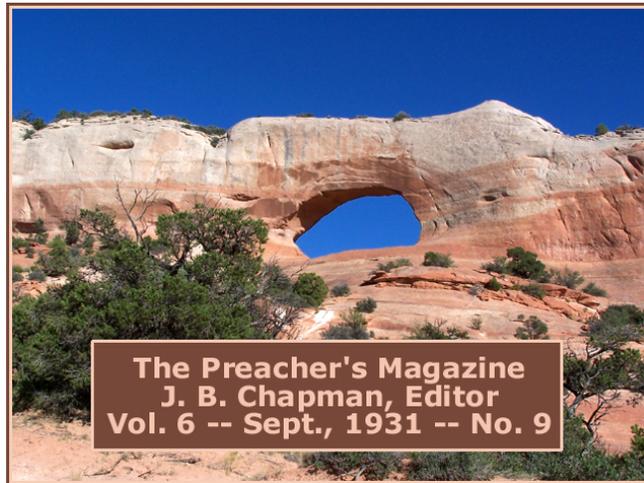


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J. B. Chapman, Editor

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CONTENTS

- 01 -- The Preacher And His Gospel -- By J. B. Chapman
- 02 -- God's Willingness And Man's Unwillingness -- By A. M. Hills
- 03 -- The Kind Of Sermon I Like -- By Dennis W. Foreman
- 04 -- The Prophet Amos -- By Olive M. Winchester
- 05 -- Hints To Fishermen -- By C. E. Cornell

- 06 -- Illustrative Material -- Compiled By J. Glenn Gould
07 -- The Nazarene Pastor's Responsibility -- By L. A. Reed
08 -- II. Facts The Materials Of Revival Preaching -- By James H. Caughey
09 -- Various Subjects -- By W. G. Schurman

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01 -- THE PREACHER AND HIS GOSPEL -- By J. B. Chapman

Paul occasionally measured things by "my gospel," suggesting that there was an intimate connection between the gospel and the man who preaches it. The preacher is more than a phonograph record, more than a channel through which saving truth passes. Perhaps he would be glad to be impersonal and passive if the gospel could be better preached thereby; but he is not given this prerogative. His personality enters into his message and truth is vital only in connection with personality. So the preacher is preaching himself whether he will or not. And to improve his preaching, the preacher must improve himself.

Take two instances: the preacher who takes on simplicity as an external thing usually becomes silly rather than simple; and the preacher who "works" to be "deep" usually just becomes "muddy" instead. But simplicity and depth are both fruits of sincerity and the way to attain them is to launch out into one's self his better self; where condescension and pretense are alike despised.

Yesterday I read a description of a country. But my profit was not as large as it might have been because the writer passed from using the language of the street -- not forbidden language, but expressions so common place as to savor of condescension -- to the vocabulary of the technician. So that at one moment I felt that he was "beneath" himself, and the next that he was making a flourish of his specialized knowledge. And in either case I could not feel that he was fair with me. I would like for him to tell me what he saw and felt and thought just as "man to man." I resented what I call his insincerity.

And this is my thought regarding the preacher. He must not let me feel that he is "coming down" to me. And he must not allow me to feel that he is placing before me words and thoughts that he thinks I cannot understand. He must be honest and sincere with me. He must tell me what he knows and feels and thinks. If his message is not adapted to me, then it is a clash of personalities and a call for improvement on the part of us both, and that is what we should want. For it is not truth in the abstract, but the gospel preached in the power of the Holy Ghost, sent down from heaven that saves and inspires and establishes men.

The preacher's cry to become a better preacher is a cry to become a better man; for the gospel which he preaches, although of universal content, is an interpretation and revelation of the "man sent from God" who proclaims it. And yet I pray more earnestly than ever, "O Lord, make better preachers out of us all!"

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02 -- GOD'S WILLINGNESS AND MAN'S UNWILLINGNESS -- By A. M. Hills

O Jerusalem, Jerusalem, which killest the prophets and stoneth them that are sent unto thee: how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not! (Luke 13:34.)

And when he was come near he beheld the city, and wept over it, saying, If thou hadst known in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes (Luke 19:41).

One blessed truth of the Holy Word is that Jesus is a picture of God -- God manifest in the flesh. Philip saith unto him, "Show us the Father, and it sufficeth us. Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Jesus revealed the Father's Atoning love; He revealed the Father's Mercy; he revealed the Father's Sympathy; He revealed His Indignation over sin.

I. We See In The Text The Willingness Of God To Save All Men."

"For God so loved the world that he gave his only begotten Son."

"Come unto me all ye that labour, and I will give you rest."

"Him that cometh unto me I will in no wise cast out."

"A well of water springing up unto eternal life." Jesus spoke these words to the fallen woman of Samaria.

Jesus forgave a thief and murderer on the cross. Is Jesus doing such work now? Yes. Everywhere.

Valentine Burke was an old-time burglar, with a kit of tools and a gun always ready. His picture was in many a rogues' gallery. Twenty years of his life had been spent in prison. He was a big strong fellow with a hard face and a terrible tongue cursing sheriffs and jailers. Moody was holding his first meetings in St. Louis, publishing every word, at the same time that Burke was in the St. Louis jail waiting trial for a deed of daring. "How the Jailer at Philippi Got Caught!" was the headline of Moody's sermon one day. The paper was providentially thrown into Burke's cell and that phrase caught his eye. "Philippi," he said, with a chuckle, "that's a town in Illinois. I've been there." But when he found out that he was reading a sermon, he threw the paper down in a rage and cursed and paced his cell like an enraged tiger. But God got a grip on his heart. He read the sermon through, and said, "Twenty years I've been a jailbird. I've lived a dog of a life. I'm getting tired of it. What is it to

be saved anyway. If there is any such God as that preacher is telling about, I'll find it out if it kills me." About midnight, after hours of remorse, and agony of prayer, he found Him. The next morning he spoke kindly to the guard and greeted the sheriff kindly as a friend and told him of his conversion. The sheriff said to the deputy, "Jim, keep your eye on Burke. He's playing the pious dodge. Next thing you know he'll be breaking jail."

At the trial, through failure of evidence, Burke was discharged. He started out in the world with the stamp of sin on his face, but with Christ in his heart, hunting for work and finding none. He prayed for a new face and God gave it to him. He again came to St. Louis, discouraged but still holding on to God. He was sent for by the sheriff who asked him, "Have you kept your religion?" "Yes, sir," was the reply. "Burke," said the sheriff, "I have had you shadowed every day you were in New York, for I thought you were a fraud. But I know you have lived an honest Christian life, and I want you to be deputy sheriff." When he died he was mourned by the Christians of St. Louis as a miracle of grace. Such cases are everywhere. There are thousands of them.

Jesus sanctified the people then. He prayed for it and died for it. He commanded His disciples to tarry. Is He doing it now? Yes, in ten thousand hearts. He has cleansed the hearts of drunkards, tobacco-enslaved, morphine victims, gamblers, hot-tempered people, and the fretful.

II. Notice The Unwillingness Of Men.

"How oft would I -- but ye would not."

He would gladly have healed every palsied sinner, every fallen woman, every thief in all Palestine. He would gladly have enthroned himself in the love of every woman's heart -- as He did in the heart of Mary. He would have taken the greed and the hate and the envy and ambition and murder out of every ruler's heart as He did out of Nicodemus and Joseph. He would gladly have saved all the people as He did his disciples. But they would not.

It is so now. God never invades the sacred precincts of the human will. In its own little sphere it is omnipotent. There is no such thing as saving a man against his will. Salvation and compulsion are contradictory terms. A man can resist God and go to death and hell in spite of a heavenly Father's compassion and a Savior's dying love, and all the pleadings and importunings of the Holy Ghost.

If people are not saved now it is because they will not be. Every drunkard could be saved as well as the few. Jesus was willing to sanctify all His followers. He told 500 to tarry and wait, but only 120 waited and received the Holy Ghost. So now, people sit side by side; some accept, and some reject.

III. The Fate Of Those Who Will Not Have The Blessings Of God.

It was something awful. Jesus foresaw it, and it well-nigh broke His heart. He saw the city and wept over it saying, "If thou hadst known." They had rejected Christ, their Passover. In gorgeous robes the priests still blew their silver trumpets, and rent the heavens chanting their unmeaning litanies. They had rejected the spotless Lamb of God, and in blindness of heart were sacrificing unmeaning lambs upon their rejected altars. The blood of Christ had been rejected, and the blood of their now unmeaning and worthless sacrifices was still flowing, and the smoke of unavailing offerings was still ascending; but it was sweet incense to God no longer. They still lifted the voice of prayer, but God would hear their prayers no more.

An incredible number of Passover pilgrims gathered in the doomed city. There was a few hours of hushed silence; but it was the ominous silence that preceded the bursting storm. Titus quickly drew a line of circumvention around the doomed city, and "began to crucify all the deserters who fled to him. They crucified Jesus and now they are crucified.

They would not have Jesus the bread of life; now they have no bread and the story of their famine is the most horrible in all literature. Mothers lost their maternal instincts and devoured their own children like hungry wolves. Whole houses were filled with unburied dead, which brought an awful pestilence. The city became a cage of furious madmen, a city of howling human wild beasts, and cannibals -- a human hell! They had cried to Pilate, "His blood be on us and on our children." And now, amid shrieks and flames and suicide and massacre, the temple is taken. The great altar of sacrifice is heaped with the slain and the courts of the temple swam deep in blood -- six thousand women and children with a cry of despair and screams of terror perish amid the blazing ruins of the cloisters. 1,337,490 perished in and around the city, and 101,700 were taken prisoners to be sold as slaves or to die fighting with wild beasts in the amphitheater. Titus was appalled and exclaimed, "It is the hand of God." Brother, if God dealt so with them for rejecting His Son, if we do the same, what may He not do to thee and me?

In this generation when there is so much preaching of the sweetest gospel that was ever preached, many are indulging in the awful luxury of saying, "No! No!" to God. Where is this going to end? Some day God will turn a deaf ear to them.

Harry B. was often pleaded with by a godly mother to give his heart to God. He answered, "O all I want is five minutes before I die to say, 'God have mercy on me.'" In a few months Rev. George Kulp was sent for to pray with him for he was dying. He had not prayed a minute before the poor dying man said, "Tell George not to pray too long. I'm in such agony I can't stand it." He had five minutes, but he couldn't pray.

A company of young men were in a revival, and resisted all appeals. They finally covenanted together that they would never ask anyone to pray for them. Time rolled on. Mrs. Williams, who was holding a revival in a certain city, was sitting

at dinner one day. Someone ran to her from a house across the street to come and pray with one of those young men who was dying. She went, "Pray, pray, pray," came from the dying lips. She was a wonderful woman in prayer. She knelt and tried to pray but she could not. "Pray, pray pray!" She knelt and tried again, and the third time, but the Spirit would not help her to pray. The young man had resisted the Spirit, and when he wanted prayer it was too late.

And God has shown to the needy hearts of many of you Christians the meaning and importance of sanctification. And you have been saying, "No," to the Spirit. Dr. G. Campbell Morgan said at Keswick: "I will say now backsliding begins more often in this tent than anywhere else in England. It is on the height of the mountain where the light is shining that the wrong choices are made. I believe that up and down in the land there are hundreds of men and women who have been to Keswick and are infinitely worse ever since. The call came and they did not obey it. That is the tragedy of it. Every convention the spiritual mountaintop creates a crisis and ever after it is higher or lower. Which shall it be?"

The seeking soul comes face to face with absolute surrender, full consecration and the death of the carnal mind. If one shrinks back and refuses to pay the price, the end will be open backsliding and ultimate death.

Dr. Vossler of Loveland, Colo., had twenty holiness people who held weekly prayermeetings in the church. He yielded to the persuasion of carnal members and turned the prayermeeting out of the church. They went to the general prayermeeting. After a year, he confessed that they were the strength of the church prayermeeting. He went to a holiness campmeeting and heard the truth again. He was called to Longmont to be pastor. His fashionable, worldly wife moved him to preach against sanctification. In two weeks he died wringing his hands and saying, "I'm a lost man. I'm a lost man?"

* * * * *

03 -- THE KIND OF SERMON I LIKE -- By Dennis W. Foreman

One that tells me wherein I have erred and suggests a better course for me to follow.

One that exalts Christ as the Savior of the world.

One that makes me want to do something. One that stirs to action. If I go home without any desire, created by the sermon, to do something, to act upon its suggestion, I feel that my time has been poorly spent.

One that never antagonizes another religious sect or creed. Never unjustly or destructively criticizes an honest conviction or an honest doubt. There is a proper way to deal with an honest doubter but to unjustly ridicule from the pulpit is

abusive. There is a correct way to deal with the honest conviction of another who we believe is wrong, but to criticize destructively from the pulpit is cowardly as well as unChristian.

One that gives me some food for thought-, that leaves something for me to figure out for myself, and does not try to do my thinking for me.

One that, when it portrays the attributes of God, causes me to see Him as a kind, loving, compassionate, forgiving Father and not a wrathful tyrant.

One that makes me love my fellowmen a little more.

* * * * *

04 -- THE PROPHET AMOS -- THE PREACHER OF JUDGMENT -- By Olive M. Winchester

The Fifth Sermon

"Woe to them that are at ease in Zion" (Ch. 6)

"Ah, ye that are ease in Israel,
And secure on the hill of Samaria;
Ye lords of the first of the nations,
And as gods to the household of Israel."

Turning from the arraignment of the national worship with its abundance of sacrifice and elaborate ritual, the prophet analyzes the personal causes for the sins of Israel. Back of all the false worship, back of the cruel injustices lay a haughty, over-weening self-confidence, which led to ease, to self-exaltation, to luxuriousness, to revelry and careless indifference.

Whenever hopes are built upon other foundations than trust in God, when reliance is placed on material security of any kind, then we need beware lest suddenly these be swept away, and we find ourselves left deserted and alone. The Israelites as well as the inhabitants of Judah relied upon the natural fortifications of their cities. Situated on hills, as they were, they regarded them as impregnable, therefore they felt secure.

With this sense of security and their abundant wealth, they sat at ease. "Material prosperity often seems now, as it did of old," says Hastings, "to obliterate the thought of spiritual responsibility. We become rich and easy-going. But when a man says to himself -- even if he would never venture to say it openly: 'Soul, take thine ease,' that, according to the verdict of Jesus, is the language of the utmost folly. For while God is working in Zion and all the energies of the Holy Ghost are exerted to save and bless men, it is anomalous that those of us who profess union with Him should be less strenuous. We need to be aroused to the fact that while the

promises of the gospel are 'without money and without price,' there is yet a very real price to be paid for the blessings of Zion. Henry Drummond once said that, while the entrance fee to the kingdom of God is nothing, the subscription is all that a man has. Our Lord's own life is characterized by this one fact, more almost than by any other, that in it there was no ease. He was always at peace, but never 'at ease'."

"Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone.

"Up, then, with speed, and work;
Fling ease and self away;
This is no time for thee to sleep,
Up, watch, and work, and pray!"
-- Horatius Bonar.

Why should Israel thus rest in implicit confidence in herself and thus be at ease? From whence came all the blessings that she had received? Had they not come from the hand of Jehovah, her God? If they would lift up their eyes and look, if they would turn their gaze to the east, and behold a kingdom, and then to the north and finally to the south, what might they see? Nations without as an extensive border as theirs. Nations that had felt the hand of the conqueror. Nations that were not as guilty as they because they had not known God. If these nations had been less blessed in as extensive a country, if they had been less guilty before God, would not Israel who had received greater blessings, and therein also as well as otherwise become more guilty, be doomed to fall? What have we nations or individuals that we have not received?

As a natural accompaniment to their feeling of ease was a giving up to selfish indulgence. They put far from them the day of divine judgment, and removing this far from their thoughts, they were the more bold in oppression. They pampered themselves with every form of luxurious furnishing for their homes, they fed themselves upon the choicest of food. Moreover they gave themselves over to revelry. "They tried to lead a merry life and a happy one," observes Woffendale. "They displayed ingenuity by inventing instruments to drive away dull care. As David improved and introduced musical instruments into the service of God, so these men devised and fitted them for luxury and sensuality. But artificial music creates no divine harmony. It weakens the nature and ministers to the folly of men. When men sing instead of weeping, when mirth is unseasonable, unbridled, and licentious, it is void of everything that dignifies the mind and elevates the souls to God.

'There's not a string attuned to mirth
But has its chord in melancholy.'

In their revelry of song, they indulged in wine not in moderate measure in cups but using large vessels. Thus lost in riotous pleasure they had no thought for the sufferings and afflictions of their nation. Selfish pleasure blinds the eye to the burdens and the toils endured by others. There is a lawful pleasure which ministers to the well-being of man, but when pleasure is carried to excess when it has for its one end and aim the pampering of self, it sears the heart and conscience to the ills of others, and it becomes unlawful. Southey gives as the criterion of true pleasure the following: "Would you judge of the lawfulness or unlawfulness of pleasures, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

For all these sins, for their ease, their pride and confidence, their selfish indulgence and indifference, judgment was coming. Already the wrath of the Lord their God was uttered against them. Their arrogance was abhorred and their palaces only stirred the sentence of hatred and condemnation.

"So comes a reckoning when the banquet's o'er,
The dreadful reckoning, and men smile no more."

In this sentence of doom they were committed to captivity, yea, among the very first they were to go. Moreover ghastly and fearful were to be the scenes that should surround these captives.

In the palace where the throng had met, where there had been revelry and the song of the viol, would come the plague, and even though ten men had been left therein, they would fall beneath its deathly grip. As they fall one by one, and a kinsman takes up a dead man to perform the rite of burning seeking to know whether there may be others still in the house that should be carried forth, he calls to one in the 'innermost parts' in sepulchral tones, "Is there yet any with thee?" As Pusey gives the picture, this man in the inner recesses of the house "was the one survivor of the ten, and he too, sick. The question, Is there yet any with thee? inquires whether there was anyone alive, to succor, or dead, to burn? There was none. All, even the bodies, had now been removed; one only remained, of all the hum, din, and throng, in -that abode of luxury, one only in the extremity of its untenanted chambers. Probably the sick

man was going to speak of God. The uncle breaks in upon his NO! with Hush! for we may not make mention of the name of the Lord! Times of plague are, with the most, times of religious despair. They who had not feared God in their prosperity, do nothing but fear Him then. Fear, without love, turns men more away from God. He feels then the presence and power of God whom he had forgotten. He owns Him as the Author of his miseries; but, not having known Him before, he knows Him now in no other relation. The words then, 'for not to be mentioned is the name of the

Lord,' are very probably the voice of despair. 'It is useless to name Him now. We did not name His name in life. It is not for us to name it now, in death.'"

How different are the two pictures given us. In one we have all the ease and luxury of material wealth, all the mirth of wine and song. In the other the midnight of despair and death without hope and without God. Yet he who shares the one, shares also the other.

"With equal pace impartial fate
Knocks at the palace as the cottage gate."
-- Horace.

In this overwhelming disaster that is to sweep over the land all will be included; the palaces will fall, and also the little houses shall be rent with clefts. The rich with their profane debauchery and the poor man with his humble abode, but the disaster falls primarily for the sins of the rich.

Should they think it strange that such evil was to befall them? Did they not know that the providences of God were unalterable? Did they not know that He ruled in righteousness and truth? Did they ever see horses run upon a cliff? Would the plowman try to drive his oxen thither? Such a thing would be absurd. They all knew that right well. But did they not know also that it was equally absurd "to seek gain from injustice and oppression, to which God had annexed loss and woe, temporal and eternal? More easy to change the course of nature, than the course of God's providence or the laws of His just retribution. They had changed the sweet laws of justice and equity into the gall of oppression, and the healthful fruit of righteousness, whereof they had received the seed from God, into the life-destroying poison of sin. Better to have plowed the rock with oxen for food! For now, where they looked for prosperity, they found not barrenness, but death." -- Pusey.

Added to this folly of theirs in thinking that the laws of justice and equity might be turned aside was the fact that they rejoiced in that which actually had no existence, "a thing of nought," that which had no reality in fact. They thought they had a strong kingdom and mighty power was theirs, that they had won this by their own strength: when already the nation stood on the horizon which would bring doom and destruction upon their land from the north to the south.

Such was the sentence of judgment upon Israel, and such is the sentence not only upon nations who defy the laws of God and man, but also upon individuals. To disregard the principles of equity and justice and fail to let the heart beat with love and sympathy for the burdens of others: to live in selfish ease and contented pride will ever bring the pronouncement of condemnation.

"Lord, lead the way the Savior went,
By lane and cell obscure,

**And let love's treasures still be spent,
Like His, upon the poor.**

**"Like Him, through scenes of deep distress,
Who bore the world's sad weight,
We, in their crowded loneliness,
Would seek the desolate.**

**"For Thou hast placed us side by side
In this wide world of ill;
And that Thy followers may be tried,
The poor are with us still."
-- William Croswell.**

In seeking for texts, there are two that stand out very distinctly in this chapter. The first one is found in verse one, "Woe to them that are at ease in Zion." The theme may be simply four words of the text, "At ease in Zion," and subdivisions as practical needs suggest may be used. There are those who are at ease in Zion, being negligent regarding their own spiritual progress and advancement. Moreover, oftentimes they are at ease without zeal for the welfare in spiritual matters of the community in which they live and finally they may be at ease with respect to the great general interests of the church, the extension of the kingdom at home and abroad, the great missionary interests.

The other outstanding text of this chapter expresses the thought of the foregoing text in a more specific way. It is the last half of verse six, "They are not grieved for the affliction of Joseph." No spiritual burden might be used for the theme if we desired to apply it especially to our own people. Then we could follow with a development, first along the line of the responsibility resting upon the Christian to carry a spiritual burden, the privilege entailed in carrying such a burden, that thereby we enter into the sufferings of Christ, and the fruit resulting from such a burden. In connection with this text it might be of interest to note the outline given by Hastings, he gives three thoughts as suggested by the passage, first "an appeal to the feelings -- in the word Joseph. The word Joseph is significant. The northern kingdom consisted of several tribes; among them the chief were those of Manasseh and Ephraim, descended from Joseph so the mention of Joseph here is an appeal to patriotism -- Joseph the great ancestor of these tribes, the favored by Jehovah, the idol of the people." Then Hastings continues in giving in his next point the statement of fact -- "the affliction of Joseph," explaining that we are responsible to see the dark shadows in the lives of others and bear a burden for them. Finally there is the fault charged, "they are not grieved."

Other thoughts might be brought from texts in this chapter, the evils of unbridled pleasure and intemperance might be dwelt upon by using verses 3-6, and the folly of trusting in our strength or that which is wrought by our own power might be deduced from the reproach, "Ye rejoice in a thing of nought."

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

To Make You Smile

A West Virginia Negro, a blacksmith, recently announced a change in his business as follows:

"Notice -- De copardnership heretofore resisting between me and Mose Skinner is hereby resolved. Dem what owed de firm will settle with me, and what de firm owes will settle with Mose." -- The Pathfinder.

* * *

A Prison Prayer Opens Burma

Soon after Adoniram Judson reached Burma he was arrested as a prisoner of war by the Burmans, who were at war with the English. Although he was not an Englishman but an American, he obtained no exemption. Judson spent 21 months in prison, fever-ridden and subject to malicious brutality. No doubt reading of Peter's experience in prison greatly heartened the apostle to Burma -- the consciousness that though man seemed to be against him, God was surely present in power and potency. His bride was his constant inspiration and she did all that it is possible for a human being to do in such circumstances. She was perfectly familiar with the Burman language and of a presence that won respect even among barbarians, so that she walked unharmed in the midst of a hostile city with no earthly protector.

While Mr. and Mrs. Judson were persons of prayer, their persons were prayers -- the righteous personality that stuck to high duty and remained faithful to high tasks. Prayer plus work is the summing up of the story of every missionary conquest. We are sometimes under the impression that we are doing a great work in the world when in reality we are merely puttering around some big thing God has given us to do.

* * *

Christ, The Worker

M. G. Gosselink writing in The Christian Herald, on the above topic, says, "Jesus was conscientious in His work. Everything he did was of first quality. He didn't have to be watched. He didn't have to be prodded. If all workers were such as He, there would be no need of time-clocks; of overseers; and of the whole system of keeping check on labor. Fidelity counts. Faithfulness in the kingdom of heaven will

be properly rewarded. 'Be thou faithful unto death, and I will give thee a crown of life.'"

The whole life of Christ was one of consecration. "He came not to be ministered unto, but to minister, and to give his life a ransom for many." He spent His strength in ministry to the multitudes. He was in truth, "His brother's keeper." He has called us to the same task. He said, "Go, labour in my vineyard." He didn't say, "Go, and sit down in my vineyard under the vines, and eat the delicious grapes," but He said, "Go labor." If we as Christians worked more earnestly and zealously for Christ, we would enjoy our spiritual work more, and He would have an abundant increase of fruits.

"Work -- thank God, for the might of it,
The ardor, the urge, the delight of it--
Work that springs from the heart's desire,
Setting the soul and the brain on fire.
O, what is so good as the heat of it?
And what is so glad as the beat of it?
And what is so kind as the stern command,
Challenging brain, and heart, and hand?"

* * *

Bible Meaning Of The Seven Graces

The following from Adam Clarke is suggestive:

Virtue -- Courage or fortitude, the energy to be used in the Christian calling.

Knowledge -- True wisdom by which your faith will be increased and your courage directed and preserved from degeneration into rashness.

Temperance -- (self-control) -- Keeping every sense under proper restraint, and never permitting the animal part to subjugate the rational.

Patience -- Bearing all trials and difficulties with an even mind, enduring in all, and persevering through all.

Godliness -- Piety toward God; a deep reverential, religious fear; not only worshiping God with every becoming outward act, but adoring, loving and magnifying Him in the heart; a disposition indispensable to salvation.

Brotherly Kindness -- The strongest attachment to Christ's flock; feeling each as a member of your own body.

Charity -- Love to the whole human race, even to your persecutors.

* * *

The Bible, The Greatest Book In The World

The Literary Digest said: "Translated into six hundred languages, the Bible is more read in China than Confucius, more read in India than the Vedas, more read in Italy than Virgil, more read in Greece than Homer. Recent archaeological research verifies every line of Scripture." Henry Ward Beecher once said, "The Bible stands alone in human literature in its elevated conception of manhood, in character and conduct." To know the Book, not only theoretically but practically and experimentally, to enjoy the salvation that it teaches, is the greatest knowledge, and will cure the ills of the world.

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Sparks From The Anvil

Animals are such agreeable friends -- they ask no questions. They pass no criticisms. -- George Eliot.

Carelessness does more harm than a want of knowledge. -- Franklin.

Great men rejoice in adversity just as brave soldiers triumph in war. -- Seneca.

The intent and not the deed is in our power; and therefore, who dares greatly, does greatly. -- Brown.

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The "Amen Corner"

Original Methodism was considered "peculiar" because of the "Amen Corner." Here gathered a number of substantial Christian men and women, who responded to the telling points of the preacher with a vociferous Amen! But this corner has long since been abandoned by the Methodists. A few Amens come from the congregation nowadays, but not many. The Nazarenes are making a heroic effort to perpetuate the Amens. The following relative to the Original Amen Corner will be of unusual interest.

Notable among the corners of old London is that denoted "Amen" (writes P. H. Ditchfield in T. P.'s and Cassell's Weekly.) You come across it very surprisingly, perhaps, after an altercation with your publisher, or a disappointment in not securing the exact book you want, and then you will find yourself at the end of

Paternoster Row in this little paradise, a green oasis in the midst of turbulent streets and noisy crowds. Whence did it derive its name?

This is evidently connected with the nomenclature of Paternoster Row, Ave Maria Lane, and Creed Lane. It must be remembered that a wall surrounded the precincts of St. Paul's Cathedral, and the famous Row was just outside the boundary. In mediaeval times the church used to favor processions, and often the clergy of St. Paul's, attended by choristers at various times, were accustomed to perambulate the streets nigh the cathedral and the singers chanted as they went. When they turned into the narrow thoroughfare they commenced to sing the Paternoster, and when they came to Amen Corner they finished their recitation of the Lord's Prayer. Then they turned south and chanted the Ave Maria as they passed along, and when that was finished the solemn chanting of the Creed was heard as the procession moved along Creed Lane.

This seems to be a better explanation of the names than that devised by John Stow, who stated that Paternoster was so named "because of stationers, or text-writers, that dwelt there who wrote and sold all sorts of books then in use: A. B. C., with the Pater Noster, Ave, Creed, Graces, etc. There dwelt the turners of beads, and they are called Paternoster makers. At the end of Paternoster Row in Ave Maria Lane, so called upon the like occasion of text-makers and bead-makers then dwelling there." These artificers were called paternosters, and turned beads for rosaries. One Richard Russell described as a paternoster was living here in 1349. It seems to me better to accept the former explanation.

This little precinct called Amen Corner is separated from the street by a wall pierced by a handsome gateway. The College of Physicians was in the lane before the Great Fire, but it was burned down, and a canon's house erected on the site. Within the Corner and Amen Court are the dwellings of the canons of St. Paul's and other officials, wherein the former can write their sermons and live in peace, and not be distracted by the roll of constant traffic in this quiet little oasis.

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Spear Points

"The world is long on religion but short on Christianity."

"A man is not necessarily a Christian merely because he attends church, any more than a wheelbarrow is an automobile because it is kept in a garage."

"It's impossible to introduce others to Jesus if you do not know Him yourself."

"It's half devotion that makes hard devotion."

"True religion will operate between Sundays."

"Christianity knows no bargain counter religion; it calls for full submission to Christ."

"Carve your name on human hearts. They are better than marble."

"To be nameless in worthy deeds is a mighty poor biography to leave." -- Isaac Ward.

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

Preach It And Weep

It was a one-man church, and candidates for the pulpit were being heard. An applicant came and preached on the text, "The wicked shall be turned into hell." The rich man turned thumbs down on him. This preacher was followed by another who by a strange coincidence used the same text. The rich man said, "He'll do, call him." Folks were amazed. "Why, he had the same text as the other minister," they said. "True," replied the rich man, "he preached that the wicked would be turned into hell all right, but he was, oh, so sorry, while the other man was glad of it." -- Sunday School Times.

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As Ye Forgive Men

When John Wesley came to America to serve as a missionary to the American Indians, he sailed on the same vessel with General Oglethorpe, who was coming to take up his duties as Governor of Georgia. One day Mr. Wesley heard a great commotion in the governor's cabin. Stepping up to inquire as to the trouble, he found the governor in a great rage. He said, "Mr. Wesley, you must excuse me; I have met with a provocation too great for man to bear. You know, the only wine I drink is Cyprus wine; I therefore provided myself with several dozens of it, and this villain (his servant) has drunk the whole of it; but I will be revenged upon him. I have ordered him to be tied hand and foot and placed on the man-of-war, for I never forgive." "Then I hope, sir," said Mr. Wesley, looking calmly at him, "you never sin." The governor was so rebuked by the reproof that he forgave the servant on the spot and ordered his immediate release. -- Selected.

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Crucify The Hows And Whys!

On a Sunday I found myself (wrote Dr. A. J. Gordon) in a country town among strangers. My steps were led for the morning service to a plain, unpretending little church. I thought to find the peace of God's house; rest in God's Word, cheer for His love, and fellowship with His people; for God is the same always and everywhere. But I did not expect to hear a message to me from a strange pulpit, by a stranger's voice. Yet that is what I did hear. I brought away just one sentence in my mind that I think was a message of God to me. It was in the closing prayer, after a sermon addressed to those halting and hesitating about coming to Christ. "O God! help us to get rid of our questionings; help us to crucify our whys and bows" (cf. Gal. 5:24 with 6:14). Crucifixion is a shameful and ignominious death. That is what is to be done with doubts and questionings -- put them to death, without any mercy or favor. -- Watchword.

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The Widow's Mite

Dr. A. B. Simpson has retold the story of king Theodosius and the widow Eudoxia, as follows: "There is a very beautiful ancient legend which represents the emperor Theodosius as having built a costly temple in Constantinople, his imperial city; and having emblazoned on its front in letters of gold, 'This church the emperor Theodosius built for God.' When the day of dedication came, the princes and prelates of the empire were assembled with great pomp, for the opening services. As the emperor was about to enter, he noticed with astonishment and anger that the inscription had been removed and another added in its place: 'This Church the Widow Eudoxia built for God.' The ceremonies were suspended, and the police were sent to search for the presuming woman who had dared thus to insult the emperor. After a long search they found a poor widow outside the city walls in a little cabin, who answered to this name. She was summoned before the emperor and asked what she had ever done to build the temple. She replied with honest words that she had done nothing and claimed no credit; that indeed she was too poor to do anything for the costly edifice which she knew was rising for her Savior, and for which the costly stones had been daily drawn past her roadway along the rough and rocky path, until her heart had often longed to do something to help; but she was too poor to do aught. She confessed, however, that she had done one little thing; she had often gone to the roadside and pulled the long grass and spread it over the rough rocks where the oxen drew the polished stones, and where she feared they would be jarred and disfigured, and thus she had smoothed the path for the builders, though she could do no more. She had not even dared to come to the opening service, but had rejoiced in her little cabin, and thanked God that the work had been accomplished.

"The emperor was deeply moved by her story, and the old legend adds, he subdued his passion, and modestly assumed that some unseen and supernatural hand had come, unknown to any earthly eye, and had given to the poor widow the honor that was due to her, rather than to the emperor; because all that he had done

had cost him nothing, while hers was perhaps the only true service of sacrifice and love that had been expended upon that gorgeous edifice, and to her God had given the honor which love alone has the right to claim. So still, celestial eyes are watching, and celestial hands are recording for each of us the need of true merit and eternal recompense which love and sacrifice shall ever claim above all the pretensions of self-sufficient human pride."

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The Man With The Muck-Rake

"The Interpreter takes them apart again, and has them first in a room where there was a man that could look no way but downwards, with a muck-rake in his hand. There stood also One over his head, with a celestial crown in His hand, and proffered to give him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks and the dust of the floor. Then said Christiana, 'I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world; is it not, good sir?' 'Thou hast said the right,' said the Interpreter; 'and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what he says that calls to him from above, with the celestial crown in his hand, it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.' Then said Christiana, 'Oh, deliver me from this muck-rake!' 'That prayer,' said the Interpreter, 'has lain by till it is almost rusty. Give me not riches (Prov. 30: 8) is scarce the prayer of one in ten thousand. Straws and sticks and dust, with most, are the great things now looked after.'" -- John Bunyan.

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Service Not A Matter Of Choice

At the Student Volunteer Convention held in Nashville, Tennessee, a few years ago, the following incident was told by one of the speakers: A wealthy American living in Paris was persuaded by some of his friends to try to get an appointment from President Roosevelt as a member of the American Embassy in Paris. They said it would help him socially and give him more prestige. So he came to Washington, and when he had gained an audience with the President, he said, "I think I could serve my country perhaps, if I should have this appointment in Paris." But Mr. Roosevelt interrupted him with the words, "My young friend, a man desiring to serve his country does not begin by saying where he is going to serve." -- Selected.

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Father's Will

An old man was walking to church reading his Testament as he walked. A friend met him and said, "Good morning, neighbor." "Good morning," replied the old man; "I am reading my Father's will as I walk along." "Well, what has He left you?!" "Why, He has bequeathed me a hundredfold more in this life, and, in the world to come, life everlasting!" It happened that his neighbor was in peculiar trouble at the time, and the Christian man's response was a word in season, bringing great comfort to him. -- Selected.

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Queen Victoria And The "Messiah"

In one of his addresses at Keswick, Dr. Pierson told the following anecdote of queen Victoria, and appealed to all present to follow her example in this matter. He said, "In that same year in which she was crowned there was a series of festivities, closing with the performance of Handel's Messiah.' I have observed that whenever you perform that oratorio in Great Britain, and the Hallelujah Chorus comes to be sung, you all rise to your feet. Those who had to do with the instruction of the queen concerning court manners, informed her that it would be a great violation of court etiquette to rise, as it was the prerogative of royalty to remain seated when the multitude stood. So when the chorus began and the whole multitude rose, the queen, desirous to testify for Christ, yearned to stand up, too; but she remembered her instructions, and like an obedient young sovereign, retained her seat. As the singers went on:

'Hallelujah! Hallelujah! Hallelujah! For the Lord God Omnipotent reigneth,' the queen almost had to take hold of the sides of her chair to keep from standing up. But when they reached that magnificent passage: 'King of kings And Lord of lords,' the queen forgot her court instructions and the manners of royalty. Meekly rising to her feet, she folded her arms over her breast, and bowed her head with the crown of British empire on her' brow.

**'Bring forth the royal diadem,
And crown Him Lord of all.'"
-- Selected.**

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Vacant Temples

It is said that when Pompey captured Jerusalem he entered the temple. On reaching the vast curtain that hung across the "holy of holies," into which none but the high priest could enter, and that only on one day of the year, he wondered what the dark recess might contain. He drew the veil aside, but the glory had departed

and there was nothing there. How many people today are like that? Temples without a God. All beautiful outside. But when we lift the veil and pass beyond to where the glory should be, there is nothing to be seen. The glory is gone. -- Selected.

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07 -- A CONCEPTION OF THE NAZARENE PASTOR'S RESPONSIBILITY -- By L. A. Reed

Part Three

The pastor should be zealous about the development of his connectional interests -- local, district and general.

The demands which are made upon a pastor in this age are such that he cannot be a one groove man. He must, as it were, have enough hands to keep his finger on every pulse of the church. This is especially true of the Sunday school, the W. F. M. S., and the Young People's Society. He must show enough interest in the Sabbath school to be there ahead of time, and always at the service of the Sunday school superintendent. It would not be a bad idea for him to greet people at the door. We do not contend that he should teach a class. In fact it is preferable that he do not, but that he should interest himself in every class and activity. He should always have his statistics on his tongue's end. He should always know whether his school is growing, standing still, or on the decline, and act accordingly. He should know whether his offerings are keeping up sufficiently to warrant any advanced program or whether his school is running in the "red." It is merely his business to keep himself informed on these things, but it is surprising how few of our pastors do keep themselves informed about these things. Again he should have an active interest in the progress of his Woman's Missionary Society. It has always been our experience that the women's program can be guided so that their finances can take up the slack, should there be any in the missionary portion of the General Budget. It is not necessary for a pastor to be at their meetings. I think they get along better without him. Once in a while a word of address to them will inspire them to even greater effort. He should be sufficiently respected by his women so that they will inquire and seek his advice relative to their missionary plans. If a pastor is wise, he will push the Prayer and Fasting League. This is a great spiritual and financial blessing to the church. All of the people praying and fasting at least once a week, is bound to reflect in the spiritual life of the congregation. And then the financial aspect is not to be slighted. So far this year, after six months, the Prayer and Fasting League of First church, Kansas City has brought in in excess of five hundred dollars. This means we have 139 people praying and fasting once a week and giving a special offering for missions. If a pastor wants to take exception to the plan because of some extraneous excuse, he is liable to estrange his women from his program and also rob his people of a great blessing in their spiritual life.

There there are the young people. A pastor should be at his young people's society and be a booster. He should speak once in a while. We follow the practice of speaking whenever a fifth Sunday occurs in the month. Our active part should be limited among the young people, for they like to conduct their own service. They are always open to advice and very susceptible to it, if it is given wisely. A pastor's influence with his young people should not be limited to the Sabbath activities. The time has come in the history of church life, when, slow as we are to receive it, the activities of the young people should be guided to the extent of supervision of just about all their week day life as well as Sunday life. This is increasingly so in the Cities where so many things will detract from their attention on church services and work. We do not know to just What extent we can carry out such a program, but this I do know that when

I neglect my young people, all during the week the first thing I know, some other pastor has their interest and confidence, or their footsteps are guided in another direction, sometimes denominationally but more frequently morally. It has been the policy with many of our pastors to keep telling the young people what they couldn't do and yet not tell them what they could do. They have robbed them of every outside interest, with the result that we have lost many good, live young people because of the pastor's folly. The pastor should, to a degree, enter into their social life. These little intimate contacts, some times count more with individuals than the sermons one preaches. We have made it a practice to get as close to our people as we could, without allowing them to be familiar with us. Close enough to gain their confidence and respect, yet not too close, so that we might possibly gain their contempt through too much social contact. We make it a point to eat lunch with some layman of our church each Monday noon. This contact with our men helps us in the solution of the problems of our church, for oftentimes their viewpoint is even more vital than ours. It also gives us a close up view of their spiritual life and their religious thinking, which in turn assists us to know what type of messages the congregation needs and appreciates. We should be the servants of our people. In order to serve them properly, we must know them. They should not feel that we must move to every whim they might have, or run a jitney bus to carry them all over town, or as the apostles objected "serve tables" but we should in a manner commensurate with our position, keep our contacts in shape, and our relationships proper.

Then there are the district interests which every pastor must face. These are the hardest interests to properly care for. They are the interests between the local and the general. It is easy for one to appreciate the local demands, and also demands in which one is interested, but when we look from the local to the general we frequently look over as well as over look the district interests. Yet in the economy of our polity the district is an indispensable unit in the work which we are endeavoring to do. Sometimes districts come into existence prematurely. This makes the District Superintendent, mostly a home missionary, with very little if any support, but when you consider that the small church owes its very existence to the district, it should make an honest effort to support the district interests, which in

turn foster new endeavor. The fact of the case is, in relation to the general church, the district is the goose that lays the golden egg, and it is the pastor's responsibility to promote its interests.

Then there are a few considerations relative to our general work. We have spoken of the need of zeal and vision in our foreign missionary work, but there are one or two others which should demand our attention. No ecclesiastical organization such as a denomination can exist unless it supports three things, e. g., foreign missions, church schools and denominational literature. Let any one of these three go and we might as well write "ad finis" to our history. In supporting foreign missions we are only keeping the command of the Lord to take the gospel to every creature; in supporting our schools we are preparing men and women to do this task of evangelizing the world. We cannot train Nazarene preachers in Methodist and Baptist or any other denominational schools. Somehow or other they just do not seem to return to us Nazarenes. No doubt our educational policy needs much attention, revision and pruning, especially the latter for all we need are three schools or four at the most, but we must have schools, so let us get down to business and support them properly.

Then there is the third consideration, namely, a church literature. This is the greatest way, next to preaching of spreading the gospel to every creature. We must have a church paper and Bible school literature. The teachings of other people are never going to assist us in doing the task God has called us to do. Our literature should have a prominent place in every Nazarene home. So many of our people take such papers as the Christian Witness, Pentecostal Herald, God's Revivalist, etc., which are very fine papers, but it is the pastor's responsibility to see to it, that before any others find entrance into Nazarene homes, the Herald of Holiness comes first. Live or die, sink or swim, survive or perish, we must boost this great paper until it is a positive religious force in the religious life of the United States. We must boost the Publishing House and not allow it to be embarrassed by our delinquency. Let everybody say, Amen.

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08 -- II. FACTS THE MATERIALS OF REVIVAL PREACHING -- By James H. Caughey

Compiled By Dr. H. Orton Wiley

In preaching, facts are my materials, and not theories. Not that I am insensible of the benefit of theories; they are very good in their place, nor do I neglect them. They may be to a discourse what a foundation is to a building. A foundation answers no purpose, unless an edifice be raised upon it; but we want more than the foundation in the construction of a seemly specimen of correct architecture. A sermon, all theory, is neither pleasing, profitable, nor effectual. I consider a theorem, of course, in the sense of a religious truth laid down as a principle, and treated in a speculative manner, without any illustration whatever.

Our Lord never neglected first principles, but he never speculated upon them. He seldom advanced a theological principle in the absence of a historical fact; nor the simplest moral truth, without an illustration of some kind, real or supposed.

A few years ago, I was invited by a surgeon to hear a medical lecture in the College of Physicians and Surgeons in the city of New York. The platform was honored by the presence of several talented physicians. We had been seated but a few minutes when an active little man, age about fifty, made his appearance on the platform, and was cheered by the students. He announced his subject immediately: "The influence of the nerves upon the mind, and of the mind upon the nerves." Brisk, lively, and eloquent, he had our attention in a moment, nor did he lose it during the entire lecture. Principles were laid down at once; but, instead of supporting theories by theories and discussing them in the dry technicalities peculiar to the medical science, as I expected, he came forward with facts, undeniable facts, drawn from his own experience and the observation of others. Real life and history were called upon for contribution, without apology. Every eye was fixed upon the animated speaker, every mind was interested. Principles, to some, might have been unintelligible, to others questionable, but his facts were irresistible.

I here received a lesson on preaching which I trust will never be forgotten. Many of our hearers understand our theological terms very well; and though they require no illustration to deepen their convictions of the truths of our holy religion, yet facts may make them feel, and there is enjoyment in feeling when the heart is rightly tuned by the grace of God. To many of our hearers, however, theological technicalities may be quite unintelligible and are but partially understood, even when we have done our best at defining; while to others, after all our effort, they may be questionable or uninteresting. The effects of mere statements of truth and explication of terms, upon the minds of both classes, are generally vague and superficial and are easily obliterated; as letters drawn upon the sand are washed out by the coming wave. But they will understand facts, and remember them, too, nor will they readily fade away from the mind. Like a stone in the sand, a fact may embed itself in the mind, and stamp upon it an indelible impression of the truth of that which has been thus illustrated. A judicious writer has well observed, "The most important truths, as we are now constituted, make but a very slight impression on the mind unless they enter first like a picture into the imagination, and from thence are stamped upon the memory." "May not the sinner," says another, "as well be hearkening to a mathematician demonstrating Euclid's Elements, as to a preacher only proving a point in Christianity?"

Exceptions to this statement may occur to your mind. "Proving a point in Christianity" may have its effect; indeed, I think it is quite necessary; for we need line upon line, and precept upon precept. As those who have learned the Greek grammar, and have studied the language well, find, on neglecting it for a time, an inexpertness in translating, and no small difficulty in recalling first principles to grapple with the root and its branches; so it is necessary to have our memories

refreshed again and again with the true meaning of every point in Christianity. But, observe, the above writer says, "only proving a point." Now the minister of Jesus whose heart is influenced by one desire and aim will not content himself with having convinced the hearer of the truth of any one point of Christianity; but he will grapple with the conscience, and his ingenious mind will range through heaven and earth for facts and illustrations; nor will he allow the sinner to get away till he is forced, if possible, to feel that he has need of everything Jesus Christ hath purchased for him by his most precious blood.

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09 -- VARIOUS SUBJECTS -- By W. G. Schurman

I. Ingratitude

I do not know that ingratitude is a sin. It may be the off-spring of thoughtlessness. Be that as it may, I am pretty sure that there is nothing that tried Jesus more than ingratitude. There come to my mind two incidents in Scripture that lead me to believe this. The first is a quotation in Psalm 41:9, with reference to Judas Iscariot -- "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." I think I mentioned once before in a magazine article a woman in my church, who when asked for an explanation of her fine spirit toward a person who had done her a positive injury, she reminded me that years before this person had done her a great service, and she felt she was indebted to her for that service, and consequently overlooked the latter. That, to my mind, is real gratitude. Jesus, of course, took no opposing attitude toward Judas, but the very fact that it is mentioned, shows he was conscious of the great ingratitude of His disciple. The beautiful spirit of the Master is manifested in that while He knew Judas was plotting against His life, He never whispered it to other members of His "church board." That is a good lesson for us, brethren, for anything said by the pastor about any member of the church board, even if it is not enlarged, will sound very different when it reaches his ears from what it would have sounded if spoken to him directly by the pastor. Jesus hid the ingratitude of Judas from the other disciples, but He was none the less conscious of its existence.

The other incident is in connection with the feast at the house of the Pharisee. You will remember the woman of ill repute came in and washed his feet with tears, wiped them with the hair's of her head, kissed his feet and anointed them with an alabaster box of ointment. The guests began to reason among themselves, and intimated that He could not be the kind of man He professed to be else He would have known the character of the woman who was ministering to Him. You will remember He said to Simon, "I have somewhat to say unto thee. And he saith, Master, say on." And Jesus said, "I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss." It is evident that Simon had given such to each of the other guests, No doubt as the people slipped off their sandals,

the slave would bring a basin of water and wash their feet, and then after the anointing of oil, would receive a kiss of welcome. I suspect Jesus was not dressed as nicely as the other guests. At any rate, the intimation is that Simon had ceased to show due courtesy to Him. The Master did not turn and leave the guestroom insulted, but the fact that He mentioned it when opportunity came, shows that lie felt the slight, intended or otherwise.

Jesus certainly ministered bounteously to the Jewish nation, and the least thing Simon could have done would have been to show some gratitude for His marvelous service, but alas! like too many, his thoughtlessness caused him to forget to show gratitude where it should have been shown. Had Jesus resented it and shown the hurt, that would have been human, but His beautiful spirit is, to my mind, an indication of His deity.

J. Wilbur Chapman tells of a man who saved the lives of, I think, 17 people from lake Michigan near Evanston. This man nearly forfeited his life in rescuing these people, and if I remember correctly, was ill for some time after the experience. He recovered, however, and was on the public platform one night with Mr. Chapman, when the great evangelist took occasion to introduce him. He asked him what was the outstanding thing in that experience that fastened itself upon his mind, and the man said that the outstanding feature that he had never forgotten was that out of the 17 people whom God enabled him to rescue, not one ever even said, "Thank you."

I suppose there is no more severe temptation that comes to the minister of Jesus Christ than to repay the man who is guilty of ingratitude in his own coin and yet I am sure there is no method that will do us more good, or better discipline us, than refusing to be affected by it, and, with the help of God, manifest a beautiful spirit under such circumstances. There comes to my mind an incident in our own experience as pastor of a church. A preacher on our district was asked to forfeit his credentials because he was found to be using tobacco. It was not a hear-say case, but the evidence was so plain that he never offered a protest but handed over his credentials to the secretary of the district. Later on this man came to our town, and one night while we were preaching on "Peter the Backslider" he presented himself at an altar of prayer, and in real penitence, gave himself anew to Jesus Christ. He was out of work; he was without God; he was discouraged, but that night he really made the grade and touched the hem of His garment once more. We received him into the church. We went to the assembly, appeared before the Committee on Orders and Relations, pleaded his case, and got his credentials restored to him. Later on we lent him some money, of which he repaid part and which I am reasonably sure he forgot and thought he had paid me all. He was without work -- we got him a job.

Later on he was taken sick and had to have an operation. We went to the firm for whom he worked, and got them to give him enough money to pay for the operation. We consulted the physician, and got him to take the case at a figure

which he could meet. The operation was performed, his health was restored, he forgot the doctor's bill, we paid the doctor \$45.00, \$30.00 of which was personally given, and the doctor passed on to his reward. Some time later he left the church, taking his letter, and again went on the rocks. Later on, came back, acknowledged his shortcomings, said he was sorry for his attitude, and we received him into the church, and the following year he voted against us. Some of my friends discovered it, for evidently he talked too much, and they wanted to pay him back by refusing to give him work that they had promised. Here was my opportunity. We needed some work done in our own home. He was idle. He is a good workman. We not only gave him the jobs but tried to make the folks see how wrong it would be to take such an attitude. At least it would be contrary to the spirit of Jesus, in a similar experience. Of course some said we were foolish, but with the light we have we would do the same thing over again, and I am telling you now that the good feeling in my own heart, that we were enabled to do this service, repaid us one thousandfold. Not the easy thing, but the right thing, should be the actuating motive.

I wonder if Jesus did not have something of this in mind when he spoke about the man who owed 10,000 talents, and the other fellow who owed the 100 pence. You will remember that the man who owed the big amount was freely forgiven, and he went out and got his neighbor by the throat, who owed him 100 pence, and said, "Pay me that thou owest"; and do you remember what Jesus said about it? "Oh! thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" I was greatly blessed in preaching along this line a few weeks ago, with the thought in mind, "How much owest thou unto my Lord?" The Lord smiled upon the service with seven or eight seekers at the altar.

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II. Christian Perfection

I am sure this attitude is right, for Jesus Christ, in laying down His platform in the 5th, 6th and 7th chapters of Matthew, made this very thing one of His planks, when He said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But i say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That we may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." This 48th verse leads me to say that unless we preach the doctrine of holiness as a second work of grace, the plan and purpose of God for mankind are meaningless. Here it is a direct command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perhaps I do not need to say that lie is not talking about absolute perfection, nor Adamic

perfection, nor angelic perfection, nor resurrection perfection, but the context clearly shows that He has reference to God's kind of love (Christian perfection).

"Thou shalt love thy neighbour as thyself." The law said, "Thou shalt love thy neighbour and hate thine enemies," but Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." Not only is it a direct command, but all through the Old Testament are types and shadows and symbols, emphasizing the fact that God's plan for humanity was to perfect them in love. The doctrine of the second blessing, properly so called, as revealed in the Bible is the key to the Scriptures. I have read book after book on symbolism, but the mystery is never solved. Away back, years ago, I questioned the Pauline authorship of the Book of Hebrews, first because of the fact that it does not bear his name. You preachers will remember that someone had written a letter purporting to come from Paul, evidently forging his name to it, and sending it to the church at Thessalonica, telling them that the Lord had already come, and they had been left behind, and in the first, second and third verses of the second chapter of 2 Thessalonians, Paul says, "Now we beseech you, brethren . . . that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means. . . ." Also in the third chapter of 2 Thessalonians, and the seventeenth verse, he says, "The salutation of Paul with mine own hand, which is the token in every epistle: so I write." This is one book where Paul begins his letter by signing his name, and closes it the same way. It is reasonably certain then that every epistle he wrote afterward would have his signature in order that his enemies might not successfully disturb the churches.

A careful reader of Paul's epistles, will observe that he never fails to put his signature always at the beginning of his letters and frequently at the close of the same. But Hebrews begins entirely different: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." It appears to be the work of some person well versed in Old Testament scripture, who, having received the baptism with the Holy Ghost, stands amazed at the teaching of the books of Exodus and Leviticus as they open up to him their meaning.

Dean Alford suggests Apollos as the author of the book, and many other authorities deny the Pauline authorship, but give no suggestion as to who the author might be. I am very certain that any person reading the book of Hebrews with this thought in mind, will be led to believe that someone familiar with Old Testament scriptures is blessed and thrilled with the doctrine of holiness, or Christian perfection, as taught by type and symbol in Exodus and Leviticus. The theme of Hebrews seems to be Christian perfection, or entire sanctification, as a second work of grace.

To illustrate, take the third chapter, beginning at the seventh verse. Here is an exhortation to holiness. "Wherefore, (as the Holy Ghost saith, Today if ye will hear

His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart, and have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."

Here is evidently a reference to the report of the spies and the attitude of the children of Israel toward the promised land when they came right up to Kadesh-Barnea, and should have entered in. How many Christian people have been converted and came right up to the light of holiness, and then back up and fail in their Christian life. It did not matter how many giants were in the land, God told them to go and possess it, and it does not matter how many folks tell you there is not such an experience, or you cannot be sanctified on this earth, God commands it. God made provision for it. "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." "God has not called us unto uncleanness but unto holiness, and we which have believed do enter into rest."

Take the seventh chapter, beginning with the nineteenth verse, "For the law made nothing perfect, but the bringing in of a better hope did." What or who is this "better hope"? Jesus Christ, of course. "By the which we draw nigh unto God." Then the 25th verse, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Then again in the ninth chapter, second verse: "For there was a tabernacle made: the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all: which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna and Aaron's rod that budded, and the tables of the covenant Now when these things were thus ordained the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation. But Christ being come an high priest of good

things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God purge your conscience from dead works to serve the living God."

Here is cleansing or purging as a second work of grace. The tenth chapter goes on to tell that the law was a shadow of good things to come, and the very fact that these sacrifices were continually offered, showed that the worshipers were conscious of sin. The third verse states, "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Why then were they offered? They pointed to Christ, and the tenth verse says, "We are sanctified through the offering of the body of Jesus Christ once for all." It goes on to say, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."

I have merely skimmed over this great treatise on holiness, but trust I have given you enough to convince you that we have ample scripture for teaching what we do from our pulpits Sunday after Sunday. Jesus Christ's blood cleanseth from all sin in this life, and all the types, shadows and symbols of the Old Testament point to Him as the One Who can make us perfect in love in this life.

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The Nazarene Parsonage

I recently preached a couple of nights for a young pastor and his wife on our district. The church had some people in its membership who seemed to foolishly oppose the neat appearance of the pastor and his wife. They seemed to be tinctured with the teaching of an old man I met in my early ministry, who used to emphasize the fact that Jesus never had but one suit of clothes, and never wore a white shirt. I

do not know how he knew that. Perhaps it was only to excuse his own severely plain garb. I took occasion, the second night I was in this pulpit, to tell the people how fortunate they were to have such a pastor, and how fortunate he was to be blessed with such a wife. Their home was scrupulously clean. The furnishings were not lavish, but tastily arranged, and anyone could see that the hand of a master had arranged the sparsely furnished parsonage to the best advantage. No stranger could come to their parsonage without being favorably impressed with the Nazarenes, and instead of criticism he should have had the highest commendation for the free advertising he was giving the Nazarenes in that town.

I could not help but think of the difference between this precious young man and his wife and two pastors with whom I was acquainted in my early ministry, who were so inexcusably dirty that they could not hold a pastorate longer than one year. There is nothing in the world that will so discount the worth of a Nazarene work in a community as a dirty parsonage. Some way or other the world has gotten the idea that cleanliness is next to godliness, and if it is not in the Bible, it is certainly as true as the Bible. The inhabitants of the parsonage may have good religion, but unless the pastor is blessed with a woman who will keep her house tidy, and help keep him clean, for most men need a woman to help him keep clean, his work will suffer just so much because of this unfortunate situation. In making this statement I am saying nothing mean or unkind. I am simply stating a fact. Soap and water are generally plentiful, and cost but little, and if applied with plenty of elbow grease, will preach one of the best sermons on holiness in a new community that I know anything about, and will have a great deal to do with the people accepting your preaching on heart purity.

The devil is fighting hard against us. The world is no friend to grace. We have enough foes to fight without giving the enemies of holiness occasion against us, and because of the natural heart prejudiced against the doctrine we preach we have all the more need to give heed to some of these things that arouse opposition and prejudice.

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THE END