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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

February, 1931 -- Volume 6 -- Number 2

A monthly journal devoted to the interests of those who preach the full gospel, published monthly by the Nazarene Publishing House, 2923 Troost Ave. Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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CONTENTS

- 01 -- Earmarks Of A Growing Preacher -- By J. B. Chapman
- 02 -- Editorial Notes -- By J. B. Chapman
- 03 -- Some Great Preachers I Have Known -- By A. M. Hills
- 04 -- Studies In The Sermon On The Mount -- By Olive M. Winchester
- 05 -- Hints To Fishermen -- By C. E. Cornell

- 06 -- Illustrative Material -- Compiled By J. Glenn Gould
07 -- Jesus The Model Teacher -- By John F. Cowan
08 -- Approving Ourselves As Ministers -- By T. M. Anderson
09 -- Experiences And Observations -- By W. G. Schurman

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01 -- EARMARKS OF A GROWING PREACHER -- By J. B. Chapman

The size of the preacher is not as important as his trend. It is better to be small and growing than large and shriveling. And growth is not an age matter with the preacher. Some young preachers are dwarfed and some old preachers are still making rapid progress.

But there are some earmarks that designate the growing preacher, regardless of his age. In the first place, the growing preacher finds increasing delight in his own private devotions and spends more and more time with those phases of his personal religion which are not for public exploitation. For unless a preacher's own religion is an increasing satisfaction to him he cannot reasonably preach that religion increasingly effective to others.

In the second place, the growing preacher keeps himself well supplied with books and papers especially adapted to give him soul pabula and sermon background. Even if he must wear a patched coat or eat less expensive food, the growing preacher will increase his allowance for books year by year, and he will devour the words of others, as he hopes others will "eat" his words. When a preacher is through with "the course of study," if he is a growing preacher, he will have plans for study and reading that will keep him on the stretch even more than while he was an under-graduate. It has been said of writers that if they do not quote others, they themselves will not be .quoted. This does not mean that writers punish one another for not showing proper respect, but it means that only a man who knows what others are saying and can appropriate the best they are saying will write things that others find useful and illuminating. And so we may also say that the preacher who does not hear will not be heard. Even the man who is really "original" needs the stimulus of others' words to make him productive. The growing preacher is a student and a reader.

In the third place, a growing preacher keeps his sympathies alive. The "bookish" preacher is a failure so far as moving men is concerned. The "intellectual" preacher may make a reputation as a lecturer, but he will not fill his altar with worshipers. The preacher who will not visit his people will not likely find his people anxious to visit him. If the preacher loses touch with human interests he is disqualified to be an "ambassador," for the ambassador must know the people to whom he is sent, as well as to know the will of him by whom he is sent. The danger is-that after a time the interests of the people will seem like "child's play" to the

preacher and he will think he is growing, whereas, this is but an indication of deterioration and decay.

And finally, the growing preacher is a close observer of the fitness of things and is increasingly careful to observe the qualities which contribute to it. He preaches more and more on the eternal verities and less and less on matters of his own private judgment. He finds the things "which matter most" more and more absorbing, and the things which are incidental and doubtful he argues less and less about. He stands more firmly for principle than ever, and cares less and less for personal vindication and the passing favors of friends or strangers. These things make him more "agreeable" and easier to get along with. And this means that he will have more and more "co-laborers," and fewer and fewer mere "yes men." The growing preacher can work with people this year that he could not work with last year. This is not because the ways of the others have become less offensive so much as because he has risen above the trivialities which once meant so much to him -- when he was smaller. The growing preacher is the only preacher who is worthy of success in his high and holy calling.

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02 -- EDITORIAL NOTES -- By J. B. Chapman

Schopenhauer said, "the largest library in disorder is not so useful as a smaller but orderly one."

Dr. Dale, that prince of preachers, said he read every book on preaching that came his way, and that he never read one without learning something from it.

Emerson said, "One of the chief elements in eloquence is timeliness." And we have all observed that good preaching consists of truth well presented and at the proper time. A recent writer says, "The preacher must not waste time over that which is not inevitable and immediate. This timeliness is the good news that fits the hour and saves the soul."

Speaking on "The Enrichment of Worship" in the services of the church, Loren Pierce says, "The announcements are ever an abomination. The minister who will close an uninspired reading of the Scriptures, and launch into endless announcements pleading for a full attendance at the board meeting, a generous response to the financial canvass, and enlarge upon the grand and glorious time expected at the pie contest, ought to be disciplined." There are some preachers who do not make a bore of the announcements, but there are many who do. Dr. Haynes used to place an "inside bulletin board" in a conspicuous place and then require that all announcements be posted, utterly refusing to do more than make the barest mention of any special service that might be ordered. The results were just as good. For people become accustomed to enlargement and emphasis until

nothing impresses them unless it is made a nuisance, and even then they do not remember it very well.

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03 -- SOME GREAT PREACHERS I HAVE KNOWN -- By A. M. Hills

No. 20. J. O. Peck

We looked in vain for material in the city library, about the parentage and early life of this prince of Israel. When we first heard of him, we were urged to go and hear him. He was already being called one of the greatest revival pastors of all Methodism. He was at that time pastor of one of the leading Methodist churches in America, located in Brooklyn, New York. I found the large auditorium in which he preached filled to the limit with people that had come together to hear a gospel which would have honored the lips of an angel.

This is what he put on record about his sanctification, which had occurred a few years before. "God never left me a single year without a gracious revival in which many souls were given as the seals of my ministry. Never had my pastorate been more favored with the divine blessing. But in the summer of 1872 a deep heart hunger that I had never known began to be realized. I longed for I scarcely knew what. I examined myself and prayed more earnestly, but the hunger of my soul grew more imperious. I was not plunged in darkness, or conscious of condemnation; yet the inward craving increased. The result of these weeks of heart-throes was a gradual sinking of self, a consuming of all selfish ambitions and purposes, and a consciousness of utter emptiness. Then arose an unutterable longing to be filled.

"I had been prejudiced against the National Campmeeting Association. But a conviction was borne in upon me that if I would go to that meeting and confess how I was hungering I would be filled with the Spirit. I went, frankly told my errand there, and sought the prayers of all. I told them I wanted the fulness that night, and felt it was the divine will to give it that hour. I then descended to the altar and knelt before the Lord. By simple faith I was enabled to take Christ as my sufficiency to fill and satisfy my hungry soul. The instant I received Christ as my wisdom, righteousness and sanctification, the stillness and emotionlessness of absolute quiet permeated my whole being. The tempter seductively suggested, 'The Spirit is withdrawn and you are doomed to disappointment.' As quick as thought came my reply, 'With or without feeling, I have and now take Christ as my all in all: I knew that moment He was my complete Savior. At once the most blessed experience was mine that I can conceive! No joy, no rapture; but something sweeter, deeper than I had before known, 'the peace of God that passeth all understanding!' I seemed filled with all the fulness of God."

To anyone, especially any successful minister, who has obtained this blessing, this testimony of Dr. Peck's has all the marks of absolute genuineness,

and, as might be expected, he tells us that after his sanctification, God gave him several times more souls under his preaching than ever before. God kept His promise, "Ye shall receive power when the Holy Spirit is come upon you."

Here is a book on "The Revival and the Pastor," with an introduction by J. M. Buckley, D. D., called Methodism's greatest editor, by quoting from which the reader will get many facts of profound importance on the subject, and also get an insight into the spirit and passion of this noble preacher.

"There can be no genuine revival that does not emanate directly and dynamically from the Holy Spirit. The revival should always begin in the preacher. It is enough to make angels weep when the pastor is at ease in Zion. He is supremely sent of God to call sinners to repentance. This is his high calling. Hence the revival should begin and glow in him. The revival, beginning with the minister, should extend to the whole membership. This will be manifest in frequent and loving retirement for secret communion with the heavenly Father. And how marvelous would be the result if all the closet altars of the Methodist millions were set up anew! The world would tremble under the power of such inspired and conquering secret prayer!

"If there were no revivals, what hope could there be, that the millions, now saved by these mighty operations of the Spirit, would be saved in any other way? Mr. Moody has estimated, with others, that four-fifths of all regenerated Christians in the world have been converted under the influence of revivals. What can be substituted for this mighty agency? The swirl of worldliness is so mighty that only powerful religious influences can preserve church members from being swept down into secularism, or arouse the unsaved to the impending loss of the soul. Without revivals the Church will never conquer the world.

"The ordinary services do not largely affect the unconverted, either in drawing them to the house of God, or in leading them to begin a Christian life. To break the grip of sin on the soul demands the power of God acting powerfully on the heart. Profound penitence and godly sorrow for sin are necessary antecedents of thorough conversion. It is always desirable that intense earnestness, enthusiasm, white heat of mind and heart should characterize a revival. But one must not mistake a great stir of emotion for conversion. There may be a maelstrom of excitement without any change of heart. No sinner is in any condition to be saved until he has made an unconditional surrender to God. He must capitulate without terms, and turn from all sin without reservation. This requires great earnestness of purpose, but at the same time the deliberate and profound action of the judgment. Hence the author has felt it necessary always to guard the penitent against action under undue excitement

"More and more did the author's ministry become pervaded with confidence in, and earnest work for the children, but equally strong grew the conviction that they should never be induced to act under mere excitement. The best Christians he

has ever seen, were saved in early childhood. One boy of six years was converted and his Christian life for nearly twenty years since has been as steady as the march of a planet. Mr. Spurgeon was a careful shepherd of children, and toiled to bring them early to Christ. Before his death he made the statement that he expelled forty-two members, but never one converted in childhood.

"Important as all the work of a pastor is, his supreme work is saving of souls. Bishop Foss said, in a sermon before a conference, 'Brethren, your great work is soul saving, in which we include revivals. Men can no more be edified, that is, built up in Christ, till they are converted than a man can grow till he is born. Pastors who speak complacently of their great work of edifying Christians, would have no Christians to edify if other men did not get them converted. They are stepmothers or Shakers, rearing the children to whom others gave birth.' Bishop Foster said, 'No one can train a young church member as the pastor can, under whom he enters the church.'

"The tenth rule for a preacher's conduct declares, 'You have nothing to do but to save souls, therefore spend and be spent in this work.' Either let us take down that sign or do business under it! Nothing to do but to save souls! Then they must be converted, and the conversion of souls is a revival.

"The demand for wise and earnest efforts to secure the conversion of the children in the Sabbath school commands our unqualified approbation. But let it be a genuine work and not merely the effect of a wave of transient emotion.

"When a pastor thus burns with the conviction that saving souls is his great work, and when he prays and studies and labors to that end, he will not need an evangelist. He himself becomes the evangelist, and the revival is as sure to follow as effect to follow cause. The writer believes that each pastor, God-called, is abundantly able to obey God, and 'do the work of an evangelist.' God is without partiality. He will honor one man's ministry as surely as another's. If the pastor wants evangelistic power and will labor and pray for it, God will give it to him.

"Who that reads his Bible can doubt the divine order of revivals. Look at the religious awakenings under Moses, Joshua, Samuel, David, Josiah and Ezra. The great modern denominations are the results of revivals. The Episcopalians boast that they are apostolic. That takes them back to Pentecost, which was quite a revival. They started well. The Lutherans proclaim in their very name the great revival under Luther. The Congregationalists sprang from the Puritan revival in England. The Presbyterians are the result of the reformation led by Calvin, Knox and others. The Quakers arose from the revival under George Fox. The Baptists sprang from that revival and persecution which gave John Bunyan and his 'Pilgrim's Progress' to the world. Methodism is the outgrowth of the great Wesleyan movement. These epochs of holy flame have been the birth time of the vast majority of God's stalwart sons and daughters. In these fires they have been tempered for their heroic work. Moody declared that revival converts make the best workers.

They are more likely to hold out. A man converted and entering a cold church is like a young baby thrown into a snowdrift. But in times of revival the church is warm, ready to receive the newborn souls. God has His special harvest seasons in nature: why not in grace. The longer I live, the more I believe in revivals.

"One more point. The pastor must be the center of the revival. It must be as fire shut up in his bones. Then he cannot, will not rest, till his contagious zeal has set others on fire. He himself must be a walking revival. It will be felt in the grasp of his hand, the tone of his voice, the subject of his sermons. His pastoral calls will breathe a profound solicitude for the unsaved. His prayer room will be like Daniel's chamber, the birthplace of the revival that will be felt in three worlds.

"Oftentimes it will require great pluck and prodigious labor to bring a cold, factious, backslidden, amusement loving church up to the work. The pastor cannot wait till everyone is aroused. Let him start meetings, and sound the trumpet. God will have some on His side. Let them understand that it is to be no skirmish, but a battle for victory till the enemy surrenders. 'Hard pounding, hard pounding, sir,' said Wellington, at Waterloo, 'and he who pounds longest wins.' "Often the writer has met only utter discouragement the first three weeks. But persistent pluck has at last been rewarded with marvelous success. Once there was an all-night of prayer with a few heroic souls: and in three days the work was moving grandly.

"Bishop Foster endorsed this in the following words: 'God has called us to be evangelists, and placed responsibility on us which we cannot escape. If we were called to preach at all, it was to be evangelists. Our gifts vary, some have more evangelistic power than others. But I have an impression that God has called no man into the ministry to whom He will not give the power to get people saved and sanctified and built up in righteousness.'

"This burning love for the salvation of souls is indispensable to ministerial success. It was what brought Jesus from heaven to earth to die for men. We are commanded, 'Let this mind be in you which was also in Christ Jesus.' He had a passion for souls, and we should have the same. He could not walk by the road, or sit by the well, or visit the sick, or feed the hungry, or see the fallen, or die on the cross, without reaching out for some soul.

"His great apostle Paul had the same. He had great heaviness and continual sorrow of heart for his sinful brethren. He went about, night and day warning men with tears. This man of gigantic intellect and ripest culture and imperial gifts found no employment so congenial as the work of a pastor evangelist, winning souls. John Knox had this passion and cried, 'O God, give me Scotland or I die!' George Whitefield had it, and cried, 'Give me souls or take my soul.' John Wesley made it the passion and law of his life. Whether he preached, wrote, edited, organized classes or churches, his main object and aim was always, souls, more souls, and yet more souls! He taught his people to be at it, all at it, and always at it, willing to toil and suffer and sacrifice, if only God would give them souls.

"This passion for souls is a gift which pastors should pray for, covet and cultivate. William and Catherine Booth obtained it by the baptism with the Holy Spirit. They started a work in the slums of East End, London, and in less than forty years there were a million and a quarter wearing the uniform of the Salvation Army. God put His seal of approval upon their wonderful work.

"This passion is indispensable in all who would win the masses to Christ. If making great and polished sermons which will bring the praise of men, and win prominent pulpits and big salaries, be the pastor's aim, he may get his earthly reward. But if his one aim and purpose is the glory of Christ, and the salvation of those for whom Christ died, his sermons will be built to subserve that end. His pastoral visits will be perfumed with this Christlike spirit. The people will find it out. They will be drawn to him as men were drawn to Jesus. Ease and comfort and fame will be ignored, and more and more he will be filled and possessed with a divine passion to rescue perishing men. It will become his meat and drink to imitate Christ, and continue the work that God inaugurated -- namely, 'to seek and save the lost.'

"Personal private labor with individuals to bring them to Christ is one of the highest arts, and is the most effective means of winning souls. By many it is dreaded; by others it is done timidly and reluctantly. One of our ablest bishops writes on this subject, "For many years as pastor this was one thing that I dreaded to do.'

"Earlier in his pastoral work than did the good bishop, the author learned this secret of personal persuasion, though at first he had the same shrinking, and often-failed. No lady learns to play the piano on the first or fortieth attempt. No man becomes an artist or an orator save by long continued efforts. And in the art above all others -- that of winning souls, pastors, may not expect to succeed unless they persist. But if they persist they will certainly win. To bring even one soul will make their diadem resplendent through all eternity.

"Pastors should carefully study the surroundings and peculiarities of the person whom they would bring to Christ. Let them learn from the wife, brother, sister or friend all they can about his characteristics or individual views. To have the good will of the person is half the battle. Then let them select the time when they can see him with the most hope of success. They should not interrupt men and women when busy with work that cannot be postponed. Pastors should never be obtrusive nor perfunctory. Get the man you would reach to talk to you about his business, then talk to him about yours. God will bless such efforts to reach men.

"If a group of praying members will pray together every night for a week for individuals, and then separate and follow up prayers with personal interviews, somebody's heart will be reached, and they will come forward and confess Christ.

Then the work is begun. The Holy Spirit will use the first convert or two as a bell to ring and call the people.

"If it is at all possible, let this interview be strictly private. Even the presence of the dearest friend on earth will be an embarrassment, both to the pastor and to the one whom he would reach. Pastors must use all discretion and wisdom to be successful fishers of men. But a love for souls and the guidance of the Spirit, will make one fertile in expedients to win the confidence and reach the heart.

"This private interview must, if necessary, be made a siege. Let the pastor plan to stay till the soul surrenders. He must not be put off with the flimsy promise, 'I will think about it; I will consider the matter.' This is usually but a ruse to get out of his grip. He must not let the individual slip out of his hands. He must redouble the attack as the man twists and writhes. Conscience, truth and the Holy Spirit are on the pastor's side. Let him have omnipotent faith and persistence. Let him starve the garrison into surrender if there is no other way! The gentlest manner and the kindest tones must be employed, but with unyielding firmness. The glove may be soft as silk, but the grasp must be as strong as a vise.

"There are many individuals who can be reached in no other way. They will not come to the meetings until they are captured and committed in private. Some of the strongest men and women can be reached by personal conversation who would withstand public appeals. One reached in this way opens the door for others. One winter in B_____ the author induced a prominent man and soldier, after an interview of two hours in his office to promise to begin a Christian life. At least twenty more were afterward converted as the direct result of his influence. And he would never have been won in any other manner.

"Further, the pastor must plead urgently and persistently in the meetings to induce sinners to come openly to the altar. He should not yield till after herculean efforts. Often persistence wins. If they cannot be induced to come to the altar, then, before closing, ask them to rise for prayers. The next night may bring them to the altar. Its very publicity saves many souls from drawing back.

"So great is my conviction of the value of personal effort, as the result of a life work in winning souls, that I cannot emphasize this method too strongly. If it were revealed to me from heaven by the archangel Gabriel that God had given me the certainty of ten years of life, and that as a condition of my salvation I must win a thousand souls to Christ in that time: and if it were further conditioned to this end that I might preach every day for the ten years, but might not personally appeal to the unconverted outside the pulpit, or that I might not enter the pulpit during those ten years, but might exclusively appeal to individuals, I would not hesitate one moment to make the choice of personal effort as the sole means to be used in securing the thousand souls necessary to my own salvation. But God's plan, that pastors may be, shall be both evangelical preachers, and walking evangelists is the better way.

"But the man who will use neither way, with the Bible in his hands and the Holy Spirit ready to help him, but remains permanently barren, would better resign his pastorate, and let another fill it, who will be more faithful to his Lord, and to the sacred trust committed to him."

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04 -- STUDIES IN THE SERMON ON THE MOUNT -- By Olive M. Winchester

Founded Upon A Rock Or Shifting Sand (Matt. 7:24-29)

**"On Christ the Solid Rock I stand;
All other ground is sinking sand.**

His oath, His covenant, His blood Support me in the whelming flood; When all around my soul gives way, He then is all my hope and stay."

While the multitude has listened with wonder and amazement, the disciples had marveled at the truth given. Jesus had outlined to them the fundamentals in Christian character, the contrast between the new law of grace and the law of old time, new modes of religious practice, and other religious duties and precepts. He had warned them against a false profession and its ultimate consequences. Then he concludes the sermon with a further exhortation and warning clothed in symbolic form.

Referring to the fact that the supreme requisite to enter the kingdom of heaven is to do "the will of the Father who is in heaven," Jesus continues, "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built 'his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon [he rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and .the winds blew, and smote upon that house; and it fell: and great was the fall thereof" (R. V.).

In studying this passage the first thought that should engage our attention is the essential difference in the persons contrasted. We have here on the one hand, a wise man, and on the other, a foolish man. The line of demarcation is not between the good and the evil, but as in the parable of the virgins, it lies between the one who is spiritually prudent and he who is without forethought and wisdom in spiritual matters. Here we have set before us a striking warning. It is not sufficient to be well-intentioned, as would seem to be any attentive hearer, but we must seek to exercise wisdom in spiritual matters. Failing to do so, .there may be a complete loss. Negligence and lack of foresight in our building of our spiritual structure may mean its ruin.

Leaving the individuals contrasted, we come to the figure presented. The imperative need of a secure foundation and the resulting consequences of false foundations has been set forth in prophetic literature. Isaiah proclaiming to the drunken band of reveling nobles in the city of Jerusalem who were vaunting the fact that they had made a covenant with death and hell and therefore when the overwhelming scourge should pass through, they would be safe, announced the word of Jehovah, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste. And I will make justice 'the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28:16, 17, R. V.). Again the prophet Ezekiel uttering a warning against the false prophets who divined lies, drew a figure of a light wall that had been built and then no doubt to cover its imperfections was "daubed with untempered mortar." He continues his word of exhortation with the command, "Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it" (Ezek. 13:11). Thus a reader of the Old Testament as he heard the words of Jesus may have recalled some of these prophetic figures.

Once more the thought of the similitude may be brought home more vividly to our minds if we note the land formation of Palestine. Olshausen pictures this for us. "To understand the comparison," he says, "imagine the rough, steep sides of the valleys, of that Jura formation prevalent in Palestine. A house built beside a torrent, on a rock, is unharmed by the swollen and sweeping flood. But if resting, though placed high above the stream, on a foundation of earth, the flood gradually wears away its base, till at length the undermined and growing slide of earth reaches the house itself, and plunges it into the flood." Added to the fact of the inherent nature of the land formation, is also that of the storms that prevail in that country. The rains, the floods and the winds are more sudden and more tempestuous than in our land, thus is there need of greater security.

When we come to the application of the figure, we have no question relative to the foundation rock. Upon this fact the word of Scripture is very plain. Paul the apostle warned the Corinthians to take heed, each man, how he builded upon the foundation which he had laid. Then he continues with the statement, "For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation, gold, silver, costly stones, wood, hay, stubble, each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire" (1 Cor. 3:11, 12, R.V.). On down through the ages this has been an accepted fact in the Christian Church, and Samuel Wesley gave expression to the truth in a hymn, the opening verse of which reads:

"The Church's one foundation
Is Jesus Christ her Lord:
She is His new creation

**By water and the Word;
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her the He died."**

Christ is the rock of our salvation, and upon Him alone can true character and Christian hope be built.

With Christ as the precious corner stone laid in Zion, the tried and true stone of Christian experience, we are led to seek next the nature of the superstructure that is to be erected upon this foundation, and here again the Scripture plainly tells us. Speaking of Christ as the "living stone," Peter gives his readers the added words of hope and edification, "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices" (1 Pet. 2:5, R. V.).

In comparing the account of Matthew with that of Luke, we have a very graphic picture of how one of the builders sought to secure his house and establish it upon the rock. He digged and went deep. No superficial faith in Christ will ever be sufficient to stand the storms of time. No intellectual assent of the mind to His deity and saving grace will avail. The soul that would withstand all of the turbulent waves and angry billows of sin and iniquity must go deep in his experience, he must enter into a living relationship with Christ, until he becomes himself like unto the foundation, a living stone. Yea; moreover, he must be able to offer spiritual sacrifices and be a holy priest. Only when he thus penetrates through all the evil within his heart until all is holy, has he dug deep and founded his spiritual experience indeed and in truth upon Christ.

Turning again once more to the similitude, we would seek for the significance of the rains, the floods and the winds. We note that the rains fall on the house from above, that the floods dig around its foundation and the winds beat against the sides. Thus the house is menaced all around about. Accordingly it would seem that the specific thought is that every form of trial will be precipitated upon the structure of our spiritual experience, and often they will be violent in form. To find a special import for each of the elements of nature mentioned would seem to press the figure too far, but the general thought of severe testing is very evident. The more is this indicated when we compare with the narrative in Luke where we have mentioned only the stream breaking forth against the house.

Finally in noting the work of these two builders, we see the ultimate results. The one who had dug deep and founded his house upon the rock, stands. The other who sought to build his superstructure of personal character on sands and not upon hope in Christ, fails to meet the stress of the storms of life and his house falls. He had not failed in effort to build, but he had failed in effort to seek the true foundation for all living. How sad to see the work of a lifetime, work that represents that which has greatest value in life, our own individual worth, shuttered before us!

**"Save us, Lord from seeking
Earth's unhallowed goals;
Let us live and labor,
Father, in thy sight,
Through the grace of Jesus,
By the Spirit's might."**

Before leaving the Sermon on the Mount, we should not fail to note the effect of the teaching of Jesus upon the multitudes and the reason for this. The Scripture reads:

"And it came to pass, when Jesus .had finished these words, the multitudes were astonished at his teaching: for he taught then as one having authority, and" not as their scribes" (R. V.). As says Geike, "They had been accustomed to the tame and slavish servility of the rabbis, with their dread of varying a word from precedent and authority: their cobwebbery of endless sophistries and verbal trifling; their laborious dissertations on the infinitely little; their unconscious oversight of all that could affect the heart; their industrious tracking through the jungles of tradition and prescription; and felt that in the preaching of Jesus, they for the first time, had something that stirred their souls, and came home to their consciences. One of the rabbis had boasted that every verse of the Bible was capable of six hundred thousand different explanations, and there were seventy different modes of interpretation current, but the vast mass of explanations and interpretations were no better than pedantic folly, concerning itself with mere insignificant minutiae which had no bearing on religion or morals. Instead of this, Jesus had spoken as a legislator, vested with greater authority than Moses. To transmit, unchanged, the traditions received from the past, was the one idea of all other teachers; but He, while reverent, was not afraid to criticize, to reject, and to supplement. To venture on originality, and independence was something hitherto unknown." With this full account given by Geike we can understand the amazement of the people as they listened to the words of Jesus.

When we come to seek homiletical material, we can use the similitude as a whole for a text and preach a textual sermon following some of the topics, as presented in the article. Then we might take verse 24 alone and with the theme, "Building upon a rock," develop by a series of questions, "What is the rock of Christian faith? How should we build? What will be the results?" Moreover we could form another theme for verse 24, such as "Hearing versus Doing," define the nature of each, the activities involved in working out each line and the consequences entailed. Verse 25 might suggest the thought of the testings which beset life and could be developed as one desired. Verse 27 brings home the sad picture of shattered hopes and strivings in life, the reason is deduced from the context, and the greatness of the calamity comes forth again in the text.

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05 -- HINTS TO FISHERMEN -- By C. E. Cornell

Evolution And Regeneration

Evolution is found to have played so important a part in nature that some thinkers have reached the conclusion that it is a sufficient explanation for everything in the material universe.

Certain Christian teachers have adopted the same theory with regard to the spiritual life. They tell us that Christian character and life must be developed from within by the forces which nature has planted in the human breast. There is a germ of good in every human soul, and according to this theory the spiritual life is found in the development of this germ. If this were true, regeneration in a scriptural sense would be needless and conversion absurd. These teachers would reduce religion to a cold system of psychology and explain all religious experiences by scientific processes. We are told that professorship of religious experience has been established in one of our American Universities, in which young men are to be taught religious experience as they are taught chemistry and biology. A professor in a Methodist college has published a book in which he tries to explain the psychology of the spiritual life.

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The Shepherd And His Sheep

A gentleman and his wife, traveling in the Holy Land, while resting by the roadside, became interested in a shepherd as he sought to lead his flock over a stream. In vain he called to his sheep to follow him through the shallow waters, and again and again he coaxed them on. They would come so far, and no farther. At last, as a final resort, he caught a little lamb and bore it to the other side. Immediately the dam followed, and then the entire flock crossed safely to better pastures and cooler shade.

There was a lesson in that little incident for the two travelers. It had been necessary in this case, too, that the Good Shepherd should bear their only child across the stream, in order to draw them closer to Him. But their hearts had rebelled against the will of God, and they had sought to bury their sorrow in distraction. As the meaning of the lesson came more fully upon them, they accepted the great truth it taught; and not only did they find healing for their own

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In The Twilight

The fire upon the hearth is low,

And there is stillness everywhere,
While like winged spirits, here and there,
The firelight shadows come and go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer
And that sweet treble in my ears,
My thoughts go back to distant years,
And linger with a loved one there;
And as I hear my child's amen
My mother's face comes back to me--
And Mother holds my hands again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust, sublime!
Oh, for a glimpse of Mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone--
Sweet magic of that treble tone,
And "Now I lay me down to sleep."
-- Eugene Field.

* * *

Unusual Manifestations In Early Religious Revivals

The account of the Scotch-Irish revival in Kentucky is as interesting as the novels of Dumas. We long ago investigated it, and lectured upon it occasionally for some years, traveling through every one of the Southern states, most of them several times, conversing with the ancient men and women then living who witnessed those scenes. Cartwright survived till 1872, and Boehm till 1875.

Those that were affected with the jerks shook in their joints; "sometimes the head was thrown from side to side with great rapidity; again the feet were affected, and the subject would hop like a frog; often the body would be thrown violently to the ground, where it would continue to bound from one place to another. Cartwright declares that he had seen more than five hundred persons jerking at once in his congregation. Lorenzo Dew testifies to having seen one hundred and fifty. It did truly become an "infectious disease," and the people that were affected by it were frequently among the most influential and highly educated. At times there was a harking connected with the jerking. Two physicians, both of them skeptics, went to a campmeeting to inspect it. When they arrived people were running along and

barking like dogs. One of these physicians turned and said to the other, "Is this the nineteenth century, and are these people human beings?" His question was not answered, and there was a strange look in 'his companion's eyes. He tried to hold himself, and then said, "Doctor, I have got to bark, I cannot help it," and left him and ran along on a log barking and yelling. This fact was communicated to us by a well-known Southern writer who received it from the physician who did not bark. The author asserts that in 1800 no one was proof against it, saint or sinner, white or black, "except," as Lorenzo Dew naively remarks, "those naturalists who wished to get it to philosophize about it, and the most godly." -- Prof. Davenport Of Hamilton College.

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Sparks

During the sermon some see visions, and others dream dreams.

The preacher should be as much an ear listening to God as a tongue speaking to men.

In being set apart to the work of the ministry, one should be careful not to get set apart too far.

If one wishes to listen to voices from the skies, one will find less static in a church than anywhere else.

In building a church, as much liability insurance should be taken out for the pastor as for any other employee.

The lay members of a church are referred to as the sheep. While the minister is not referred to as the goat, he often serves in that capacity.
-- John Andrew Holmes.

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A Chinese Methodist Preacher Gives His Testimony

The preacher of the Straits Chinese Methodist Episcopal church, Singapore, the other day concluded his sermon by saying, "Now I will give my testimony. I might have seen Jesus in His work when I was a schoolboy in Barjermassin, for the Bible was a text book in the German Mission School. We studied it, and memorized many portions of it. But I did not see Jesus until I came to Singapore, when I was about twenty years of age. Then I saw Jesus in the daily conduct of a fellow-clerk, and a longing rose in my heart to know Jesus too. My companion gave me a Bible and though I had teased him about going to church, I asked him to take me there, too. I went, the way of salvation became clear and now I see Jesus."

* * *

No Fear Of Death

"Oh! who will deliver us from this fear of death? What shall I do? Where shall I fly from it? Should I fight against it by thinking, or by not thinking of it? A wise man advised me some time since, 'Be still and go on.' Perhaps that is best, to look upon it as my cross; when it comes let it humble me, and quicken all my good resolutions, especially that of praying without ceasing; and at other times, to take no thought about it, but to quietly go on in the work of the Lord." -- Wesley's Journal.

"Some people who were gathered together were discussing the question of Death, when an old lady present remarked, "I am not looking for the undertaker, but for the Uptaker." -- L. G. James.

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06 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

A Priceless Heritage

Mr. Charles Putnam, of the Moody Bible Institute of Chicago, formerly a ranch man and a business man in Kansas, and I were chatting in my office one day, when Mr. Putnam said, "A gentleman once asked me if my father helped me in my business start. I replied, 'No.'" Mr. Putnam was thinking purely of money and his father did not have money to give him, so he made his own start as far as that was concerned. He continued, "I was thinking after that of what father really did for me, and I was compelled to modify my thought in respect to that matter.

"When I was a young fellow, I thought I would like to go into the lumber trade. I had saved up fifteen hundred dollars from some farming enterprise I had been in. I put one thousand dollars into the lumber business and five hundred into a little home. My partners and backers were millionaire lumbermen of Hannibal, Missouri. They took the financial responsibility. I took the responsibility of management and we divided the profits. Years afterward I got to thinking how strange it was that these wealthy men should have trusted me as they did without security, putting their capital really in my power, so far as branch business was concerned. I said to one of them one day, 'How did it happen that you trusted me as you did, a young man without experience, with very little capital? It has seemed strange to me that you gave me such large confidence as you did.' He replied briefly; but with a smile which I shall never forget, 'I knew your father.' So the fact really was that I owed my father for my opportunity. If he had not been the sort of man he was, I would not have been trusted as I was. So that instead of it being true that my father did not help me in business, it was a fact that my whole career, as far as it was determined

by that engagement, was to be credited to his integrity and kindly relations with his fellow-men." -- Expositor.

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Importance Of Vision

Before undertaking new works, Leonardo da Vinci sat for days without moving his hand, lost in deep reflection. It was so when Filippo Lippi transferred to him an order for an altar picture in the monastery of a church. The complaint of the prior was of no avail. Without the vision of an ideal, he would not lift the brush to the canvas.

It was especially so in his great masterpiece, "The Last Supper." For days he awaited the moment when the face of Christ would be revealed to him in a manner worthy to represent his matchless perfection. The vision came, and all after ages have been ennobled by its reproduction.

Native endowment and scholarly equipment are not adequate to the work of acquainting men with the life of Christ. As da Vinci would not touch the canvas until the vision of Christ had flooded his soul, so his fellow-man must first enrich his own life by the fullest possible discovery and appropriation of the Master's ideal. -- Sunday School Times.

* * *

God's Care

The River Rhine brings down annually lime enough to supply millions upon millions of oysters with shells. From the far-off Alps help comes to aid the humble oyster in the North Sea. The sun itself works for the oyster, for it lifts the vapors to the heights where they become snow. And the snow in turn becomes a glacier that grinds and pulverizes the granite into lime for oyster shells. Then the hundreds of leaping waterfalls and roaring mountain brooks fling themselves down the heights carrying that precious lime. Soon the stately Rhine, famous in story and song, flows past great cities and ancient castles, bearing the material so essential to the oysters in making their shells. And surely, if God so marvelously cares for the lowly things of His creation, oh! how much more will He care for us who are His children. -- Sunday School Times.

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Which America?

Recently a Japanese was asked how he felt toward America. "Which America?" he asked. He was not thinking of either the Northern or Southern

continent. "What do you mean by 'which America'?" "I mean that there are two Americas. One is Heaven America and one is Hell America. When we are in trouble Heaven America sends us help, sends teachers for our boys and girls, relief after our earthquake. But Hell America insults our people, causes us to fear and be ready for war." In which America do we live? How can a nation have such a divided influence abroad. It is promising to note the changing attitude throughout, the land toward Japan and the growing feeling that the immigration act, in particular, is in need of revision. The press in many quarters is ready to reopen the discussion on this point and with increasing friendliness to the justice in Japan's position. -- The Friend, Honolulu, H. I.

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Assurance

Says Dwight L. Moody, "A man comes to me and asks if I am married. I tell him I hope so; at times I feel that I am. Sometimes I think I am. Don't you see what a reflection that is on my marriage vows. Someone asks me if I am an American, and I tell him I hope so. Don't I know that I was born on American soil of American parents? Spurgeon said that he did not want any man to tell him how honey tastes; he knew."

* * *

Things That Warp Conscience

There are three ruling factors which bring about deviation or variation in a ship's compass, and they correspond in a remarkable manner to the three ruling factors which control the development of the moral faculty in man, viz., heredity, education, environment. Ships that are built in part or wholly of iron are strongly magnetic. This is due partly to the direction in which the ship lies while being built, and partly to the amount of hammering and twisting to which the iron has been subjected in the course of the ship's construction. The effect on a compass when placed in such a ship is to cause the magnetic needle to deviate by so much from the magnetic meridian. That deviation has to be carefully registered, or it may lead to the most disastrous results. Every ship, therefore, has its own personal magnetic equation, which has always to be allowed for its navigation. This native deviation of the compass very finely corresponds with the influence on the conscience of heredity. ' The ship is born, so to speak, with a magnetic twist, and men are born with a moral twist. Deviation is woven into the very tissues of the human heart and brain. Of course, one might secure conditions in which a ship would have no personal deviation, and you may sometimes discover a human being without moral bias. But we are dealing with the rule, not with its exceptions. Moral qualities within certain limits are all subject to the great law of inheritance, with the result that, as General Booth declares, "There are human beings who are not so much born into this world as damned into it." That is a strong thing to say, but he means that .there

are children whose criminal antecedents run back, it may be, through so many generations that the product may be called a condition of moral imbecility. They seem to be thrown out with a millstone of inherited tendency bound about their neck, and controlled by an unconquerable gravitation toward wrong.

Another factor which affects the compass of a ship is the cargo taken on board. Everyone knows that a parcel of steel rails on board a ship will deflect the magnetic needle so that the captain, thinking he was sailing in a certain direction, has not noted this variation until he has found himself hundreds of miles from the point where he expected to be. This class of variation corresponds finely with the influence on the conscience of education. Are there not men who read these words who have taken on board disturbing cargo in the shape of wrong ideas about God, about man, about duty, about life (its relations and obligations), about death, and about the hereafter? The books read, the wrong conceptions adopted in regard to these moral questions, have not these affected the reading of conscience, and are they not farther away from the truth today through this unconscious deflection of their moral compass?

Again, something else affects the ship's compass, and that is the waters in which the vessel may sail. If you have studied a magnetic chart you will have noticed the magnetic currents which are marked. These currents differ in different oceans and latitudes, but they are all registered for the mariner. He knows when his ship is nearing an iron-bound coast, and he has to allow for the variations of the compass in consequence of the seas in which he sails. This corresponds to the influence on conscience of the environments we choose. We have frequently entered certain circles, pursued certain engagements, indulged in certain pastimes, and formed certain associations, that have deflected the moral sense. They are men far from God and rectitude, far from purity and truth, who have gone there unconsciously by a process of moral drifting, through not having taken note of this inward variation.

"Well," it may be asked, "what is a man to do if he cannot trust his own conscience?" The reply is, that "He must check his conscience, even as the captain of a ship checks his compass."

And here a most important truth emerges, and a still more beautiful analogy. No master-mariner trusts exclusively to his compass, but neither can he check its readings by a reference to those of other ships that he may meet, any more than we can hope to rectify our erring moral register by a comparison with those of our fellow-men. The captain tests his compass not by a terrestrial but by a celestial standard. He takes the sun. And it is worthy of note that he takes it, not at dawn, when its level beams are lying across the face of the waters, but at noon, when it has reached its meridian height and splendor. He rectifies his readings then. And so with conscience. We must bring it to the Sun of Divine Revelation; and to that Sun, not away in the gray dawn of history, when even Abraham resorted "to subterfuge, and Jacob was guilty of double-dealing. It may be that many, measuring

their lives by those of the patriarchs, could give them points in ethical behavior. But it is not by the imperfect light of those primitive days that we are to judge our conduct. For revelation has been progressive, and the Old Testament ethics is after all but an initial code.

We come at length to the Sun of Revelation in its meridian splendor, when it gathers up its concentrated radiance in the life and character of our incarnate Lord. How our deviation stands exposed when compared with His life! All human imperfections shrink abashed and confounded in the white radiance that out-streams from that character, which all the world acknowledges to be unique in personal purity and power. -- Henry Howard.

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07 -- JESUS THE MODEL TEACHER -- By John F. Cowan

A wonderfully intriguing subject is, "How Jesus Taught." We should not expect that His teaching technique would be complex or above the reach of the average. He meant that every teacher and preacher should pattern after His how. Yet how far away much of our teaching is. When I strike the first chord you'll say how much out of tune we are.

1. He was simple. Our high-g geared civilization calls for the nerve laxative of His simplicity. Our complex life drives us toward insanity. Our world is insanely greedy for easy money, for amusement, notoriety, power.

How soothing Jesus' simple vocabulary, the shortest words, the commonest figures of speech. When we explain, our explanations need a lot of explaining.

When Nicodemus asked about the kingdom, Jesus used the common biological fact of birth to illustrate. Why, the women gossiping over the backyard fence had just been saying, "A baby was born in that house yesterday." Even little children prattle about the doctor bringing a new baby. "Ike that," Jesus said, "Nicodemus, you must be born again." And Nicodemus might have responded, "Oh yes; I get that easily, but how?"

Now Jesus used another simple, universal phenomenon--"The wind bloweth where it listeth -- just like that, born of the Spirit, Nicodemus." See; no jaw-breaking words; no Emersonian, "Life is the relation of inner experience to outer environment." But this simple simile of the wind, that needed no commentary. Some modern theologians would have strung out jaw-breaking words and given Nicodemus a headache. Jesus gave him heart ease. His parables: "The Good Samaritan," "The Unjust Steward," "The Lost Sheep," together with His Golden Rule and Beatitudes, are as simple and plain as a, b, c.

And when He would show, farther, how one born of the Spirit should register in everyday life, He chose the simplest medium; He picked up a child, saying, "You must become as this little child."

2. And because He was so simple, He was clear. The "common people heard him gladly" because He was as clear as a spring brook. There could be no misunderstanding of such words as, "hunger," "feed," "pure," "peacemaker." Misunderstandings come from muddy language. I once heard T. DeWitt Talmage say, "When I began preaching I thought I must be profound, use high-sounding words. I was as clear as mud; my hearers didn't understand me, and I didn't understand myself."

3. He was direct. Certain words go straight as an arrow to the mark: "yes," "do," "no," "right," "wrong." One-syllable Anglo-Saxon words are best in teaching. We borrow more elegant words from the French. They don't say "Go," but "Proceed." Order your dog, "Proceed to another location," when you wish him to "Get out." Flowery graceful words we get from the Greek. Try singing, "How sweet the name of Logos sounds," etc. Suppose that instead of Jesus' "Hold your peace," to evil spirits, we substitute, "Subdue your loquacity"? Jesus' teaching was a straight line, the shortest distance between two points -- direct.

4. Jesus taught positively, authoritatively. He invited the fishermen, "Follow me and I will make you fishers of men." He directed, "After this manner pray ye." He promised, "Your heavenly Father shall add all these things." He said to the woman, "Thy sins are forgiven."

Because He spoke simply, clearly, directly, and because He is God, authoritatively, the prayer He gave His disciples has had universal acceptance. At the World's Parliament of Religion., the representatives of all religions were in a quandary as to how best to open their sessions in a way pleasing to all. Finally someone proposed using the Lord's Prayer. The first experiment met with such general favor that it was followed daily by Christians, Jews, Mohammedans, Buddhists, Brahmins, Confucianists, Shintoists and others.

In all our preaching, our Bible class teaching, our prayers, our testimonies, we need to keep in mind these four key words of Jesus' method of teaching: Simplicity, Clearness, Directness, Authority.

In these days so much teaching is but clever paraphrases of the vital truth; just echoes of echoes of the original Word of God; parrot patter on the latest book or play, or current events, or rehashed theories of materialistic psychologists. Trying to live in such a devitalized atmosphere is like shutting the baby in a closet or chest. Farmers might as well hope to grow crops by moonlight alone. There is "moonshine" preaching and teaching that lacks the warmth and vitality of the sun's rays.

Voicing a growing feeling that we need to get back to the "Simple Jesus Way," a prominent layman, head of the leading mercantile house of his city, so large a public benefactor that his bust in bronze was unveiled in a public park to commemorate fifty years of generous public service and commanding character, in teaching a large Sunday school class, insisted on following exclusively for a year the "Life and Teachings of Jesus."

Never has our world more needed those virile, heaven-sent messages, taught in His way, without dilution or embellishment. The highest teaching art one can aspire to is teaching Jesus' truth in Jesus' way.

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08 -- Approving Ourselves As Ministers -- By T. M. Anderson

"In all things approving ourselves as the ministers of God by the word of truth" (2 Corinthians 4:7).

By the word of truth are we admonished to approve ourselves as the ministers of God. It should never be a question in the mind of a preacher as to what he is to preach. God has called him to be a forth-teller of the truth. He is never to divide his time by giving himself to other things. If people want current events they have access to the magazines and daily papers for these things. If they want entertainment there are clowns and lecturers that are in the business of entertaining the public. The business of a preacher is to preach the truth as it is in Jesus.

The preacher has access to the truth in the Scriptures [f he reads other books let him do so only that he may get some light or suggestion on the Word of God; but not to rely upon other men's words; let him dig for himself for the hidden treasures in the field of Scripture. It is reported that a young preacher asked a popular evangelist if he must be limited to the Bible for his preaching material. The evangelist asked him what he thought of a minnow in the ocean saying, "Must I stay in this place to find waters to swim in?" The Bible is an ocean of truth in which a minister will find plenty of material; he will not have to seek other places to enlarge his source of supply.

There is not a phase of human life and relationship but what is touched by the Word of truth. God has declared Himself plainly on every subject. The right and the wrong of every phase of life is clearly defined so that the minister has authority from the Word of truth to condemn or commend, to speak for or against every matter vital to mankind.

That phase of the ministry so fully emphasized in the Word of God is that which frankly and fully deals with the redemption of men from sin through Christ. We are to approve ourselves as ministers of God by preaching the Word of truth

against sin. Sin is treacherous, deceiving, dominating and powerful in human lives. It has made the tongue an unruly evil, full of deadly poison. It has made the heart the source of the foulest brood ever spawned by the devil. It has blinded the mind, seared the conscience, snared the will and defiled the affections. He who preaches the Word of truth against sin must in the fear of God expose sin in the heart and lives of men in the Spirit of Jesus. He must use the Sword of truth to cut to the dividing asunder of the thoughts and intents of the heart. It must penetrate to the very joints and marrow, soul and spirit of man. Sin must be made to appear hideous, horrible and hateful. It must be shown as an enemy of God, a destroyer of men and the work of the devil. The minister should read and ponder those scriptures which deal with sin. He will find sin exposed in all its phases. Let him study those scriptures which reveal God's attitude toward it. If he will do this he will never be a compromiser on sin.

But this should not be the whole of the ministry of the Word of truth. There must be held up the cure for sin. Such a wealth of revealed truth as we have showing the remedy for sin. It reveals man's way to rid himself of this terrible malady of the heart. Confession and repentance can furnish enough material to keep a preacher busy for a long season.

Hold up the greatness of grace by which men are saved, and that will be preaching the Word of truth. Emphasize the fact of a present deliverance from the all of sin now. Tell over and over the story of the cross, the gift of God's love to men. Paul said that in the Gospel was revealed the righteousness of God, and the wrath of God against all unrighteousness. He who preaches the gospel must preach these two facts. This is the Word of truth by which we approve ourselves as ministers of God. We are then ministering Christ to the multitudes as the disciples gave the broken bread and fish to the crowd. Jesus has been broken on the tree for us. Let us faithfully minister this broken Jesus to all men that they may each have a saving portion to satisfy their hungry souls.

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09 -- EXPERIENCES AND OBSERVATIONS -- By W. G. Schurman

I will never forget the experiences I had in my early ministry before I became pastor of a church. I worked ten hours a day, six days a week, in a factory at Nashua, N. H. It might be of interest to some to know how I happened to go to New Hampshire. Originally I worked in Stoneham, Mass. During the panic of 1892 the firm of Tucker and Moulton went into insolvency. The building was owned by the W. D. Brackett Shoe Company, and I think Mr. Brackett had a considerable amount of money invested in the enterprise; at least I do know he had more or less to say about the business. The firm had considerable trouble with the Lasters Union and rumor had it that it cost the shoe concern \$20,000 to fight the union, but the union won out. I think, if I remember correctly, Mr. Brackett was quoted to have made the statement that he would go where he would not be troubled with the union, and

moved his factory to Nashua, N.H. I could have found plenty of work around Stoneham or Wakefield in the shoe factories at a good, living wage, if I would consent to join the union, but I had religious scruples against it in those days, and chose to go to work for less. Hence my consent to go to Nashua.

There being no union in Nashua, the men were compelled to work ten hours a day, six days a week. I think if some of our brethren who have a good deal to say against the labor unions could have seen what the help were compelled to do or lose their position, they would have a little different view on the union question; at least, I think it would cure them of their radicalism. No man was more radical than I when I was first converted. I preached against labor unions, life insurance, secret orders and a number of other things, too foolish to mention. I went through a long process before I was made to see I was preaching things frequently when I should have been preaching Christ.

I remember one night in Waltham, Mass., preaching in a tent where half of the congregation got up and went out because of some of the remarks I made. I was neither religious nor sensible. At our mission in another town I declared that I had rather preach to a few folks and have those folks clean than to preach to a mixed multitude. Suffice to say, I soon had the few folks and everything was clean, even the benches -- they were not occupied enough to soil them. In my prayer life the Lord tried to talk to me about these things but I was so afraid of the spirit of compromise that I thought it might be the devil trying to get me to tone down. It would be a long story to tell you how I got straightened out on the life insurance business. I did not need sanctification to clean me up on a lot of things. I stripped off my gold when I got converted. I left all the secret orders shortly after I found the Lord, because I felt out of place and my spirit resented the statements made by the public speakers comparing the church unfavorably with the lodge. I just got up and walked away and left the whole thing. Therefore the reader will not be surprised to know that rather than join a labor union, I went to New Hampshire to work for half the wages I could have secured in Massachusetts, and worked ten hours a day for six days in New Hampshire against eight to nine hours, with Saturday afternoons off in Massachusetts.

After I was through the day's work, I would hurry home, get washed and shaved, and go out somewhere by train, a few miles from where I worked, and probably preach Saturday night, Sunday morning, Sunday afternoon and Sunday night, catch an early train around three or four o'clock a. m. and get back to work about seven o'clock in the morning. If I was not at the factory by seven o'clock the doors were locked and I was shut out for ball a day, but nothing could have stopped me in those days; my soul was aflame for God. I had no time for golf, tennis, baseball, and a lot of physical exercise that the ministry claim they need today -- I was too busy hunting souls for Jesus Christ. I usually took an extra suit with me to put on while the one I previously used in preaching was drying, and this leads me to remark that I seldom ever preached but what some old fellow would come to me and say, "Brother I am a preacher -- I started out just like you did but I broke down

under the strain, and I am coming to you as a brother to tell you that you cannot stand the pace you are going." No doubt these old fellows meant well, but I never toned down one fraction but kept pouring in the truth to the best of my ability and warning men to flee from the wrath to come.

Among many of those who came to me, I found a certain crowd that seemed to hang around every service where I preached, and when I was preaching on eternal punishment and hell, the final disposition of the impenitent soul, and kindred themes, would thrust a paper in my hands and say, "Brother, we admire your zeal and earnestness, but we want you to read this article." I found, invariably, that the article was on the subject of "Annihilation." Their best argument seemed to be that God said, "The soul that sinneth it shall die," that life was life and death was death, and that the gift of God was eternal life; "he that hath the son hath life" -- and that when I preached eternal punishment, I was not preaching the Bible. Like the young bird in the nest, for you must remember I was just a new convert, I devoured everything that was presented to me under the guise of religion, and I imbibed considerable of this doctrine, until I wondered whether I really was preaching Bible truth or not.

I became so concerned over the matter that I took it to the Lord in prayer. All I was spiritually I owed to holiness, for the man under whom I was converted, Joseph Webber, was a sanctified Roman Catholic, who preached two works of grace as straight as any man could preach them. I was sanctified and given my call to preach among the holiness people, and I remember saying, "O Lord, I love the holiness people, I want to live and die with them, but if this is truth that these men are giving me, I want to know it. I will go with Thee if I have to leave my old crowd, but I must know it." I believed I was right but every time I would preach on hell, question marks would arise in my mind and I felt it must be settled. The members of the Mission church in Manchester, where I did considerable preaching, were practically all Annihilationists, made so by the teaching of their pastor. God blessed my ministry, saved and sanctified souls under my preaching, the church was full and people looking in the windows, and perhaps for that reason they put up with me, but they kept handing me literature with the thought, as they said, of straightening me out in my theology. They made excuses for me because I was from the factory and did not know any better, but felt that if I could be properly indoctrinated I would be a much more valuable man.

I talked all of this over with the Lord, and I remember saying, "Now, Lord, I do not want to read just what some man says, I want to take this Bible that I have in my hand and I want you to help me settle this afternoon what I ought to preach concerning this matter." I got the Concordance and looked up all the references to life and death that I could find in the Scriptures, and after that afternoon of prayer and studying the Word, I am as satisfied that there is a hell to shun as I am that there is a heaven to gain. Three verses were particularly impressed upon my mind. The first was Genesis 2:17, which reads thus: "But of the tree of the knowledge of good and evil thou shalt not eat of it for in the day that thou eatest thereof thou

shalt surely die." Now, I knew that Adam did not die the day that he ate the fruit. Therefore the word "die" there did not mean what these folks had led me to believe it did, for they said that everywhere in the Bible death was death, and life was life, but here is a man that ate the fruit and did not pass away for several hundred years afterward. I then saw that the Bible taught a spiritual life as well as a physical life. Adam did die spiritually the moment he disobeyed God, the same as every other disobedient man does. Disobedience separates the soul from God, and that seemed to be opposite to the teaching that everywhere in the Bible where death was mentioned it referred to physical death.

I remember that James said, "The body without the spirit is dead." Here was physical death. Physical death was the separation of the spirit and the body. Spiritual death was the separation of the spirit and God.

I then read Genesis 35:18, and that looks as though it was written purposely to refute annihilation's dogma, that death is death and life is life, for it reads, "And it came to pass, as her soul was in departing (for she died)," showing that the separation of soul and body was death -- death to the body. It has reference to the birth of Benjamin and his mother who passed away bringing him into the world. Let me quote the words again, "And it came to pass, as her soul was in departing (for she died)."

Revelation 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death," and Revelation 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever," and then Revelation 19:20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Whatever two characters the beast and false prophet may represent may not be agreed upon by our Bible scholars, but there is no disagreement on the fact that they were cast into the lake of fire burning with brimstone, and that the devil was cast into the same place where the beast and the false prophet are, and that we see the fearful and the unbelieving and the rest of the itemized list in Revelation 21:8 have their part in the lake which burneth with fire and brimstone, and the Scripture declares that this is the second death.

Now I am sure that it does not take an extra bright man to see that there is a vast difference between the death of Adam, "and the death of Rachel, and the death of these people. One is a spiritual death, the other is physical death, and the other is eternal death. I do not know that this will satisfy the readers of this article, but as for me, there has never been the least doubt that there is a hell to shun as well as a heaven to gain. I will never forget the following Sunday when I went to Manchester to preach. We had a good congregation, and I preached from the text, "The wicked

shall be turned into hell, and all the nations that forget God" (Psa. 9:17). In the front row of seats that night were a dozen people who had tried to show me that when I preached on the subject of eternal torment I was not preaching the Bible. I was led to make this statement, "You folks have been telling me that life is life and death is death." Tonight I want to challenge any of you people to produce one man or woman who has ever been converted under the preaching of a sermon on Annihilation. It cannot be done, while in my own short ministry, I have had scores of folks seek and find God under the preaching of hell fire. Herein is a marvelous thing -- you dear people claim that I am preaching error, and yet, sirs, I want to show you tonight that while God refuses to bless what you call truth, he never refuses to bless what you folks term error, and God is going to sweep the decks tonight and give us at least a dozen seekers at this altar before we are through." That was a mighty bold statement to make, for if there were no seekers, I would be in a bad fix, but as we drove down the line, gave the altar call, fifteen folks came and knelt at the altar of prayer. After the altar service was over, we went to these good people and said, "Now, brethren, did we preach the truth; can you not see that it is indeed a strange thing that while God refuses to bless what you call truth in the saving of souls, he has demonstrated here tonight that He does bless what you dear people are pleased to call error to the salvation of fifteen souls?" They answered by saying, "Well, Brother Schurman, we appreciate your earnestness and are praying for you."

Someone who had suffered considerable defeat in his religious life recently made the remark in my hearing that he doubted the value of resolutions made at New Year. I know it has gotten to be quite a joke in the press about the New Year resolutions, but even though men fail, that fact carries no argument against making such promises. We are told that John Wesley used the New Year eve to great advantage in getting folks to make a decision for Christ. Knowing that, I have had a watch night service ever since I have been pastor of a Church of the Nazarene, and I have seen many men make the momentous decision that changed the whole course of their lives. I am practically as sure as I am that I am writing this article, that I have prayed the old year out and the new year in for twenty-five consecutive years, and God only knows the blessings that have been ours as we solemnly promised before God to follow through and see the end of the Christian race. I do not think I am making it 'too strong when I say that the temptations that have come to me to be not quite so pronounced on holiness as a second work of grace but to preach what is called a good gospel and thus cater to bigger crowds, have never found lodgment in my heart when I have thought of the vows that I have made from year to year to God to stick to the teaching of the doctrine that satisfied my heart on the 17th of February, 1900, at 10:00 o'clock in the morning when God baptized me with the Holy Ghost and fire, and this leads me to say that I believe just as firmly today in the experience of entire sanctification as I ever did.

I have heard some of our dear good people say that we preach eradication but practice suppression, but I want to feel that it was said more as a pleasantry than as a fact. It is sometimes interesting to hear people tell of their first

impressions when coming among the holiness people, and then they go on to tell how they have been disillusioned, but I want to say candidly tonight that I believe in the holiness movement as sincerely as I ever did. I want to live with the holiness people forever, and by the grace of God, I am going to do it. I have been conversant with the life of the New England District and the Chicago Central District; I have been a trustee of Olivet College, I think, for about a dozen years or more; I have been on the Advisory Board a goodly number of years on the Chicago Central District, and I want to go on record now as believing that men have the experience of entire sanctification, and that they put it into practice. Let me illustrate this by giving you a picture of one of our trustees' meetings held recently at Indianapolis. There were twenty-five or more men present -- the always evenly poised Dr. Edwin Burke was in the chair; the boisterous, but wise-headed E. O. Chalfant sat by his side as secretary. Among those gathered around in the form of a semi-circle was the statesman-like C. A. Gibson, the mystical hut paradoxical judicially minded T. W. Willingham, with the persistent but pious J. W. Short, the retiring and unassuming C. A. Quinn, the gesturing oratorical J. W. Montgomery, the quiet-appearing but when necessary loud-voiced C. V. Starr, the can't be bluffed, old at the game political C. L. Bradley, the parliamentary W. R. Gilley, the scholarly, cultured, kindly Browning, the few-worded but keen in business J. A. Hirshbrunner, the neatly attired iridescent Ralph Hertenstein, all made free to express their opinions regarding certain matters. This scribe made a motion and was sat on so quickly that he needed a comb to take the kinks out of his hair, and so it went as one suggestion after another was presented, until there were motions and amendments to the motion, an amendment to the amendment, a substitute motion and I think an amendment to the substitute motion until our heads became dizzy and we were lost in the maze of many minds. Not so with Mr. Gilley who unkinked us from many a tangle.

In our impetuous way we sailed into the question presented by some brother, and expressed our opinion in no uncertain terms, but after the meeting was all over these men laughed, rejoiced and shook hands, and asked the blessing of God upon each other, and the man whom we had raked over the coals so unmercifully paid for our supper at the restaurant that night. There is not a crowd of men under God's great blue sky that can so unmercifully thrash the pet opinions of their opponents in some matter of business and maintain the spirit of Christian love and fellowship as the 'holiness people. Members of the legal fraternity can keep their poise and after the arguments are over the the case is settled there may be a clasping of hands but there are no glad tears, and no warming of the heart as is known and felt by those who have had the blood applied. Glory be to God! We have the finest set of men -- big-hearted, big-calibered men, men who would grace any denomination, men who love God and His cause sincerely and devoutly, men who are too big to mistake a speech against a principle for a speech against a personality. We have, I say, the finest body of men in the Educational Zone of the Central West as can be found on the top of God's great green earth any place in the world. How we love them; how we have enjoyed working with them; how kind and considerate they

have been to us! Is it any wonder that we desire to make good in our corner so as to be fitted to mingle with such great spirits?

My heart has been so pained at times to see the lack of confidence some professors of Christ have in each other. Let a man dwell for any length of time on the shortcomings of his brethren, or permit to remain in his mind the seeming inconsistencies of the professors of religion, and it will not be long before the mingling of these two ingredients will be manifested by expressions of censoriousness coming from his lips. Dear old Brother Riggs taught me, long years ago, to refuse to look at some things. I will never forget his sermons. He has probably forgotten it long ago, but he was giving a running comment on Hebrews and came to that verse that reads, "We see not all things brought under his feet but we see Jesus." He went on to say how it seems at times as though the promises will not hold. Everything seemed to go contrary to the way we had hoped to see them go; friends in whom we trusted would fail; people in whom we believed would drop out of the ranks, but this is not the time to halt, he said, this is not the time to look back, this is the time to bare our breast to the foe and look up to Him of whom it is said "He will not fail nor be discouraged."

One of the women of our church in Chicago taught me a great lesson recently by a remark made when someone was telling her how mean a certain person had been to her. She said, "Yes, I know, but she did me a great kindness previously, and I want to think of that." Immediately there came to my mind Philippians 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." The writer of Philippians evidently knew the value of keeping our mind on the good in folks rather than on the evil, and surely the person must be corrupt indeed, surely the denomination must indeed be apostate, surely the organization must be far down the moral scale, that does not have something we can praise or some good thing about them upon which we can keep our mind.

I refuse to keep my mind on some things. I have watched other people make shipwreck of their souls by dwelling at length on some real or imaginary wrong done them by others. Isaiah says, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee," and watching the lives of those who have promised to follow the Master, I think it is safe to say that 75 per cent of the church people who lose the grace of Jesus Christ out of their hearts lose it by failing to keep their mind on Him and getting their mind and heart on someone else.

In my previous article I remarked that if we could get our people to subscribe for and read the Herald of Holiness, it would make it easier for the pastor to present the needs of the budget to them, and it will not be amiss to relate how it worked in our Chicago First church. When Dr. Williams' letter came to me asking us to take the matter before our congregation, we presented it first to the board. The board had requested us to ask for food to be brought to the church so we could send out

some baskets to the people who were not as fortunate in material things as some of us. We wished we had gotten our plea in for missions first, but when we presented the matter they were unanimous that we should present it 'to the people on a Sabbath morning. We took Dr. Williams' letter into the pulpit, read it, and asked the folks if they wanted us to put it in the waste basket and forget it, or would we be real Nazarenes and stand by the missionary program in its dire distress. The congregation was enthusiastic for taking an offering. We asked the people to put something extra on the red side of our duplex envelope for Missions on the Sabbath. We kept it before them for four Sundays. As the food came in to fill the baskets, we piled it up in front of the pulpit, and said, "No doubt if we make an announcement many folks will not hear it, but this is what we are doing to help some of our brethren in need." We are in a period of depression, but First church has hardly anyone out of work.

Well, the 23rd of November came. We preached to two good congregations, morning and evening. We received exactly \$996.64, \$800.00 of which was for Missions, and got food enough to fill a score of baskets easily valued at \$200.00, which are in the church at this writing waiting for the truck to deliver them to the homes of people for Thanksgiving. We never could have accomplished it in the world had it not been for the articles in the Herald of Holiness, and The Other Sheep and the letter written by Dr. Williams. On the other hand, we don't want to forget that we have the most loyal bunch of Nazarenes in Chicago First church that can be found anywhere in the country. They will do pretty nearly anything the pastor asks them to do. We have no thought of boasting in speaking of this remarkable offering, but simply to carry out the thought that the Herald of Holiness in the home of every Nazarene family is equivalent to an assistant pastor in any church.

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THE END