knowing, or omniscient. Beyond the bounds of the Almighty nothing existed which was not included in the sweep of His personality. If space and time be infinite, far beyond them God is.

Christian belief early gave place to the deity of Christ in the Godhead, as well as to the personality of the Holy Spirit. Since the first days of the Church God was the agent of creation. Not once did the thinkers of Christendom dare to doubt His creative activity in bringing into existence the universe. It remained for materialistic evolutionists to deny this, and give the place of creation to this all pervading influence. Christian belief holds to the activity of God in providence. It reasons that since God created He upholds, sustains. Prayer

likewise finds a place in this system for if God controls the universe in a systematic manner, to which we have given the title of laws of nature, then He can alter those laws for the benefit of His children.

God also made provision for man's sin and redemption. The very earliest of Christian thinkers bore this heavily in mind. It remained for Augustine to work out the most systematic statement of the fall of man and his redemption that the Church had received. It was God to whom they looked for sustaining grace in the hour of death, and to whom they cast their eyes for mercy in the "great and final day of his wrath." He gave to them their rewards and meted out to the unjust their punishments.

This is the place God has held through the centuries in Christian belief. He has been thought of as all sustaining, existing alone as a complete unity throughout all eternity. He did not need man to act as a supplement to His nature, nor does the material universe complete His final essence. He is all pervading throughout the universe, yet not an integral part of it. While immanent in the world, yet He transcends all its bounds.

MODERN DOUBT AND GOD

Modern doubt among so-called Christian thinkers has tried to cast a shadow around the God of Christian belief. The first great error which the age has seen arise has been one that doubts His personality. God thus becomes a bundle of forces, a system of laws which regulates the universe. Naturally this takes on a materialistic cast, and the universe is more or less looked upon as the basic substance composing God. While the existence of God was not entirely doubted, still the vital elements which gave warmth to Christian theology, making possible prayer, redeeming grace, providence, etc., were cast aside, and the personality of God was eliminated from the scheme. God became a machine, the laws of nature personified.

It remained for a group of Christian philosophers, trained in Christian theology, to give birth to a new movement in religious metaphysics. The leader of this band was Borden P. Bowne, long at the head of the department of philosophy at Boston University. The new movement is known as Personalism. Basic to this is the conception of the background of the universe as personalistic. It is a universe in which personality is supreme. Its laws are those which have originated in a personality of absolute power. Mentalism is a term

applied to the system which controls the entire material organism. In this personality exists a mind of supreme worth, of the highest capabilities, of infinite sweep. Spirituality is one of the chief characteristics of it.

Personalism hereby lays the philosophic foundation upon which Christian thinkers construct their organized body of Christian belief. This system is embattled by the dogmas of biblical literature. Man's highest thinking on religious themes is thus supplemented by the teaching of the Bible. Rather the doctrines of the Bible are sustained by the keenest reasoning of the human intellect.

From this course of teaching we discover God, a Personality of absolute worth, the basic substance of the universe. This is the position of Origen, the father of the Christian doctrine of God, stated in modern philosophic parlance. It has remained the guiding star by which all the systematic theologians of the centuries have squared their dogmas.

The modern scientific age has tried to look upon the universe as of eternal existence. There was not, so reason the protagonists of this scheme, a time when the material substance of the worlds did not exist. Hence there was no need of a God who would create a material world and all the heavenly attendants of a material nature. Personalism at once answers back that the guiding power of the universe is mind and not matter, that in the plan of things the ascendancy must be given to mental functions, and hence that an eternal material universe is unthinkable.

We come back at once to the conclusion stated in the first verses of the Bible that "in the beginning God created." Priority of existence must be given to the force of power which stands first in the chain of cause and effect. The mind molds matter, and not vice versa. Hence first comes mind as the cause, and matter as the effect. This stated in terms of personalism means that "in the beginning God existed, and in the course of time He created." In terms of the creed this reads, "I believe in God, maker of the heavens and the earth."

Whichever way you may turn at the end of the road stands God. The greatest argument for His existence is that of personalism. God exists because in the universe mind exists, man is controlled by mind, and is constituted a living soul. To account for mind in man, and a soul as his essential substance, mind in God and spirituality in Him

are demanded. There is no escaping this conclusion. A material universe points to a creator. A mental organism points to an originator whose basic fabric is mentalism. A spiritual being, such as man is, indicates an Absolute Spiritual Being, as its cause. This spiritual being we call God.

GOD AND THE UNIVERSE

The modern age is controlled by the latest dictum of science, and this is materialistic. In the study of the scientific phenomena laws of an unvariable nature rule supreme. The sun arises according to a prearranged plan. Atoms, molecules, protons, mix according to a definite scheme in an unchanging method. These laws seem to be unbreakable. Hence the scientist, whose dicta become the sermons of half-baked theologues, affirm that there is no place for the will of God in the material universe. He is not too fast in affirming his doubt in the existence of God, rather he hastily tells you that whether or not He is, it makes no difference, for there is no place for God's will to be operative in the universe.

This then spells doom for all those basic ideas which Christian belief holds as fundamental concerning providence, prayer, and the action of God upon the laws of nature which we term miracles. If laws rule, and they are unchanging, then a miracle becomes an impossibility. Providence is a substitute for system, and prayer, beneficial only as it reacts upon the one who offers it in a subjective sense, is impossible of being answered.

To come back again to the original idea of personalism, we find God as the Mind of the Universe, and these laws, so organized as the controlling principles of the universe by the scientist, are but the *modus operandi* by which the mind of God rules in the material sphere. If God's mind created, established these laws, then the same mind, as the Original Cause, can alter such laws as is necessary. Providence then is not an impossibility; for since God originated man and the material sphere, it is possible that He can alter the same conditions for the benefit of His children.

The modern view of prayer can be tested by the same course of reasoning. The most advanced in their agnostic thinking will not tell man to cease from his praying. For there are certain creative emotional forces released by prayer which react upon the mental and spiritual, as well as material, mechanism of man. No man can pray without having the storms of his soul calmed.

This assurance which prayer affords so rests the heart, stills the tempests that were answers impossible, it would be beneficial for one to pray. There are impulses toward right which prayer, from the purely psychological standpoint, energizes. The dynamo of the emotional life is recharged through the prayer process.

The scientist and the modern religious humanist would have us stop here, and say this is all. But the Bible doctrine of prayer can stand the test of science. If God created, brought into existence man and the material universe, and if His will is the laws of nature, and since providence is but the operation of the will of God upon these laws, then it is not impossible for man to pray and be answered.

The dictum of personalism must become that of the theologian. God's mind created, and God's mind can alter. Then if man comes into contact with the Almighty, this same will answer his cry. It is right here that modern speculative theism fails. We are told that God exists all right; but the God of speculative theists is not one who will turn His face to His children, nor hear the prayer of a sinner. This is not enough. The God of the Christian must be one of redeeming love, whose ears are inclined to man's prayer, and whose hands are outstretched to the wayward sinner.

WHO IS GOD?

The question around which the modern intellectual storm rages is this one, Who Is God? The Christian answer has always been—the God of the Bible, He is God. The answer of the materialists has been that the universe in its materialistic form is final, eternal, and hence what we have been taught to look upon as God, is nothing else but an eternal material organism. A third answer has swept in during the past three or four years like a floodtide. It is this: Man is God.

The name that this movement has assumed is Humanism. Humanism has turned the telescope with which the theologian has scanned the existence and personal characteristics of deity upon man, and cried out, "Behold God in the form of man." The humanist focused the microscope of the scientist upon the mental and emotional life of man, and cried out, "Here is that for which we have sought—a deity within, fit to be set upon the pedestal of worship."

All that historic Christian thinking has stated as true concerning God, the humanist denies. Does he exist? If so, only in the exalted being of man,

the highest form of existence in the universe. Or he may answer, that if God does exist, we cannot be certain of it, and for all practical purposes the deity of life is man. This is the old agnostic position of doubt and uncertainty, and when such is found, rest assured that man is treated as god, and the true existence of the Almighty is cast aside. Back of it all stands the former materialism of the yesterdays which denied the fact of God. To this has been added the evolutionary scheme for the origin of man from an eternal material universe. The first spark of life came out of the original matter in unorganized form; from this life spark gradually there emerged higher forms of life, until mental and emotional qualities were added and finally perfected. Then we have man.

Humanism is but materialism based upon evolution. The humanist begins to magnify the qualities which he finds in man's mechanism, and raises these to the highest degree, and from the process comes God. There is no need for a redeeming Savior, and Christ becomes a man who embodied in his personality a greater amount of the fabric of super humanity. If man prays, it is but to himself. If he seeks salvation, there is no need for this, for he has not fallen, but rather needs the good in him refined by a process of cultural clarification. Providence? the humanist asks. What do you mean? Is it the natural process of life? Is it the course of events which follow in a series of unbreakable links? If so, then he believes in providence. If not, then there is no providence, for man's instruments of research discover an unalterable course of events which control the material universe, and in such there is no place for providence.

We are back where we started. Will Christian belief stand the test of humanism? It has stood these tests in the centuries past, and answered these same objections in other cloaks. Arius denied the divinity of Christ, and made Him a superman, which humanism has done. The Church wrote *filioque* (and the *Soñ*) into the creed and Arius and humanism have their answer. Socinius tried the same in a later century, but the modern line of Christian defenders from the days of Luther on have answered him. The deists gave us a god, possibly responsible for the material universe, but they turned the control of this universe over to laws and secondary causes. Such thinkers as Butler and Paley answered the deists, and inci-

dentally if the humanist will go back to the arguments of these men, he will find his answer.

Materialism in its boldest form never dreamed of going as far as humanism does in denying the existence of God, and setting man up in His stead. But the arguments which routed ancient materialism will likewise answer humanism.

The answer to them is this: God exists as a separate unity, whose basic fabric is mentalism. He is a personality raised to the supreme degree of worth, and as such is transcendent to man and the material universe. The god of humanism, which is man, is but a spark of divinity which is assumed to reside in man raised to the absolute. This is the old untenable position of divine immanence, which in its final form became either idealistic or materialistic pantheism, where God became the all, and all that existed was but a manifestation of God.

These arguments have been answered in former centuries, and find their cumulative answer in *Personalism*, basic to which is the personality of the World-Ground, or God. The Christian belief of God comes out of modern doubt unscathed and stands in a clearer light after any investigation.

THE LAW OF USE

"I am almost afraid to use this beautiful table," said the owner. The cabinet-maker ran his hand over the smooth, polished surface, and felt of the thickness of the wood. "What are you afraid of?" he asked brusquely. "You can not wear out that table. Why, do you know they would make fifty veneered tables out of the wood you've got in this one? But this—the nigre you use—it the better for it, madam."

"You are too bright and lovely to be wearing yourself out doing so much for other people," said one girl to another. "I can not be made of very good stuff to begin with then," was the girl's retort. "Trying to live happily with one's neighbors never wore anybody out yet, unless the person was of such thin veneer that she was afraid that some people would find her out."

There is one law for the solid people and for the solid woods, that is the law of well-sunned, well-aired, constant and cheery use. Only veneer is injured by the common, practical, wholesome duties of every day life.—*Forward*.

HOMILETICAL

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

Thanksgiving Sermons

UPLIFTED EYES

TEXT: "I will lift up mine eyes" (Psa. 121:1).

INTRODUCTION—Where men look determines what they see. During this world depression men's eyes are on trouble, difficulties in the economic world. Men who lift up their eyes are the men who see God. They look beyond this world. Uplifted eyes ennoble the soul, set a higher ideal. Seeing God, one becomes godly. Then with thanksgiving may we lift up our eyes and behold:

I. GOD—THAT WE MAY BECOME GODLIKE—This is a nation founded by men who saw God. The first Thanksgiving Day was for the purpose of gratefully remembering the bounties of God. For these men saw God. Today's need for men who will thank God for difficulties, and behold the Almighty and thus receive strength is outstanding. Look up, be grateful, see God.

II. THE POWER OF SPIRITUAL FORCES—THAT YOU MAY BE A SPIRITUAL POWER—This is a thanksgiving year when men do not feel like being grateful. The spirit of thanksgiving is dying. But here is something for which we can praise the Lord: If we look up and realize the power of spiritual forces, love, grace, the Holy Spirit, prayer, we will become a spiritual power for the Almighty. God needs men who will pray, and realizing this power of prayer, God's man will become powerful in reaching the world. Be holy, and then your life will be dynamic in reaching the world. Thank God for the open channels that lead to spiritual power.

III. THE SUNLIGHT OF THE DIVINE GLOW—AND SHED A RADIANCE INTO THE WORLD—Again even the most humble one has this to be thankful for: You can lift up your countenance to the sunlight of the divine glow, and then out into the world you will shed a holy radiance. "Let the Lower Lights Be Burning" tells this story. Be lighted in your soul, and then you can light another.

CONCLUSION—Let the Thanksgiving message ring

into your soul—whatever betides, God is near, heaven will bend low, you can attune your soul to heavenly forces, and then you will be able to reach a dying world with the love of God.

THE VOICE OF THANKSGIVING

TEXT: "Enter into his gates with thanksgiving and into his courts with praise" (Psa. 100:4).

INTRODUCTION—The need of praise to God for His mercies. Were we today standing at old Plymouth Rock with the Pilgrim fathers at the time of the first Thanksgiving, for what would we be thankful? Then what are we thankful for today? One message rings through the ages, we can be thankful for:

I. GOD'S BOUNTY UNENDING—That first year in America for the sires of the nation had been one of difficulties and privations; but God supplied every need, and carried them through. So with us. As great as our needs, so bountiful are God's supplies. If hungry, He feeds us. If in need of clothes, He clothes us. He walks by our side in the hours of distress, and lifts up our faces to the beauty of divine light.

II. GOD'S MERCY UNDYING—We can be thankful, as David was and the Pilgrim fathers were, because "the mercy of the Lord endureth forever." We wander astray, but He is merciful. We forget His goodness, but He is still tender in compassion. We turn to our own way for a season, but the mercy of the Lord is for everlasting. In agony we pass the road to death, but the mercy of the Lord remaineth with us. In death we may pillow our heads in anguish, but the Lord provides through His mercy, a safe passage over the River of Death. His mercy never dies, for which we must be thankful.

III. THE SILVER LININGS TO THE DARKEST CLOUDS—At this Thanksgiving time we have much to be thankful for—if it is night for the body or soul, God giveth songs in the night. If the load is heavy, He says to cast the burden upon the Lord. If we transgress, His grace is able to save. If in need, the same grace can abound. However dark the circumstances, the grace of God lines their

darkest faces with silver. The glory of the Lord can shine with a divine radiance upon any circumstance, and make it to be a season of rejoicing.

CONCLUSION—Then let us enter into the gates of the house of the Lord with a voice of thanksgiving: May we make every place, as Jacob did, the house of the Lord during the coming year. And when we go out to the courts of service may it be with praise.

THE GLORY OF CHRISTIAN WORSHIP

TEXT: "Make a joyful noise unto Jehovah, all ye lands. Serve Jehovah with gladness. Come before his presence with singing" (Psa. 100: 1, 2).

INTRODUCTION—The glory of Christian worship, for which we lift up voices of praise. We can come into relationship with the Lord as the text suggests—touched by His Spirit—ennobled with His presence—blessed with His anointing—and elevated with His strength. "They that wait upon the Lord, shall renew their strength." This is the experience of worship. It is the highest form of service to God, and the greatest privilege of the Christian—for which when thanksgiving comes again, we must be most grateful. Note the prerequisites for worship as outlined by David.

I. COME WITH JOYFUL PRAISE:—"Make a joyful noise unto the Lord." Salvation is a matter of spirit, rejoicing and praise. Joy for blessings and benedictions from God, such as strength, life, health, the beat of the heart, a vision of the divine possibilities. Enter God's service throughout the coming year with joyful praise for such.

II. COME WITH A GLAD HEART:—"Serve the Lord with gladness." The heart according to the Hebrews was the source of the life, the soul, mind and emotions. Let them all be glad for a life to live, for men to serve, and for God to glorify. Gladness in the heart makes praise unto the Lord, and adds wings to the soul that will raise one beyond life's ills. It drives away the burden from the load of sorrow, and eases the blighting marks of the trial. Worship the Lord with a glad heart.

III. COME WITH A SINGING SOUL:—"Come before his presence with singing." Singing unto the Lord from a glad heart with joyful noises lifts the soul out of the Slough of Despond to the Delectable Heights. This is the height of worship. Note the closing of the Last Supper, where the record refers to the singing of a hymn. Sing a hymn of praise throughout the coming year to the Almighty and life will be a little sweeter.

CONCLUSION—We are thus to come before the Lord for worship, with praise, thanksgiving and glory. This fits the heart to hear from Jehovah, enables the life to be purified, the mind to be cleared for the entrance of the spiritual and its glory.

SEED THOUGHTS

W. M. BAKER

How to Be Spiritual

Lesson: Colossians the third chapter.

- I. GET SAVED (Col. 3: 1).
- II. SET AFFECTIONS ON THINGS ABOVE (Col. 3: 2).
Not on material things such as fortune, ease, luxury, dress, food, fine homes. Many of these things may be legitimate, but do not set heart on them. They become the idol of the soul.
- III. LAY ASIDE DEEDS OF THE FLESH (Col. 3: 5-8).
- IV. PUT ON THE SPIRIT OF JESUS (Col. 3: 12-15).
- V. SING PSALMS, HYMNS AND SPIRITUAL SONGS (Col. 3: 16).
- VI. DO ALL THINGS TO HIS GLORY (Col. 3: 17).
- VII. WORK AS THOUGH YOU WERE DOING IT FOR GOD AND NOT MAN (Col. 3: 23).
- VIII. THE RESULT WILL BE REWARD FROM GOD (Col. 3: 24).

"Personal Evangelism"

INTRODUCTION

We need to feel as a church that we have something else to do besides paying the preacher, attending the services, holding revival meetings by calling an evangelist and announcing a meeting, praying prayers and singing songs.

- I. NOTICE THE PERSONAL WORK DONE IN (St. John 1: 35-51).
They tell us that "hand-picked fruit" is best. Think of the souls that have made a mark in the world who were "hand-picked."
1. Jesus won Andrew and John. John became that great apostle and revelator. Andrew won Peter, that "stormy, zealous, boisterous" fisherman who became a great soul-winner and preacher of the gospel.
2. Philip won the Ethiopian who carried the gospel to his people.
3. Think of others who were "hand-picked." Sankey sang and won the gypsy lad who later became known as "Gypsy Smith."
- II. THINK OF THE BLESSINGS THAT COME TO US PERSONALLY THROUGH BECOMING PERSONAL WORKERS.
1. Compels us to live carefully.

2. Intensifies the prayer life.
3. Develops us into strong Christians.
4. Makes us Bible students.
5. Teaches us wisdom in dealing with souls.
6. Keeps us alert for opportunities to seek out lost.
7. Creates within us a deep interest in church work.
8. Creates between us and our Lord a keener fellowship.
9. Makes us a "lover of souls."
10. Brings to us a great reward. "They who turn many to righteousness shall shine as the stars forever and ever."

Some Things That Shall Never Be

- I. GOD WILL NEVER BREAK HIS COVENANT WITH MAN
 1. He will save.
 2. He will sanctify.
 3. He will answer prayer. If we meet the condition He will verify His promise (state the conditions).
- II. HE WILL NEVER ALLOW HIS CHILD TO BE TEMPTED ABOVE THAT WHICH HE IS ABLE TO BEAR
 1. He knows how much we can stand.
 2. If we fall under temptation, we fall under something that is weaker than we are.
- III. HE WILL NEVER LEAVE NOR FORSAKE HIS OWN
 1. He will never leave nor forsake us in:
 - Bright days.
 - Dark days.
 - In sickness.
 - In sorrow.
 - In hardship.
 - Losses.
 - Disappointments.
- IV. GOD'S KINGDOM WILL NEVER PERISH
 1. Satan will never overthrow it.
 2. It will last when other kingdoms (including Satan's) will be past history.

Regrets

Lesson: Matt. 25: 31-46.

INTRODUCTION

This day may be termed a day of regrets to those who know not the Lord.

- I. THERE WILL BE NO REGRETS TO THE SOUL WHO HAS:
 1. Repented of all his sins.
 2. Forsaken the "broad way" and taken "narrow way."
 3. Refused to flirt with the world.
 4. Kept garments unspotted by sin.
 5. Kept a blest soul.
 6. Lived holy lives.

II. THERE WILL BE NO REGRETS IF WE HAVE WHOLLY CONSECRATED OUR ALL TO GOD

1. If our time has been spent to His glory.
2. Talents used for advancement of His cause.
3. If we have paid our tithes and offerings even at a sacrifice of many of our own needs.
4. If we have given our strength to the work of God.

Illustration: Schmelzenbach—others.

III. WHAT THE WORLD WILL REGRET

1. That they lived in sin.
2. That they did not repent when they had a chance.
3. That they spent their money to support the devil's work.
4. That they spent their days in sin and pleasure.
5. That they did not make God their God and the people of God their people.

"Prayer Changes Things"

"Pray without ceasing" (2 Thess. 5: 17).

INTRODUCTION

I do not mean that formal, dead, dry-eyed, cold prayers will change things. Prayer that waits on God and pays any price to get them answered, will be answered. That price may mean tears, toil, sacrifice, fasting, and hours of time in prayer.

I. PRAYER CHANGES THE ATMOSPHERE IN WHICH WE WORSHIP

1. It was true on the day of Pentecost. "The place was filled with the Holy Ghost."
2. How we need a better atmosphere in which to pray, sing, preach, testify and praise God! Prayer will bring it!

II. PRAYER WILL CHANGE A DISCOURAGED HEART INTO A CHEERFUL AND HOPEFUL SOUL

The poet said:

"Who can break the chains of sin?

Jesus can, Jesus can.

Who can help the victory win?

Jesus can, Jesus can.

Who can words of comfort say?

Jesus can, Jesus can.

Who can drive the night away.

Turn our darkness into day?

Jesus can, Jesus can."

III. THERE ARE SPECIAL KINDS OF PRAYER THAT CHANGES THINGS

1. Prayer of achieving faith changes things. This kind of prayer turns defeat into victory.

Illustrations:

Jehoshaphat and his victory over what looked like defeat.

Aaron and Hur who held up hands of

Moses while Joshua prevailed over enemies and turned what looked like defeat into victory.

- a. This kind of prayer changes dead formal churches into revival churches of victory.
- b. This kind of prayer gives the gospel message that power and effectiveness of a "two-edged sword." Creates conviction that kills desire for sin and the world. Creates desire for God and holy things. Fills the altar with hungry souls.

2. There is a prayer of repentance that changes things.

- a. This kind of prayer will change the vilest heart.

Illustration: Sam Hadley, Billy Bray.

- b. Prayers of repentance will give the heart new feelings.

(1) Right feelings. Not vile, wicked, sinful, low feelings.

(2) Holy feelings. Worshipful feelings. Feelings against sin. Love for righteousness.

(3) Joyful feelings. We sought for such in the world and found them not. We find them in God.

3. Prayer changes our future.

Illustration: Many a worthless bum has been changed into a thrifty business man.

4. Prayer will make a change in our judgment day.

- a. Cancels all sin from the "books."

b. Causes Recording Angel to mark across the dark account "Not charged." "Jesus paid it all."

- c. Changes the sentence from "Depart from me, ye cursed," into a "Come, ye blessed of my Father."

5. Changes our eternity.

Illustration: The Colored Quintette sing "I don't know how He does it,

But He does it, praise His name."

Our eternity will be changed from the abode of devils, thugs, thieves, liars, the vilest of the vile and the wretched of the wretched to heaven with holy association and pleasures and delights unspeakable.

6. Prayer of consecration changes things.

- a. It will cause our life to be a life of service to the Master.

b. Brings supernatural power of God into our lives. Power over the world, the flesh and the devil. Power for service. Power to face the world in holy boldness.

- c. Changes a carnal heart into a holy

heart. One time the heart was filled with wrath, hatred, malice, envy, jealousy, strife, pride, revenge, etc. Now filled with "Love, joy, peace, longsuffering, gentleness, meekness, temperance, faithfulness."

- d. Prepares the heart for the coming of Christ.

- e. Brings rich reward at end of race.

Carnal Mindedness

"To be carnally minded is death" (Rom. 8: 6).

INTRODUCTION

Carnality in the heart is a desperate condition.

Carnality is a traitor that will sell the soul into slavery to sin.

Carnality is an enemy that pretends to be a friend, but like Judas, betrays the soul into the hands of our enemies.

Carnality is a "high-handed" fellow that is stationed within the soul as a spy.

Carnality is "cold-blooded" and "murderous" in all his ways and dangerous to the last degree.

Carnality seems tame and harmless but one day, like the young lion that got a taste of human blood, will show its desire for the very life of our souls.

Illustration: Many books that are written are deceptive. They don't tell the truth. They make a mock of sin. They trifle with realities. The Bible tells the truth. It doesn't dress up carnality in an evening dress suit and put it on parade. It rather shows up all its cunning and deceit and dangerousness.

1. THE TEXT TELLS US "TO BE CARNALLY MINDED IS DEATH"

We have dealt with outward sin and transgression against God's holy laws, but why not get at the root and cause of it all.

1. Carnality is death to spirituality. Notice how it is death to spirituality:

- a. By causing us to neglect prayer or become formal in our praying.

b. By causing the soul to become indifferent concerning the vital things of a Christian experience. Indifferent toward means of grace. Indifferent toward supporting God's work. Indifference in prayer life. Indifference toward study of Bible. Indifference toward duty toward God and man. Indifference toward testimony.

- c. Carnality is death to spirituality by producing discouragement in the soul.

(1) The most discouraged people I ever met were carnal people. They are discouraged when things go well and when they don't.

- (2) They, many times, have a case of "chronic blues" and see the dark side of everything.
- (3) Discouragement will defeat any soul!

d. It is death to spirituality by creating doubts.

- (1) They doubt if they have an experience of grace.
- (2) They doubt if we can have revivals.
- (3) They doubt if we can raise the budgets.
- (4) They doubt if people really do have genuine salvation.

e. Carnality is death to spirituality by cooling off the "first love." Many times carnality gets so cold that it is ill-mannered, cold, hard, calloused, curt, unfriendly, sour, mad.

II. CARNALITY IS DEATH TO ADVANCEMENT OF SPIRITUAL THINGS IN THE CHURCH

1. We get a picture of this truth when we look at Israel at the borderland of Canaan. They stubbornly refuse to go any farther. They saw "long-necked giants" and their little selves instead of a great and almighty God who giveth the victory.
2. They all crowded back into the wilderness and died.

III. CARNALITY IS DEATH TO HUMILITY

Carnality doesn't like to be humbled. That would mean death to it.

Carnality likes to always feel that it is right and never wrong.

To bow so low as to ask forgiveness for some mean or little thing is asking it too much.

No humility in carnality!

"God knoweth the proud afar off."

IV. CARNALITY IS DEATH TO UNITY AMONG THE BRETHREN

1. God's plan and desire is to have His whole Church unified and harmonious.
 - a. Carnality is opposed to that program.
 - b. It believes in "cliques and clans," "whispering and secret meetings."
 - c. How Satan and his imps have a jubilee while many Christian people carry on such a work in the name of Christianity.
 - d. Paul met a crowd like that at Corinth and said to them, "There is among you envyings and strife and divisions; are ye not carnal and walk as men?" Death to unity!

V. CARNALITY IS DEATH TO THE FRUITS OF THE SPIRIT

1. All you have to do to lose your "love,

joy and peace" is to have a "carnal spell." Love's ardency, joys, hilarity and the tranquillity of peace soon disappear when that happens. One time we could sing:

*"Love, perfect love; peace, perfect peace;
Sweeping o'er my soul in heavenly
tides;*

*Joy, perfect joy, in billows o'er me roll
Since the Holy Ghost abides."*

Just one carnal spell will ruin that song in a moment.

2. It is death to "longsuffering, gentleness, goodness."

VI. CARNALITY IS DEATH TO THE SOUL

1. Death to spirituality.
2. Death to spiritual advancement.
3. Death to unity among the brethren.
4. Death to the fruit of the Spirit.
5. Death to the soul.
6. We have so catered to the "whims" and "desires" of carnality, the enemy of the soul, until it has at last slain the soul. We will either slay carnality out of the heart or it will slay the soul.

CONCLUSION

Agag, a type of carnality, said, "Surely the bitterness of death is past." How carnality hates to die! Samuel took up the sword and "hewed Agag to pieces." We had better sing, "Let me die, let me die."

WITNESSING FOR GOD

H. A. ERDMANN

TEXT: *Ye are my witnesses, saith the Lord (Isaiah 43: 10).*

INTRODUCTION:

1. In every suit at law witnesses are very necessary.
2. Witnesses largely determine the outcome of the case.
3. In the great conflict between sin and righteousness God needs faithful witnesses.

I. QUALIFICATIONS OF A WITNESS

1. Must have first-hand knowledge of facts in regard to the case.
 - a. What one has heard will not be accepted.
 - b. What one has read will not be accepted.
 - c. One's opinions count for nothing.
2. Must be willing to tell what he knows.
 - a. A person called to the witness stand, and then refusing to tell what he knows gets into trouble.
3. Must be willing to tell it straight.
 - a. "A false witness shall not be unpunished" (Prov. 19: 5).

- b. "A true witness delivereth souls" (Prov. 14: 25).
Every witness at court is asked, "Will you tell the truth; the whole truth, and nothing but the truth," which means, "Will you tell it straight?"
- II. WHEN IS WITNESSING TO BE DONE?
1. "In season and out of season."
 - a. Not only during camp or revival meeting.
 - b. Not only when at church.
 - c. Not only when it is popular to do so.
 - d. Whenever needy souls are encountered.
- III. HOW IS WITNESSING TO BE DONE?
1. By public testimony.
 2. By a godly life.
 3. By patiently enduring affliction and persecution.
 - a. Daniel.
 - b. Three Hebrew boys.
 - c. Job.
 - d. Paul, etc.
- IV. WHERE IS WITNESSING TO BE DONE?
1. "In Jerusalem, Judea, Samaria and to the uttermost parts of the earth."
 - a. In your own home, Jerusalem.
 - b. In surrounding country, Judea.
 - c. Among your enemies, Samaria.
 - d. In foreign lands, uttermost parts of the earth.

Thus we are all to be home and foreign missionaries. If we cannot go, or are not called to foreign fields, that does not excuse any, for then we are to send others by our means to do the witnessing there.

DISTINGUISHING SIGN OF THE RIGHT-EOUS

HAROLD SUTTON

Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof (Ezekiel 9: 4).

A prophetic vision; the man clothed in white linen bearing an inkhorn; the work that was given him to do.

I. THE VISION CAME IN THE SANCTUARY.

Not being visionary, but catching the vision—of the lost; of our responsibilities; of our capabilities; of the work God would have us do. What visions come in the congregational or individual sanctuaries.

II. WICKEDNESS ABOUNDED

1. Abominations (text).
2. Iniquity was great (v. 9).
3. Full of blood (v. 9).
4. Perverseness (v. 9).

III. SOME WERE TO BE MARKED (text).

IV. REASON FOR BEING THUS MARKED

1. "Sighed"—many do this.
 2. "Cried"—how few do this.
- Both were necessary.

V. ONLY THE MARKED ONES WERE TO BE SPARED (v. 6).

VI. ALL OTHERS WERE TO BE SLAIN

No soul burden means spiritual death.

VII. THEY WERE TO BEGIN AT THE SANCTUARY

The prophets and people of God (v. 6).
How great is my concern?

ILLUSTRATIVE MATERIAL

J. GLENN GOULD

The Prophet Harris

In 1929 a native African died. His name was W. Wade Harris, of the Grebo tribe, West Africa. In many respects he was a most remarkable man. The "Record of Christian Work" summarizes his career in the following words:

"While working on the coasting vessels of West Africa, Harris gained some rudiments of education and of the gospel, but his association with British and American missionaries was of the slightest. At about the age of 60, just about the outbreak of the Great War, he appeared as a preacher and teacher on the Gold Coast, and more especially on the French Ivory Coast. He vehemently called upon the people to destroy their fetiches, to believe in one God and his Son, to read the Bible, and to await the coming of white missionaries who would instruct them. On the Ivory Coast there is evidence that probably 50,000 Africans abandoned their old beliefs under his influence and began to practice a simple, elementary form of Christianity. It is proof, however, of what instruction and exhortation he did give that the Harris' churches maintained their existence apart from any outside missionary influence for over ten years. When Mr. Platt of the English Wesleyan mission went to investigate the stories that reached him that there was a large Christian community awaiting help on the Ivory Coast, he found 150 well established churches with a membership of nearly 20,000. Today (in 1930) the mass movement started by Harris has grown to nearly double that number."

Thy Will Be Done

There is a story that I got from a speaker in Northfield years ago. It is the story of an old ecclesiastic in London, old Bishop Hall. There were

just the two of them, himself and his wife. They had no children. They were deeply religious. They had made a full surrender of their wills to God with one exception: they felt they could not live without each other. And so their prayer was that when God called one He would take both.

One day the old bishop reached the point where he felt he could say to God even as regards this, "Thy will be done!" Perhaps, under the influence of her husband's example, his wife in a few days reached the same decision.

A week later Mrs. Hall died. When they went to tell her husband about it they found him in his study, seated in his armchair, a look of ineffable peace on his face. God had taken him too!

God did not want to separate them. What He wanted was their full surrender, and when they made it, they had what they asked for. Hand in hand and side by side they passed through the gate into the glory.—DR. J. I. VANCE.

Thou Hast Made Winter

One of the higher offices of winter is to deepen our appreciation of the summer. We should be blind if summer were perpetual. Someone has said, and very truly, that our dear ones are only ours when we have lost them. They have to pass away into the silent land before we know them for what they really are. And in like manner summer has to pass, leaving us in the grip of icy winter, before we fully appreciate the summer. It is not the man who lives in Bonnie Scotland who feels most deeply how Bonnie Scotland is. It is the exile, on some distant shore, yearning for the mountains and the glens. It is not the man with rude unbroken health who feels most deeply the value of his health. That is realized when health is shattered. In Caithness, where I lived four years, there is a great scarcity of trees. I never knew how much I loved the trees till I dwelt in a land where there are none. And we never know all that summer means to us, in its pageantry of life and beauty, till we lose it in the barrenness of winter. Lands that have no winter have no spring—when the primroses awake, and the wild hyacinths, and the "liveller iris" changes on the dove. Thoughts like these, in January days, make it easier for faith to say, "Thou hast made the winter."—DR. GEORGE H. MORRISON.

Moody's Conversion

On May 16, 1930, a wall tablet was unveiled at 43 Court Street, Boston, commemorating the fact that on that date in 1855 D. L. Moody had given

his heart to God in a shoe store on that site in which he was working at the time as a clerk. The wording on the tablet is as follows:

D. L. MOODY
Christian Evangelist
and
Founder of
the Northfield Schools
was converted to God
in a shoe store on this
site

May 16, 1855

President Elliott Speer and several trustees and staff members of the Northfield Schools were present at the unveiling, as well as a number of former students and friends of Northfield. A brief dedicatory address was given by A. P. Fitt, as follows:

"Boston has many monuments and markers erected to keep alive the memory of great men and women and notable events. I make bold to say that the marker we are unveiling today is unique among them all, for it signalizes a spiritual crisis in the life of one whose career proved and is still proving to be a blessing to all the world.

"Back in 1855 a shoe store owned by one Samuel Holton stood on this site. A nephew of his from the town of Northfield in this state—a lad of 17 who had heard the call of the big city—had come to Boston and got a job in his uncle's store. The boy attended the Mount Vernon Congregational Church and Sunday school. One day his Sunday school teacher, Edward Kimball, called on the young class member in the shoe store and talked to him of God's love in Jesus Christ. The boy then and there gave his heart and life to Jesus Christ.

"His name was Dwight Lyman Moody. That date was May 16, 1855—75 years ago today.

"That decision of his was momentous, and opened the marvelous career of D. L. Moody, first and always foremost as an evangelist of God's love to the unsaved, and also as an upbuilder of the membership of the churches and founder or promoter of numerous Christian institutions and agencies. It is literally true that hundreds of thousands of men and women in this and other lands received spiritual impulse under the preaching of D. L. Moody.

"I voice my prayer that this modest tablet may be a challenge and an inspiration to all who read it, and especially to young business men and wo-

men, turning their thoughts Godward and leading them to give their hearts and lives to Jesus Christ and His service as young Moody did with such glorious results 75 years ago this date."—*Record of Christian Work*.

The Power of Evil Habit

They were standing together on the banks of a stream which wound this way and that way across the broad meadows. It had worn for itself a deep channel, and so long had it followed it, and so fixed was its course, that it would have taken quite a bit of engineering to turn it into any other way.

One of the young fellows was so intent upon watching the swift flow of the waters at their feet, that he held unheeded in his fingers a lighted cigarette until the tiny glow reached his fingers, and he hurled it away with a flippant half-slancy, half-profane word.

Someone laughed lightly at the spoken word and its cause. Another took hold of the speaker's arm and turned him around so that they stood face to face. With that muscular grip on his arm there was no turning away from the cool, half-mocking, half-serious eyes and voice.

"That reminds me of a little verse I learned out of a Sunday school hymnbook when I was a little chap," began the voice. "It went this way:

*"As the stream its channel grooves,
And within that channel moves,
So doth habit's deepest tide
Groove its bed, and there abide."*

"That is the fifth cigarette you have smoked since we started out this afternoon; and—well, I have not kept strict account of all your bad words. Better climb out of the channel before it gets too deep—seems to me I would not like to abide there all my life." No one laughed as he let his hearer go; more than one of the others nodded quietly in assent.—DR. G. B. F. HALLOCK.

Deadly Pleasures

A naturalist making explorations in Brazil came upon a forest of flowers which at once attracted him, and yet prevented him from approaching them. He noticed in the forest an odor vague and sweet at first, but which increased as he advanced. Ultimately he reached the clearing and there, straight ahead, was a wilderness of orchids. Trees were loaded with them, underbrush was covered with them, they trailed on the ground, mounted in beckoning contortions, dangled from branches, fell in sheets, and elongated and expanded as far

as the eye could reach. A breeze passed and they swayed with it, moving with a life of their own, dancing in the glare of the equatorial sun, and exhaling an odor protecting them more perfectly than a wall. In vain did the naturalist endeavor to approach. There was a veil of perfumed chloroform through which he could see, but through which he dare not attempt to pass. It held him back more effectually than bayonets, and it was torture to him to see those flowers and to feel that before he could reach them he must die, suffocated by the very splendors of which he was in search, poisoned by floral jewels such as no one, perhaps, had ever seen before. He named the place the village of Demon-flowers. The world has many a village of Demon-flowers which lure only to destroy. Christ came to show us something more beautiful and yet with a perfume which, instead of destroying, causes the one who breathes it to live forever.—DR. L. A. BANKS.

The Worth of a Soul

The famous Madonna by Botticelli was painted on a wooden panel at least four hundred years ago. Recently the wood began to crack, and it was feared that the painting would be ruined; but a restorer was found who said he could save it. His first step was to paste thin strips of tissue paper on the face of the picture, pressing the paper into the uneven surface of the paints. He added layer after layer until a thick body of paper concealed the picture. Then the restorer turned the picture over and began to sandpaper the board away. After many months of careful work he had all the wood removed, and nothing but the paint adhered to the paper. Next he glued a piece of linen canvas very carefully to the paint, and slowly and patiently removed the paper bit by bit. The work took nearly a year, but when it was finished the painting was in condition to last another four centuries.

It was the value of this painting that justified such extreme care and the expense in restoring it. How patiently the great Master deals with human souls in order to save them! The value of the soul is proved by the fact that He gave His precious life for it.—DR. G. B. F. HALLOCK.

KNOWLEDGE

"Knowledge does not apply itself; it lies dormant. You must convert it into energy by the power of your thought."

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

CONVICTION for sin may, or may not, carry over past the point of conversion and become a part of Christian experience. When conversion takes place the conviction for sin, which illuminated the whole sin question, becomes a fixed persuasion of the mind. That is, sin from that point onward looks exceedingly sinful. Thus conviction becomes a part of Christian experience. But where conversion does not follow conviction there is of course no Christian experience, and the sense of the sinfulness of sin frequently subsides in the soul, and instead of being a fixed state of the mind the soul is left without conversion and without conviction.

General William Booth, the founder of the Salvation Army, gives, as the first qualification for one of his officers, "That he must be converted." "This means among other things that he has been *convicted of sin*; he has been separated from God; he has lived under the power of the devil, the world, and his own fleshly nature; and as the consequences of his own sin he has been justly condemned by God, and doomed to everlasting perdition." It appears that the general expected this sense of the sinfulness of sin (not its sense of guilt) would always be a part of the Christian experience of his preachers. Following this statement the aged leader of men spoke of the children of the Army, and their conversion in this manner: "Converted at a very early age; and having been thereby delivered from lives of open rebellion, they will be spared much of the bitter repentance that those must pass through who have daringly lived in open sin. But in such cases there must and will be the consciousness of heart separation from God, of sin against Him, of voluntary submission to Him, and of an hour when pardon is realized. There not being the same measure of sin there will not of necessity be the same depths of repentance, although in every case the sense of submission and forgiveness will be just as definite and complete."

What we are trying to say is that the sense of

the sinfulness of sin must of necessity be a part of the ministerial qualification.

The minister is supposed to preach against sin; to preach men under conviction for sin; to deal with seekers who are convicted of sin by the Holy Ghost. He must know something of the ground on which a convicted sinner is standing, and be able to show him the path out of the slough and sinkhole of iniquity, and in order to do this he must be familiar with the convicting power of the Spirit. Familiar through the process of experience.

Even though he has lived a life of Christianity from early childhood, there must be some sort of realization of what a seeker is undergoing when he trembles on the brink of eternal ruin.

And this matter of the knowledge of conviction leads to another very important part of a minister's qualification, that is the matter of burden for souls, or its near kin the unction of the Spirit. The sense of conviction and a burden for the lost and the unction of the Spirit are parts of ministerial equipment that lie close together in his soul. It is a matter of personal conviction, or walking in the light, that usually precedes the prayer for others, or the unction of the Spirit on the message or effort. A minister who has no burden or unction will be unable to help the convicted seeker very much. Our experiences have proved that to us. To lose the burden is to lose the unction, and to lose them both mean that the sense of the sinfulness of sin has diminished. The minister needs to pray for himself.

The secret of keeping the anointing on the soul is valuable. It may clear matters some, if some means by which it is usually lost are mentioned. First it is frequently lost by not preaching often enough. That may seem strange for a pastor to say, but I have had better success keeping the glory on my soul when I have been busy preaching every night than when I preach only on Sundays. I think it is because of too much relaxation between times. Just naturally when I am doing nothing the Lord gives me nothing to do it with. When the minister is busy God supplies him.

When he does nothing the power departs, or at least subsides.

We state it as a truism that the soul is bound to be filled and shaped with and by something. Either there will be a lack of the fullness of the Spirit, and a consequent giving over to the influences that destroy, or there will be an emptying of the soul of everything but God with the consequent result that every part of the soul will know what it means to be strengthened with might by His Spirit in the inner man.

When the soul is filled with the strength of God there is among other things a revived and strengthened sense of the sinfulness of sin. Not only the big and flagrant sins, but the little foxes that spoil the vines. To disregard the red light of danger and pay little heed to the consequences of low spirituality is a ministerial quagmire and quicksand. The presence of a fixed and indelible persuasion of the sinfulness of sin, a persuasion which is the result of conviction for sin by the Spirit, is a valuable ministerial asset.

And because such a persuasion is a valuable asset the minister should not avoid conviction. We are afraid some of us do. We serve out the medicine to others when we perhaps should take the first dose. If we will not open our hearts to conviction on any other ground we ought to do it for the sake of those who under conviction will ask us to show them the way. How can we show men the way when we ourselves have refused to travel the road that leads to the sunshine of His smile and the anointing of His Spirit?

We agree with General Booth that conviction for sin is a soul winning necessity.

When the prophet Ezekiel tried to express his feelings in regard to his call to the prophetic office, he said, "The hand of the Lord was on me." He also tells of going into one phase of his prophetic work in "bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me." Sometimes he seemed suddenly and strangely moved for he said, "The hand of the Lord fell on me there." Introducing his vision of the valley of dry bones he had an experience which he describes as "The hand of the Lord was upon me, and carried me out, and set me down in the midst of the valley which was full of bones."

We don't suppose that Ezekiel could have told any other prophet just exactly what he meant and how he felt, but this saying of his surely carries the idea that he believed that God was having

something to do with him, and that the hand of God was directing his ministry.

We cannot find in the expressions of the prophet anything to indicate that he thought the Lord should have chosen him rather than some other man. It seems more likely that he had rather the call would have come to some other man, but the fact of the "hand of the Lord upon him" gave him no choice in the matter. He was the man the hand of the Lord was upon, and he was to be the spokesman for God regardless of what other men did or thought.

It seems that the prophets are best known through their messages to humanity. Regardless of how much we may be able to learn of their lineage and prenatal and early childhood influences, the prophecies themselves are the best indication of the temper and personality of the prophets. Studied this way the prophet Ezekiel is something of a puzzle. Here is a man who confesses to bitterness of spirit, and yet is granted visions of God's glory that seemingly excel that of any other prophet. We do not suppose that bitterness of spirit necessarily was an indication of carnal heartiness for the testimony of the scripture is that it was holy men who wrote as they were moved by the Holy Ghost. However bitterness of spirit does show a very marked disposition to express one's own self, and live one's own life. To get this strong spirited man into such mellowness and plasticity that the prophetic ecstasy can fill him shows the hand of God on him. It was the hand of God that gripped this strong selfhood and by directing it toward the larger expression got it away from its smaller self. And when this man was under the hand of God the prophet was made. He was not made into another man, but the same man was made into a prophet, and a prophet is any person that God chooses to speak through.

To us the mystery of prophecy is in the accommodation of God to human personality. That God respected the personality of the prophets is shown in their messages. That is why we said that the prophets were best known through their messages. Ezekiel did not write like Isaiah or Jeremiah. He wrote like Ezekiel, and yet his message is not the word of Ezekiel—it is the word of God, without any Ezekiel in it. This indicates that the personality of Ezekiel was intact during the prophetic ecstasy. He was not made into another man during this period, and for this purpose. He was yielded. His entire personality was given over so completely that God could have every fiber and

nerve, every sense and emotion, every ability and power. To have a consecration such as this, so complete that God's message can, unhindered by self, pass through the personality and be expressed as the pure word of God, is to our mind the highest type of consecration possible. Holy men, clean men, men cleansed from all sin and selfishness, yet men possessed with their natural personal peculiarities and abilities, spake as they were moved upon by the Holy Ghost.

The hand of God on the preacher is necessary to a message from God. This strange something that we call unction is an essential to preaching. It must come somewhere in the course of the sermon, either in its preparation or its delivery, or somewhere else along the line. If a man has the hand of God on him, and the sermon is born in him while he is on his knees, or studying his Bible, or walking on the street, then he can preach it as coming from God, and he need not worry much if the Lord allows him a cool head and a fairly warm heart while he is preaching. Or it may be that the sermon is bits of material that have been gathered through the years; material that has been collected in minutes of inspiration under the hand of God. These are almost always present in the sermons of the older ministers, and they are legitimate as coming from God.

But it is not only the material for the sermon that must show the hand of God. The minister's own heart must show it. God has to deal with the personality of the minister. The minister must go down, his personality must be mellowed, softened, shaped, cleansed, inspired. The rough corners must be knocked off. The tendencies to show hurt feelings must be overcome, the stubborn ambition to be a dictator must die dead. More and more the minister of God must be made. He must get farther and farther away from his own plans and personal ambitions, and in their place must be built up fellowship with God, and ambitions for His Kingdom.

And it is this making of the minister himself that determines his messages from God. God can use, in the prophetic office, only those men who yield to Him. To exert one's personality to the accomplishment of personal ambition is to dam up the stream of preaching usefulness. There may be an increase of book education, or executive ability, when personal ambition is followed, but the source of helpfulness to others is dried up. Congregations that are hungry for the bread of life and desirous for messages from heaven will go

away from such a ministry starved and unsatisfied. But the minister who will let God have all there is of him will continue to have the hand of God on him, and will continually be made a better vessel to convey the messages from God to man.

Of the many things that go into the making of a minister the ability to remain calm under stress is not the least important. If the minister has, or will develop this ability it will go a long way toward his success, especially as a pastor. It may be that some who read this will want to immediately assume that the blessing of entire sanctification in a minister's heart will automatically take care of the matter, and we are ready to concede that the blessing of holiness purifies from unholy anger, etc. But it seems that there is something about calmness under stress that is not altogether a matter of grace. It is also a matter of sense and vision and ability to see things from the other fellow's viewpoint.

We remember some years ago being in a board meeting of three days duration, during which time some plan was being worked out for a future program of the church. There were several strong personalities present, and each seemed to have at least one or two plans that he had thought out, and of course thought them the best of all plans. At the very beginning of the three days session there was injected the potential possibilities of disaster to all the future program of the church. The men who composed the church board of that struggling church saw the situation and determined that God should have His way, even though it meant the partial or total surrender of their well thought out plans. There were frequent sessions of prayer, and almost as frequent heated debates, and throughout the three days a spirit of yielding to the better sense of the others. This spirit of yielding to the better sense of the other fellow, together with a sanctified calmness under the stress of things, saved the day for that church. Someone said to me afterward, "They lacked holiness, or they would have gotten along easier and quicker." To this I replied that their holiness was evidenced by the fact that they went through three strenuous days of debate and intense desires without getting out of fellowship with each other. I also could have said that they not only showed that they had the experience of holiness but had sense and confidence in the judgment of the others, and ability to remain calm under stress.

Surely a church has a right to expect as much of its minister as it does of its church board. We

take it for granted that a church will be careful in its selection of the men they ask to run their business for them, and not the least qualification required of the man they place in office will be the ability to concede that he does not know it all. The same is especially true of their minister. They most surely will require that he will have some respect for their thinking, and will not always seek to have his own way.

We think a minister should learn to not take sides with every peanut issue that arises in his church. To insist on certain evangelists, or certain times and dates for revival meetings, certain ways of raising money, certain plans for enlarging the church building, etc., will about ruin any man who is in the ministry. The minister is the leader of his church, and as such should present plans and programs for the consideration of his people. But when he finds that his plans are not going to be accepted, that the people are thinking of doing something else, that they are not ready to follow his program, then if he shows up the spirit of the dictator, and implies that the ship can have but one captain, and he is it; if he does not consider the desires of the men who probably have been in his church longer than he has, then indeed does he go down in the estimation of his flock.

We are afraid some ministers think that if they do not put over their own personal program for the church the church will not respect their leadership. But the fact is that the man who will not yield his position to the good sense of his brethren has lost his leadership already, and he has lost his own good opinion of himself. Failure under stress is costly.

It is always unsafe to move in any direction with a small majority. Suppose there comes some issue, not important, but an issue nevertheless. Take for example changing the night of the prayer-meeting. To change it will give the minister that night for himself. He may desire it to visit some mission or some other thing not connected with his church. The matter is presented to the church and the vote shows a small majority in favor of the change. That is as the minister desires it except that the majority is too small. As the matter stands the people have granted his request, and have changed the night of the prayer-meeting in order to accommodate him. Possibly no one will object if he lets the small majority rule, and change the night. But the ones who did not want to change, because it upset some of their plans,

may voice their opinion when they get home, and to them the minister has lost some of his leadership because they suspect him of a lack of consideration for the feelings of the sizable minority. We think in a case like that the minister should call attention to the large size of the minority vote, and show the weakness of a move that goes under the expression of such a small majority. The church wants to do things with more of a solid front. Perhaps if he would be advised in this spirit of the proceedings and would make such explanation another vote might be almost unanimous either one way or the other. To have a big majority vote is much better than a small one, but neither are so safe as a unanimous one. A wise leader will try to get his church to move as one body in the same direction at the same time, even though it is not his particular plan that they adopt.

"BEHOLD HE PRAYETH"

(Acts 9: 11)

PAUL S. HILL

An Outline for a Prayermeeting Talk

The student of history and the Bible will know that there was a time when that part of the world around Judea and Asia Minor was experiencing a mighty pentecostal revival of Christianity. It was the time of the "Acts of the Apostles."

Further study will show that this revival centered for a while around one man, the apostle Paul. He became the greatest preacher of the period.

Still further study will show the secret of this man's success and ability. "Behold he prayeth."

He prayed thrice for deliverance from the thorn in the flesh. The answer was, "My grace is sufficient."

He prayed on bended knee, "For this cause I bow my knee."

He prayed with tears.

He exhorted others to pray.

I was in the minister's house, and almost as soon as I entered I was conscious of an unusual sound, the source of which I could not detect. There was a voice, muffled and indistinct, nevertheless a voice. And there was a strange knocking or tapping on the floor or wall somewhere in the house. I could not locate nor analyze the strange sounds I heard.

The minister's wife and family carried on 'as

usual. The minister was not in sight. After a while I made inquiry about the strange sounds I was hearing. The minister's wife answered, "That is William. He is having prayer. He has been praying all day. That tapping is the toes of his shoes on the floor. He wears all his shoes out at the toe."

I think that was about the first time that I came in contact with a praying minister. Not until the evening service did he appear. There was a heavenly light on his face, and the toes of his shoes were worn through. We had a good meeting that night. God was present.

A few days later he said to me, "We have times of sowing and times of reaping. When we are about so long without seekers at our altars we must pray earnestly and hard."

How well I remember that dear brother, who has since gone to be with the Lord he served so well. One day he came and sat beside me and looking me in the face said, "Paul, have you got the Holy Ghost?" There was shock and power in the way he asked the question. Often I have knelt with him in saloons and houses of shame and heard him pray till my soul was afire. How he would pray, "O God, save everybody under the roof of this place." I have known him to begin to pray with quite a few present when he began and only he and I present when he was finished. I have heard him pray aloud while walking on the street. I do not mean a sentence of prayer, I mean actually pray longer, harder, with more fervor than most ministers pray in church at an altar service. I remember hearing him pray like that once going down a city street. He prayed till the glory of God fell on us both, and it seemed to me it fell on the whole city. He ended by saying, "Come on, Paul, I feel like running," and away we went while the people stared at us.

He lived close to God. He prayed much, and God continued the process of making his ministerial soul until he called him home.

As we recall the days we spent in fellowship with this man of prayer we are impressed with the thought that not all of a minister's making is by way of books that assist in shaping the soul through the intellect. There is also that prayer way which brings the minister directly in touch with the Holy Spirit in a season of heart searching and utter helplessness. Books are fine for the brain, but the minister is made mostly in his heart, and some way it is beyond the power of books to shape a heart so much as prayer.

There is a great demand made on a minister's heart. Of course there is a big demand made on his thinking ability, but there is a greater demand on his heart. And how little we realize it. We think we may be able to get by with the help of a few books, but we will fail unless we have a ministerial heart.

A minister's heart must be clean and free from little jealousies, and surmisings. When they begin their wedge-shaped entrance the minister must pray. He must pray until his heart flows in love like a river, and towers like a mountain of strength.

It would almost appear that the true ministerial heart is to be broken in the making. Yes, broken, over and over again. The multitude of sorrows in his congregation which he must share, the distasteful things said about him, his conscious smallness that humbles him, all these are matters that break his heart, and the breaking ministerial heart is a praying heart, and a heart that breaks and prays is a heart that God can shape in the mold best fitted for service.

We were attending a funeral one day in which another clergyman was also engaged. We rode to the cemetery together and had an opportunity to talk with each other about things that concern the minister's work. During the conversation he referred to the funeral and said that he never let them get on his heart. I think his attitude was a wrong one. He made a mistake. Too many of us make mistakes like that. We shun the sorrow and the sadness. Our ministry is too professional. We evade the ministerial heart.

To our way of thinking the sad side to service is easier than the mad side. We mean we can more easily submit *ourselves* to the process of making through sorrow than we can through the disagreeable attitudes and clashes of personalities among our brethren and the worldlings to whom we are called to minister. And yet we must pass the way of cross currents if we are to be made. Here is where the praying minister learns. This is where he grows his tallest and strongest. To go from the battle of wills, where personalities have clashed, to a place of prayer, and in that place of prayer to stay until there is only One left of all the universe whose opinion is worth while, to stay until all peevishness and smallness are gone, to stay until the soul is full of tender love and forgiveness, gentleness and peace; that is something that cannot be gotten from books, that is a process of ministerial making.

Why should a minister appear peevish or touchy? Any minister is likely to get a bang almost any time. He ought to be big enough to take it with enough grace to smile. Some of us are so near the border line of littleness that our people have to go easy with us for fear we will pack up and go and leave them. We need more heart making. More inner bigness.

We all have heard brilliant men, who could preach an excellent sermon, and hold a crowd for an hour, and yet as we listened we sensed a lack. It was not a lack of ideas nor vocabulary. It was heart lack. How many times we have been conscious that our ministry lacked heart enough. It takes a God-made heart to make a minister. Some way people recognize sincerity and passion for the truth, and not only recognize it but demand it. Above all else, a minister must have heart religion and also a heart ministry. Prayer will help in the making of the ministerial heart.

THE SMOKER

His Peril and Possibility

A. M. HILLS, D. D.

What know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's (1 Cor. 6:19, 20).

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are (1 Cor. 3:17).

THERE is a double trinity in man. As a moral being he possesses what all moral beings must have—*intellect, sensibility and freewill.*

Then St. Paul named another trinity in that remarkable verse (1 Thess. 5:23): "Now the God of peace himself sanctify you wholly: and may your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ."

These two trinities in a way overlap each other, while they are not wholly the same. Take the first: With the *intellect* we know, reflect, think, reason. With the *sensibility* we feel, and know the experience of happiness or misery, joy or sorrow, pleasure or pain. With the *free will* we make our choices of right or wrong. We decide whether we will obey the dictates of our illum-

inated reason, or will live for the gratification of our desires or sensibilities. The former is a life of virtue: the latter is a life of sin.

Take the second trinity. The *spirit* (pneuma) is the higher intuitional nature with which we know the primary truths of reason; know God and the obligation to love and obey Him; know right and wrong and our responsibility to God for our conduct, and anticipate a coming judgment. The "*soul*" (psuche) is the principle of life and the lower forms of mind which we share with lower animals. The *body* (soma) is our physical being with its senses and sensibilities, appetites, passions, and desires. Through it also we have enjoyment and suffering, pleasure and pain. It is the medium of connection between our minds and the physical world on which we live: it is the present home of the soul and the source of a vast deal of the joys of life. As such it brings us serious perils and glorious possibilities about which God speaks to every man with a Father's tender love. Notice,—

- I. *The human body, as God created it, was a holy thing, the home of health and joy, and wholly free from disease and pain.*

The normal action of every organ brought delight. It was an unalloyed pleasure to eat, to drink, to breathe the fragrant air, to hear its countless sounds, to smell its odors; to feel material surfaces, to see nature's myriad hues and combination of forms and colors. The action of every function of body or mind was a delight. Without sin and consequent pain, life was perpetual blessedness and existence itself a continuous joy.

- II. *The entrance of sin into human life changed it all.*

The body became infected with disease. The appetites became abnormal. Unnatural and unwholesome appetites began to be cultivated. Sickness followed. The nerves, hitherto redundant with health and joy, became the channels of fiery pain. Misery, wretchedness, woe and death came on apace in quick succession. This world planned for blessedness as the vestibule of heaven became a vale of tears and suffering, an aceldama of woe and blood.

- III. *So here we face any man's perpetual peril.*

His soul must in this life inhabit his body. And this body, which ought to be a holy temple indwelt by Divinity, may, through its perverted appetites and desires, entice to all manner of physical sin. Such sin is a violation of the laws

of nature, which are God's laws. One has said, "The laws of nature are the hands of God executing His will." Hence physical sins are self-registering and self-detecting and execute their own punishment. Therefore the text is literally true: "If any man defile the temple of God, him shall God destroy."

Of all the physical sins to which men yield—gluttony, intemperance, impurity, drug-habits—let us take the one that is the most fashionable and widespread, the most defended and looked upon as the most innocent—THE USE OF TOBACCO—and see what we may learn from it of the suicidal effect of physical sin.

We will quote from some English authors and authorities. H. F. Trippet, of the Military College, Richmond, Surrey, says, "There is abundant evidence to show that the growing evil of juvenile smoking is one of the causes of physical deterioration. But it is not merely the body that suffers thereby: the mind, the morals, and the manners suffer as well. The practice of smoking, in which boys of eight to sixteen years indulge, stunts the growth, weakens the heart, injures the eyesight, and lowers the whole nervous system. It impairs the memory, lessens the energy, destroys the power of concentration, and blunts the moral sense, while it does not improve the manners, and creates idle and slovenly habits. Out of thirty recruits who presented themselves the other day in Birmingham, only eleven passed the ordinary medical test."

Another page of this English book, after quoting many physicians, says—Physical disorders are the natural consequence of this indulgence. They are varied and numerous. Among them may be named "smoker's cancer," "smoker's heart," "heart disease" and "paralysis," "nervousness," "dyspepsia," "nausea," "headaches," "bad memory," "slowness of thought," "poor blood," "short breath," "pain in the heart," "tremor of the hand," and "restlessness" follow in the footsteps of the smoker. The voice, eye, sense of taste and smell are more or less injured. One doctor gives particulars of seventy-two cases of smoker's cancer he had seen in fourteen years, and their suffering in death was horrible in the extreme.

G. Sims Woodhead, M. D., F. R. S. E., Professor of Pathology at Cambridge University, testified before a select committee of the House of Lords, "Nicotine acts upon the nerve-cells, first as a stimulant and then as a depressant. Nicotine exercises a definite injurious effect on the spinal cord. Nicotine interferes with oxida-

tion of the blood and nutrition. Tobacco interferes with the functions of the eye, of the heart, and of the kidneys. Tobacco smoking interferes with the development of the child." These are only the briefest quotations of his condemnation of the use of tobacco.

Dr. Solby, of the London School Board: "I believe if the habit of smoking advances as it has done during the last ten or twelve years, the English character will lose its combination of energy and solidity which has hitherto distinguished it, and England will sink in the scale of nations." The late Quinton Hogg, founder of the Regent Street Polytechnic, London, tells us that in a school of 500 pupils, twenty boys from ten to seventeen years of age were selected by lot out of those who used tobacco: twenty boys were also selected by lot from the boys that did not use tobacco, and ten teachers watched them for several months to make a scientific test. The smokers compared with nonsmokers as follows: Nervous, 14 smokers to 1 nonsmoker; Bad hearing, 13 smokers to 1 nonsmoker; Poor memory, 12 to 1; Bad manners, 16 to 2; Low behavior, 18 to 1; Poor physical condition, 18 to 2; Bad moral condition, 10 to 0; Bad mental condition, 18 to 1; Truants, 10 to 0; Low rank in studies, 18 to 3; Failed of promotion, 79 times to 2 times; Older than the average in their class, 19 to 2; Untruthful, 9 to 0; Slow thinkers; 19 to 3; Not able to work continuously, 17 to 1. Six of the smokers were subject to sick spells, and were really wrecks already; seven others were being constantly punished for misdeeds, their morals being broken down by their vice.

This book tells of a prison with 600 inmates for crimes committed when under the influence of drink. Five hundred of these testified that they began their intemperance by the use of tobacco. The statistics of a whole county of Good Templars shows that the smokers were seven times more liable to break their pledges than the nonsmokers.

The Salvation Army War Cry tells us: "The most dangerous devil, if not the largest one, which the Salvation Army has to fight is the cigarette, for the cigarette user is usually more helpless and weak than the drunkard. The man or boy who has become addicted to cigarette smoking can never reform himself. And if God saves him, he will need more grace than the drunkard does. He will also require more spiritual nursing and dealing with than any other convert. Salvation Army people are very often asked, Why

don't more of your converts make soldiers? One answer is, *the cigarette*. The young men who come to the penitent form and go back into sin are in the majority of cases led away from God by the subtle cigarette devil. *Nine-tenths of the unsaved young men in our meetings are cigarette smokers, and they do not believe that God can or will save them from the mind wrecking, body-killing habit.*"

This book tells us how the tobacco vice is closing the door of success to millions of tobacco users. It names twenty-five railroad corporations in the United States, with over one hundred thousand employees, who will not employ tobacco users. One of the directors of the Union Pacific said, "Our company might just as well go to the lunatic asylum for its employees as to retain cigarette smokers in its employ." The General Manager of the Rock Island and Pacific says: "It is impossible for cigarette-smokers to make good railway men." A manager of another company said, "A habitual cigarette smoker is almost sure to be more or less color-blind." This accounts for many great railroad accidents. Marshall Field & Co., with 5,000 employees in their retail store, and great banking and business houses, are refusing any place for tobacco users because of their incompetence.

Q. S. Morden writes in *Success*, "I leave it to others to discuss the moral side of cigarette smoking. I denounce it simply because of its *blasting* effect upon one's success in life; because it draws off the energy, saps the vitality and force which ought to be made to tell in one's career; because it blunts the sensibilities and deadens the thinking faculties; because it kills the ambition and the finer instincts, and the more delicate aspirations and perceptions; because it destroys the ability to concentrate one's mind, which is the secret of all achievement."

This vice is no respecter of persons. Emperors and kings and crown princes and presidents and senators and statesmen and captains of industry and great preachers and leaders of men are all injured, and many are prematurely cut down by this fascinating sin. Thoughtful students of the subject have come to the deliberate conclusion that it is blighting more lives and ruining more souls than any other vice that can be named. Dr. Gunsaulus, president of Armour Institute, says, "I do not believe there is an agency more destructive of soul, mind, and body, or more subversive to good morals, than the cigarette. The fight against it is a fight for civilization."

But all these physical sins and habits, impurity, intemperance, cocaine, morphine, opium, and the tobacco habit are alike in this—they are all self-registering and self-punishing. By the working of God's eternal law, they inflict their own penalty with suicidal hand. And so, "If any man defile the temple of God, him shall God destroy." Oh, that the boys of the world would listen to the mother of the Wesleys, who gave this sage advice to her sons: "Whatever weakens your reason, whatever impairs the tenderness of your conscience, whatever obscures your sense of God, whatever increases the strength of your body over your mind, that thing to you is wrong, however innocent it may be in itself."

IV. *God has sanctifying grace for us to cleanse us from all our acquired abnormal appetites, and to take the undue strength out of all our innocent desires.*

This is every man's possibility. The chains of habit can be broken. The captive of sin can be set free, and made pure, and delivered from all his enemies. The blood of Jesus Christ can cleanse us from all sin. The Holy Ghost coming into our cleansed bodies can make us His holy temple and constant dwelling-place. For this Jesus died: "Ye are not your own. Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

"For the sake of your body," says President Blanchard, "the temple of the Holy Ghost; for the sake of your soul created in the image of God; for the sake of your future which you may make or mar; for the sake of the pure woman who calls you son or brother or lover; for the sake of tempted ones, slaves of sin, whom you should succor; for the sake of Jesus Christ your Savior, who died to bring you home to God and heaven—do not defile yourself by this seductive but deadly poison of tobacco," nor by any other physical sin.

GOD EXPECTS AN ABSOLUTE SURRENDER

We must co-operate with God. If there is any sin in my heart that I am not willing to give up, then I need not pray. You may take a bottle, and cork it up tight, and put it under Niagara, and there will not a drop of that mighty volume of water get into the bottle. If there is any sin in my heart that I am not willing to give up, I need not expect a blessing.—D. L. Moody.

PASTOR'S SCRAP BOOK

I. L. FLYNN

PRAYER

To the believer prayer is:
 The passion of his soul.
 His meat and his drink.
 The magna charter of his freedom.
 The solving of his problems.
 His strong tower.
 His secret retreat.
 A city of refuge.
 A galaxy of joy.
 The paramount of strength.
 His bulwark of peace.
 The equilibrium of his life.
 The dread of his enemies.

"SHALL HAVE NO OTHER GODS."

(Three ancient gods.)

1. Baal. Deification of nature. Science loses God in worshipping nature. A present god to many.

2. Moloch. Cruelty. Prostitution of emotional nature. The moving picture show and present day pleasure, is the modern Moloch. Hate, next door to love. Thinks God will be appeased by cruelty. So the Hindu mother sacrifices her child to the crocodile in the hope of appeasing the wrath of her god.

3. Mammon. The god of the Phœnicians and Syrians. Wealth, power. (Matt. 6: 24.)

World gone mad today over wealth and what it brings. Pleasure, power, prestige, to rule others. The world is worshipping this god. It is said, "Money is power"—(God!)

"With 50 per cent of our crime today being committed by youths under 20, I think it's time to do something for the young."—Police Commissioner Grover Whalen, of New York City.

"Sinner, perhaps this very day

Thy last accepted time may be;

Oh, shouldst thou grieve Him now away,

Then hope may never beam on thee."

"COME"

The word "come" occurs six hundred and forty-two times in the Bible. It is "Come to the supper;" "Come to the waters;" "The Spirit and the Bride say, Come." Through all sorrow, through all trials, through all nights of darkness, through

all calamities, through all temptations, it rings out, "Come! Come! Come!" Have you heard the loving words of Jesus, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11: 28.)

FAILED!

Evangelist Will Hogg related recently the story how he was asked by the president of a large firm to talk to one of his salesmen who was in trouble. Dr. Hogg met the man and asked him to attend his church on the morrow and hear him preach, he was sure he could help him. The man left and a few minutes later threw himself under an approaching train and was ground to pieces. Dr. Hogg said he never got to help him with his sermon.

SURE AND STEADFAST

"Both sure and steadfast" (Heb. 6: 19). The soul is like a ship. She is made for the water, but the water must not get inside of her. We are in the world, but must keep the world out of the heart. Life is a voyage. Heaven is the harbor. Hope is the anchor. Faith is the cable. Ships rock on the tide. So do we in daily experience. But if the cable is good, the swaying ship will hold her mooring.—Sel.

MRS. WESLEY TO HER SON JOHN

"Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God or takes off the relish of spiritual things—in fact, whatever increases the strength and authority of your body over your will, that thing is sin to you, however innocent it may be in itself."

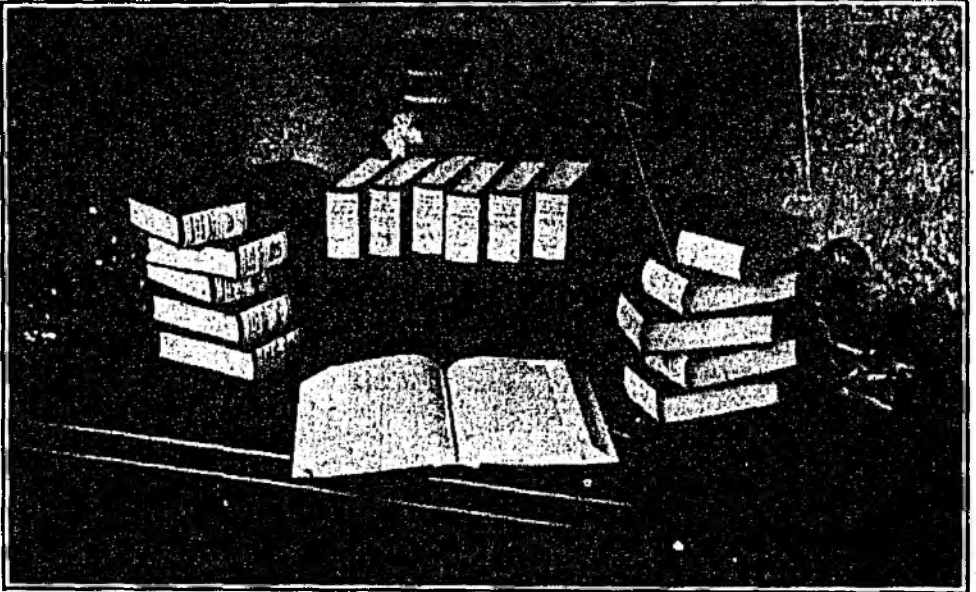
SOMETHING TO THINK ABOUT

1. Are we making the best use of the scant time that we have to read, to think, and to pray?

2. Do we get a new glimpse of the wonderful words and the divine character of Jesus every day?

3. How far are we using well the truths we know and the vision that we have? Is not use the very way in which to gain more truth and vision?—Sel.

"The shoes of the preparation of the gospel of peace never need go to the cobbler."



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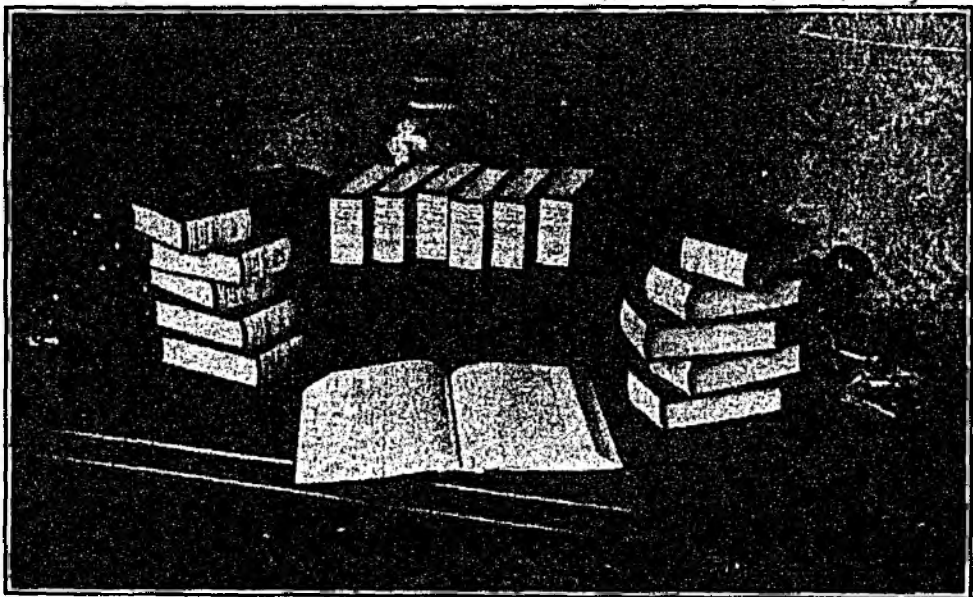
THE PREACHER AND THE PROGRAM

THE EDITOR

HE IS a good preacher and a good man; but he plays 'Grandma' to his people, so that he weakens them and causes them to fail, so he fails with them." The speaker was a man of experience in "Mating churches and preachers," and I could not ignore his opinion of a man in whom I was interested and who has appealed for "a place with a better opportunity."

"Just what do you mean?" I asked. "Well," my informer went on, "he begins at the District Assembly by telling how very poor his people are and how many obligations and how heavy their church debt. He really intimates that his church should receive help from the Home Mission funds of the district, and he takes a very small proportion of the budgets and takes that reluctantly and under many protests. By such a plan he relieves himself and his people from any pressure that might be placed upon him by District and General Treasurers. Then he goes home and tells his people how these budgets were placed upon them against his plea and that he knows they are poor and hard pressed and unable to raise the huge amounts that have been 'assessed.' The result is he never raises his budgets for the District and the General church. But this is not all: the people get to feeling sorry for themselves so that they break down on the local expenses and finally become too poor to raise the pastor's salary. So he usually finishes up his pastorate by pleading his own poverty and trying to induce his poverty stricken people to pay some part of the deficit on his salary so he can move to another place and start again on his 'Grandma' tactics."

"But this man is in desperate straits and wants a new place. He says he has never really had an opportunity," I replied. "Yes, I know," my informer continued, "he always says that. But the strange thing is that



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