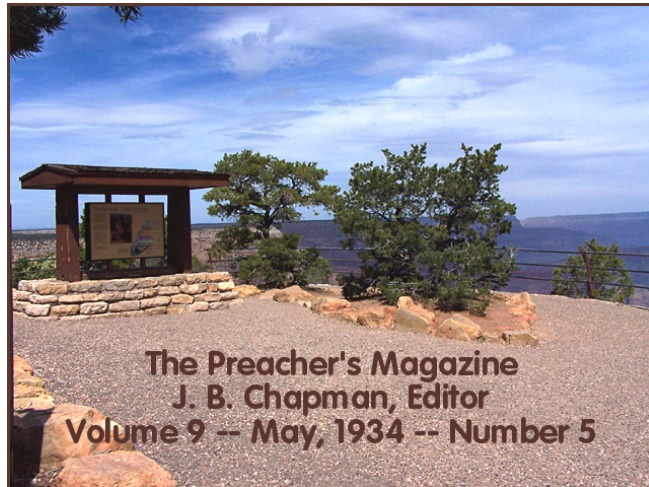


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J. B. Chapman, Editor

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01 -- THE RADIO SERVICE -- By J. B. Chapman

Estimates of the value of preaching "over the air" vary. Some think the radio service of major importance and are ready and willing to restrict the regular service in the church -- or even leave it at the critical moment to go to a studio for a service. Others think the principal value is the publicity given the church whose singers and preacher take part in the broadcast. The editor inclines toward the latter estimate.

But all agree there is sufficient value in the radio service to make it advisable for any church and preacher to accept any opportunity that a balanced program of activity makes possible. Perhaps many will agree that, after the daily newspaper, the radio is the best advertising medium available to the church. Personally, I think a radio service must be attached to a church, must be of considerable frequency, and must be continued long enough to become a "feature" with radio listeners to attain a place of value.

The radio, like everything else in this world, has its limitations and compensating evils. For example, there are a great many people who are less punctual and regular in their attendance at church than they would be if it were not possible for them to say, "Oh, I hear good sermons over my radio, and find it possible to worship God that way just as well as by coming to church." But there is no substitute for the assembling of God's people together in one place for singing and Scripture reading, preaching and worship. And, incidentally, the radio worshiper is usually more of a receiver than a giver (we all need encouragement to "take part" in the service, especially when the collection plate comes round), and this means but a half-way worship.

But after all has been said pro and con, whenever there is an opportunity to send forth the gospel by broadcasting it over the air, preachers should, and I think they usually do, take advantage of it. This part of the matter is pretty well settled.

But I pass on a few suggestions concerning the radio service which I think are pertinent just at this time:

In the first place, the radio service calls for more careful preparation than perhaps any other. And this applies to both the preacher and the musicians. And I am not generalizing -- I listen in on radio services sometimes that make me blush. And I blush not because the preacher is so limited and the singers so wanting talent, but because there are so many evidences that they could do better if they would really get ready for their task. As an advertising feature, some radio services remind me of poorly worded and incorrectly written copy announcing the services

of the church in the daily press. One speaker recently proceeded to estimate what per cent of the people in the denomination he represented had the blessing which he was preaching. Well, that preacher may have had justification and sanctification, but he certainly did not have what Dr. Godbey used to call "sanctifumption." The radio service should be well planned and well prepared and there should be something going on every moment.

In the second place, there should be some way to finance the radio service without making the broadcast principally a begging occasion. An occasional mention of the finances is quite proper; many listeners will take more interest if they are permitted and invited to contribute to the support of the service. But continued and sentimental money appeals degrade the radio service and reflect discredit on the church.

Since those who sing only for entertainment make free use of "spirituals" and songs of light religious content, I believe the radio service that does the most good is the one which majors on old hymns and solid gospel songs, and in which the preaching is on "the common salvation," rather than on spectacular themes. People who are hungry for God and are likely to be reached and helped by a radio service more often than not think of the mercy and service of God in connection with the old-time hymns and the old-time gospel. Of course there are some people who will be pleased with lighter things. There are even a few who will like it if you put up small children to sing and speak. But this is bad for the children and the influence of such a service is passing indeed.

If the radio service accomplishes its purpose it will be heard by a great many people who are in the position of visitors at your service, and just simple justice requires that you shall not take advantage of them or needlessly offend them. And of course derogatory remarks about people who do not agree with us are completely ruled out of the radio service, and the radio commission is exactly right in refusing broadcasting privileges to any who refuse to observe this requirement.

Last Sabbath I listened to an early morning radio service which I could very well cite as an ideal type. The church (in our denomination) which held the service has been broadcasting regularly for three or more years, and all the other conditions which I have named hold as to this service. So I shall speak only of the service itself. As always, the service opened with its theme song, "Holy, Holy, Holy." Then while the pianist played softly announcements were made and the hymns and special songs came along in continuous succession with whatever remarks the announcer had to make given on the background of soft piano music -- always one of the most familiar hymn tunes. There was a Sunday school service with a Bible story interestingly told, and a sermon about fifteen minutes in length. The pastor prefaced his sermon with certain personal remarks about the season, the recent correspondence, the offerings received, and the plans for the immediate and a little more distant future. The service was a unit from first to last. There was no waste of time, there was nothing lengthy in the way of features, and the sixty

minutes passed very quickly. And I think that in addition to the good done, listeners quite generally would respect the church which held the service and would be glad to meet the pastor face to face. And this judgment is sanctioned by the well filled auditorium which faces this pastor in his regular services.

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02 -- METHODISM AND THE SECOND BLESSING -- By A. M. Hills (Or Holiness as a Methodist Doctrine)

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Chapter One

In my late visit to England I was deeply impressed by the fact that, so far as I could learn, Methodist churches and pastors were quite generally ignoring their own doctrine of sanctification. It occurred to me that if the Methodists had been faithful to their calling of God, and their opportunity to plant the genuine experience of holiness in England, the doctrine of the suppression of sin would never have become so widespread. I have seen no reason to change my mind.

Note the following testimonies from the leaders of American Methodism:

Bishop Key, of the Southern Church, said, "I affirm today, with all possible emphasis, that salvation from all sin received now by simple faith is the distinguishing doctrine which differentiates Methodism from all other churches. Leave this out, and your church is indefensible. . . . When once John Wesley's soul felt the pulse of a new spiritual life his eyes opened on a scene that stirred his deepest sensibilities, and drew him out of himself in sublime self-consecration for the neglected millions around him. He saw in his native England the framework of a grand and mighty church, but death had fixed its grasp upon it, and all the marks of decay were visible. He saw magnificent cathedrals, with vast endowments and splendid appointments, and titled noblemen in gorgeous dress thronging the aisles and filling the pews, while a dead priesthood ministered at the altar. Card-playing, horse-racing, amusements of all sorts and self-indulgence generally, characterized the people, both clergy and laity, while the teeming multitudes wandered over the fields, with no folds and no shepherds.

"Out of the womb of this necessity, with the birth-agonies of a great heart moved by the Holy Ghost, Methodism came into being, a mission to the masses, the church of the poor. Her distinctive theology involves only matters of experience, justification by faith alone, regeneration by the Holy Ghost, without the intervention of water or priest or bishop, sanctification, and the witness of the Spirit. . . .

"Now, then, I repeat with an added stress that Methodism, this child of Providence, embodies and holds forth a new, definite and distinguishing statement

of scriptural holiness The purpose of your church was announced to each applicant at the very beginning of his career. None were invited to join who did not set out with a purpose to experience heart-purity and practice holy living Let me reaffirm, **YOUR CHURCH IS FOR HOLINESS OR FOR NOTHING**. Take that out of your preaching and it is emasculated. Take it out of your living, and you have nothing left worth your time and effort. Outside of heart-purity, received and enjoyed now, you hold to no tenet that is not held and taught by some other church, and in many instances can be better urged by them. To raise up a holy people is our peculiar and exclusive mission. This conviction seems to have been inwrought into the thought and conscience of our leaders from the beginning. . . .

"Here then is our defense. **WE PREACH HEART PURITY AND CHRISTIAN PERFECTION BECAUSE FOR THIS PURPOSE GOD HAS RAISED US UP, AND ON THIS MISSION HAS HE SENT US FORTH. SILENCE WOULD BE SIN** In other words, God called Methodism into being for the single purpose of preaching and practicing holiness. We must do that at the peril of His displeasure and abandonment. [i.e., We must do that or suffer His displeasure and abandonment. -- DVM] We have no latitude of choice. We are shut up to our one mission. We must fulfill the purpose of our being, or pass away. Other churches may live and prosper with different inspirations because raised up for different ends, but Methodism must be Christlike and consecrated and pure, or die.

"If the Methodist Church fails to accomplish her given work in her own appointed way, and begins to catch the spirit of the world and formal churches around her, then there is no further use for her.

"Her mission is at an end, and God will raise up some other church to take her place and do her work. The history of the past has demonstrated that God can easier [more easily] raise up a new church than revive a dead one."

Bishop John J. Tigert, D. D., LL.D., of the Southern Methodist Church, recently said on the "Second Blessing," "We have never been specially wedded to the phrase, 'Second Blessing,' but we have always contended that better than any other single phrase, it sums up the essentials of the scriptural and Wesleyan doctrine, namely:

1. The incompleteness of regeneration.
2. The ordinary necessity of a second work both gradual* and instantaneous; and [*to clearly understand the Methodist doctrine of Entire Sanctification as an instantaneous work of grace, the words "both gradual" in this point cannot be construed mean that one can gradually grow or slowly move into the experience. -- DVM]
3. Its completeness and attainableness in the present life."

This is dearly stated by Charles Wesley:

**"Breathe, O breathe Thy loving Spirit
Into every troubled breast,
Let us all in Thee inherit,
Let us find THAT SECOND REST;**

**"Take away our bent to sinning,
Alpha and Omega be,
End of faith as its beginning,
Set our hearts at liberty."**

Multitudes of people suppose, and many are rash enough to assert, that the present holiness movement is a new craze invented of late years by erratic and ill-balanced minds. These people, largely Methodists, think that somehow this peculiar doctrine has a congenial fascination about it for cranks and fanatics, but that it never did have any standing with sane and sensible people. It occurs to the writer that it would be a good thing to add to the above quotations a few old facts that might open the eyes of the present-day people [including Methodist people] who sneer at the doctrine of holiness as a fad of weak-minded people. Let all such note carefully the following:

The Bishops of the M. E. Church, South, in their address to the General Conference in 1894, said, "The privilege of believers to attain unto a state of entire sanctification, or perfect love, and to abide therein, is a well-known teaching of Methodism. Witnesses to this experience have never been wanting in the church, though few in comparison with the whole membership. Among them have been men and women of beautiful consistency and seraphic ardor, jewels of the church. Let the doctrine still be proclaimed, and the experience still be testified to."

In 1884 the Centennial Conference of American Methodism which met in Baltimore, re-affirmed the faith of the entire church in all its separate branches as follows: "We remind you, brethren, that THE MISSION OF METHODISM IS TO PROMOTE HOLINESS. It is not a sentiment or emotion, but a principle inwrought in the heart, the culmination of God's work in us, followed by a consecrated life. In all the borders of Methodism this doctrine is preached, and the experience of sanctification is urged. We beseech you, brethren, stand by your standards on this subject."

Still earlier than that, Bishop Matthew Simpson said, "Sanctification is not regeneration. Methodism differs from Moravianism in that it does not hold regeneration and entire sanctification to be identical. Sanctification is that act of the Holy Ghost whereby a justified man is made holy." Here, then, is a distinct announcement of sanctification as a second work of grace by the most eloquent Bishop the Methodist Church ever produced, whose memorial window is placed in Wesley's Chapel in London.

In 1874 the bishops of the Methodist Episcopal Church, South, thus concluded their address to the General Conference, "Extensive revivals of religion have crowned the labors of our preachers, and the life-giving energy of the gospel in the conversion of sinners and the sanctification of believers has been seldom more apparent amongst us. The boon of Wesleyan Methodism, as we received it from our fathers, has not been forfeited in our hands!" This was signed by Bishops Robert Paine, Geo. F. Price, H. H. Kavanaugh, W. M. Wightman, E. M. Marsin, D. S. Doggett, H. N. McTyeire and J. C. Keener. They were not all fanatics and cranks!

In 1866, in New York City, Dr. John McClintock, president of Drew Theological Seminary, in the closing words of his Centenary sermon, said, "Knowing exactly what I say, and taking the full responsibility of it, I repeat we are the only church in history, from the apostles' time till now, that has put forth, as the very elemental thought, the great pervading idea of the whole Book of God from the beginning to the end -- the holiness of the human soul, heart and will. It may be called fanaticism; but, dear friends, this is our mission. If we keep to that, the triumphs of the next century will throw those of the past into the shade. There is our mission; there is our glory; there is our power; and there shall be the ground of our triumph! God keep us true." That was testimony from one of the leading scholars of Methodism.

Bishop Hedding said in a Conference sermon, "It is as important that you (the ministers of the New Jersey Conference) should experience this holy work of sanctification, as it is that the sinners to whom you preach should be converted." This good bishop went to glory in 1852, so this doctrine of a second work of grace is still older than that.

In 1832 the General Conference issued a pastoral address to the church in which is the following: "When we speak of holiness we mean the state in which God is loved with all the heart and served with all the power. This, as Methodists, we have said is the privilege of the Christian in this life. And we have further said that this privilege MAY BE INSTANTANEOUSLY RECEIVED BY AN ACT OF FAITH, as in justification."

In 1824 the bishops in their Conference address said, "If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. Holiness is the main cord that binds us together; relax this and you loosen the whole system. This will appear more evident if we recall to mind THE ORIGINAL DESIGN OF METHODISM: IT WAS TO RAISE UP AND PRESERVE A HOLY PEOPLE. This was the principal object which Mr. Wesley had in view. To this end all the doctrines believed and preached by the Methodists tend." This remarkable deliverance was signed by the full board of bishops eighty-six years ago. Were they modern cranks?

Bishop Asbury, than whom there has been no greater Methodist bishop, wrote, "Bless the Lord, O ye saints! Holiness is the element of my soul. My earnest

prayer is that nothing contrary to holiness may live in me." He wrote to a minister: "O purity! O Christian perfection! O sanctification! It is heaven below to feel all sin removed. Preach it, whether they will bear or forbear. Preach it."

But Bishop Asbury died in 1816. This was over a hundred years ago that this great and honored father of American Methodism was so aflame with holiness. So we have traced this glorious doctrine of sanctification as a second work of grace, obtainable instantaneously by faith, back one century, and it has kept company with Methodist bishops all the way.

* * *

Chapter Two

In the former chapter I traced the holiness movement back, by the official deliverances of the Methodist Church, for one hundred years.

Dr. Adam Clarke was born in 1762. As early as 1790 he was at work on his Bible with rare scholarship, and was one of the greatest preachers in the realm and a delight to John Wesley. He said, "If the Methodists give up preaching entire sanctification they will soon lose their glory. Let all those who retain the apostolic doctrine -- that the blood of Christ cleanseth from all sin in this life -- pray every believer to go-on to perfection, and expect to be saved while here below unto the fullness of the blessing of the gospel of Christ."

John Fletcher, whom John Wesley at his funeral pronounced the most apostolic man he had ever met, and the equal to whom he never expected to see, died in 1785.

Fletcher tells us that he obtained the blessing of sanctification, and lost it several times by not confessing it, until at last he learned to keep it. He made this noble confession: "I now declare unto you in the presence of God, the Holy Trinity, that I am now indeed dead unto sin and alive unto God, through Jesus Christ, who is my indwelling holiness; my all in all." That open confession of sanctification was the beginning both of Fletcher's permanence in holiness and of the days of his wondrous power. As far back as in 1757 John Wesley called him "an angel of light."

We now come to John Wesley, who went to glory in 1791. In 1771 he wrote, "Many years since, I saw that without holiness no man shall see the Lord. I began by following after it. Ten years after, God gave me a clearer view than I had before of how to obtain it, namely, by faith in the Son of God; and immediately I declared to all, 'We are saved from sin, we are made holy by faith: This I testified in private, in public, in print, and God confirmed it by a thousand witnesses.'"

In 1766 Mr. Wesley wrote to his brother Charles, "Insist everywhere on full salvation received now by faith; press the instantaneous blessing."

The following exhortation Wesley gave to his preachers: "As soon as any penitents find peace, exhort them to go on to perfection. Preach full salvation receivable now by faith. This is the word which the devil particularly hates and stirs up his children against, but it is the word which God will always bless. Do not neglect to strongly and explicitly urge believers to go on to perfection. Preach full sanctification, preach it definitely, preach it explicitly, preach it strongly, preach it frequently, preach it constantly, preach it wherever you have an opportunity. Insist on it everywhere. All our preachers should make a point of preaching it constantly, strongly, explicitly. Explicitly assert and prove that it may be received now by simple faith. If others grow weary and say little about it, do you supply their lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God."

In the Conference of 1765 Mr. Wesley asked the question, "What was the rise of Methodism?" Answer: "In 1729 my brother Charles and I, reading the Bible, seeing we could not be saved without holiness, followed after it and incited others to do so. In 1737 we saw that this holiness comes by faith. In 1738 we saw likewise that MEN ARE JUSTIFIED BEFORE THEY ARE SANCTIFIED; but still, holiness was our object, inward and outward holiness. GOD THEN THRUST US OUT TO RAISE UP A HOLY PEOPLE."

Here, you see, is a distinct announcement of the second work of grace precisely as the holiness leaders are teaching it today, made to a Methodist conference by the founder of Methodism, one hundred and forty-five years ago.

About 1761 he wrote to a preacher, "You have over and over denied instantaneous sanctification, but I HAVE KNOWN AND TAUGHT IT ABOVE THESE TWENTY YEARS. . . . that we are sanctified as well as justified by faith. It is the doctrine of St. Paul, St. James, St. Peter and St. John, and no otherwise Mr. Wesley's than it is the doctrine of everyone who preaches the pure and whole gospel."

Will those who are branding this holiness movement as a "modern fad run by cranks," please notice that according to the indisputable testimony of Wesley this "modern fad" is one hundred and sixty years old [add 76 years more to this to bring the statement up to today, 2010, and "this modern fad is two hundred and thirty-six years old! -- DVM, May 1, 2010], and he himself was the enthusiastic and life-long champion of it? He further declared that it was none other than "THE PURE AND WHOLE GOSPEL."

But someone will say, "John Wesley dropped this doctrine toward the close of his life." This assertion is often made by opposers of the doctrine; but it is a baseless fabrication, as the following facts show:

In 1785, six years before his death, Wesley wrote to Rev. Freeborn Garrettson, "It will be well, as soon as any of them find peace with God, to exhort them to go on to perfection. The more explicitly you press believers to aspire after entire sanctification as attainable now by simple faith, the more the whole work of God will prosper."

September 15, 1790, five months and seventeen days before his death, John Wesley wrote to Robert Carr Brackenbush, "I am glad Brother D_____ has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists; and FOR THE SAKE OF PROPAGATING THIS CHIEFLY, HE APPEARS TO HAVE RAISED US UP."

November 26, 1790, three months and six days before death, John Wesley wrote to Adam Clarke, "To retain the grace of God is much more than to gain it. Hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it, let him be a local preacher or leader no longer. I doubt whether he should continue in the society; because he that could speak thus in our congregations, CANNOT BE AN HONEST MAN."

Thirty-one days before his death, Wesley wrote to Rev. John Booth, "Whenever you have opportunity for speaking to believers, urge them to go on to perfection. Spare no pains, and God, even our own God, still give you His blessing."

John Wesley died March 2, 1791. On February 27, four days before his death, he said, "We must be justified by faith, and then go on to full sanctification." These quotations prove that holiness -- entire sanctification -- as a second work of grace, subsequent to regeneration, was the passion of Wesley's soul to the very last of life.

Dr. [Richard] Watson, the great Methodist theologian, says in his Institutes, "We have already spoken of justification, adoption, regeneration, and the witness of the Spirit, and we proceed to another as distinctly marked and as graciously promised in the Holy Scriptures. This is entire sanctification, or holiness."

We turn now to the Catechism of the M. E. Church. "Question 294: What is sanctification? Answer: Sanctification is that act of divine grace whereby we are made holy. Question 295: Can and ought a child of God to be cleansed from all sin in this life? Answer: Yes; the divine command is, 'Be ye holy, for I am holy'; with the promise that if we confess our sins He will cleanse us from all unrighteousness."

We turn now to the hymns of Methodism, and find many of them full of this doctrine of holiness, some of them as old as the Church itself. Here are some specimens:

"Since Thou wouldst have us free from sin,

**And pure as those above,
Make haste to bring Thy nature in,
And perfect us in love."**

**"Now, O my Joshua, bring me in,
Cast out Thy foe, the inbred sin,
The carnal mind, remove;
The purchase of Thy death divide!
And O, with all the sanctified,
Give me a heart of love."**

Here is another hymn:

**"Breathe, O breathe Thy loving Spirit
Into every troubled breast;
Let us all in Thee inherit,
Let us find that second rest.**

**"Take away our bent to sinning,
Alpha and Omega be;
End of faith as its beginning,
Set our hearts at liberty."**

Here is still another hymn that teaches the doctrine of sanctification as a second work of grace as plainly as language could do it:

**"Speak the second time, Be clean!
Take away my inbred sin;
Every stumbling-block remove,
Cast it out by perfect love."**

In an unabridged Methodist Hymnal there are fully fifty such hymns, which, [which] if faithfully used by the pastors, might sing the whole church out of the slough of worldliness into which it has fallen, and lift it up to the high rock of sanctification.

We now turn to the M. E. Discipline of A. D., 1900, par. 151. Here is the ministerial vow which every candidate for the ministry must answer in the affirmative:

Question 1. Have you faith in Christ?

Question 2. Are you going on to perfection?

Question 3. Do you expect to be made perfect in this life?

Question 4. Are you earnestly striving after it?

The M. E. Church, South, and all branches of Methodism require a similar vow of every candidate for the ministry. It is a vow that has irrevocably committed every one of them to advocate sanctification as a second work of grace subsequent to regeneration, precisely as it is taught in the holiness movement today.

We have now traced this doctrine and movement for the spread of holiness back through the utterances of the leaders of the church, to the fountain stream of Methodism one hundred and sixty years ago. [236 years ago if 76 years more be added to this to bring the statement up to today, May 1, 2010. -- DVM] We have seen that this one doctrine of holiness which we are pressing upon the consciences and hearts of the people is in Methodist history, Methodist theology, Methodist catechisms and disciplines, in Methodist hymns, and Methodist ministerial vows.

[When A. M. Hills wrote this article, he asserted:] The Methodist Church has the best theology, as a whole, of any church in the world, and it is scriptural on this great doctrine of sanctification or holiness. We are at once confronted with the startling query, Why, then, is it that so many ministers and churches and officials of Methodism reject this experience and oppose the doctrine, and often with such a bitter spirit? It is one of the most perplexing ecclesiastical conundrums of the day to an outsider. Probably God alone can solve the problem correctly, and know all the influences that move the carnal hearts of so many sons and daughters of Methodism to despise their birthright privilege, and reject the baptism with the Holy Ghost, and its consequent fullness of the blessing of the gospel of Christ. There is an awful responsibility resting somewhere for the present condition of that great people.

Dr. Daniel Steele, of the Methodist University of Boston, wrote a few years ago, "If I had strength I would like to travel the length and breadth of Methodism, in the interest of the great depositum committed to our trust -- a nugget of pure gold, blackened by the smoke of prejudice, the custodians of which are in danger of selling it to the junk man for old iron."

A large number of the officials of Methodism are certainly today doing an amazing business with the junk shop, and sadly betraying their sacred trust. Let everybody that walks with God pray earnestly that that dear people may be restored to its pristine glory and holiness and power.

God is holy. His heaven is holy. His angels are holy. His glorified saints are all holy. Holiness becometh His house. He gave Himself for the Church, that He might sanctify it, having cleansed it. He suffered without the gate, and shed His blood on the cross that He might sanctify the people. He prayed on the night before His death that all His believing children might be sanctified. He calls us to sanctification. He declares that it is His will that we should be sanctified. He commands us, "Be ye yourselves also holy, for I am holy." It is the will, the desire,

the longing, the command of the Triune God that every moral being in the universe should be holy. All the work of the atonement for man, and all the promptings of the Holy Spirit, move to this end. Holiness is the great object of God's revelation to man, and not a line in the Bible teaches the necessity of our being without the baptism with the Spirit unto holiness one hour.

The now glorified Methodist, Bishop Foster, wrote:

"Holiness breathes in the prophecy, thunders in the law, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the Alpha to the Omega, from its beginning to its end. Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over, welling up through revelation -- the glorious truth which sparkles and whispers and sings and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer, the great central truth of the system."

O when will modern Methodists appreciate this truth? When will they rise up to meet the call of duty, and fulfil their mission to spread holiness throughout the world? May the Pentecostal blessing come to them speedily, for only thus can they realize the purpose of God and achieve their heaven appointed destiny.

* * * * *

03 -- EXPOSITORY MESSAGES FROM HEBREWS -- By Olive M. Winchester

Exalted Above The Angels (Heb. 1: 4-13)

The final revelation of truth being made known through the Son in contradistinction to the prophets who were the messengers of the days of old, the writer continues to prove that the Son is superior to the angels. The angels were regarded as the mediators through whom the law was given. To the Jewish mind the law stood on a higher plane than the prophetic writings, thus the ministers of the law would rank higher than those who gave the word of prophecy. Having now proved that the Son is superior to the prophets as a conveyor of divine revelation, there remains to prove that Christ excels the angels. To us with the thought of the angels in recession, we are apt not to realize the force of this argument at the first reading, but when we remember that to the Jew the angels were significant factors in the bringing of the word of truth, we see that this would enter into a full consideration of the subject. Moreover also with our own trend of thought regarding as we do the angels the highest order of created beings, when we stop to think, we see strength in such a position for Christ rises above all principalities and powers.

Son Of The Father

In speaking of the superior revelation brought through the Son, the writer of the epistle emphasized the fact that Christ radiated the attributes of God and also was identical in the essence of His being with the Godhead. As he sets forth the truth of Christ's superiority to the angels, again the divine sonship is laid down as fundamental, and the questions asked, "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

In reading the first quotation as given in the Greek text it is apparent that the thought is that of a unique sonship unlike all other relationships that might be couched under this designation. Men and angels might be sons of God by creation but here there is another significance. Thus the writer accords with the Gospel of John in stressing the fact of the deity of Jesus Christ. In the second verse of this chapter we have the essential identity of Christ, the Son, with the Father which is so often brought out in the fourth Gospel and here we see the unique sonship, another thought which is definitely proclaimed in the writings of John. Thus these writers give no uncertain sound when dealing with this most fundamental truth.

In continuing the thought with the declaration, "This day have I begotten thee," there is no modification or limitation as to the eternity of the sonship as might at first appear. Early commentators maintained that the word "today" is used in an unlimited sense, that since with God there is no past, present or future, but one eternal now, this is the significance here, but it is not essential for the thought of the passage. Westcott suggests that the thought is similar to that voiced in Romans 1:4, "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," the reference being to some special manifestation which gave evidence of the divine sonship. Another occasion which might be cited is that of the baptism when the voice of heaven announced, "This is my beloved Son, in whom I am well pleased," and likewise at the Transfiguration. The conclusion then is that there has been some special manifestation which sets forth in outstanding relief the fact that Christ is the Son of God, some special ministry in the great plan of redemption. Here no doubt the Writer is referring to the relationship of Father and Son in the redemptional Trinity. In verse 3 he was speaking of their relationship in the essential Trinity. In this latter aspect of the Trinity we have three personal expressions of one essence, coequal and coeternal, but in the former case the Father sends the Son in the ministry of salvation to lost man.

This relationship set forth in the redemptional Trinity will be continuous until the finalities of redemption are wrought. This the writer expresses by the words, "I will be to him a Father, and he shall be to me a Son." The ministry of redemption as previously stated did not culminate with the mediatorial work of Christ here on earth (v. 3); it continues with the intercession of Christ in heaven; Christ is now sitting upon His mediatorial throne awaiting the time for the final consummation of all things. Yea might we not say that the ministry of redemption may have

introduced into the Godhead a relationship which shall never lose its glory. Man will ever think of the persons of the Godhead in the light of his personal salvation rather than in their essential being.

Not only does Christ excel the angels by the fact that the Father has proclaimed for Him a unique sonship but also by the fact that the angels have been summoned to render a tribute of worship.

"And when he again bringeth in the firstborn into the world he saith,
And let all the angels of God worship him.
And of the angels saith,
Who maketh his angels winds,
And his ministers a flame of fire" (R. V.).

At the first reading of this passage especially in the Authorized Version one's mind turns to the time when Christ came on earth and the angels brought the message of peace to the shepherds on the hills of Judea, but further thought would seem to lead to another conclusion and the original Greek seems to intimate that the meaning is otherwise. First in the passage is the word again which does not in this instance indicate another step in thought but refers to time, on another occasion. This being so the reference would indicate that great day when Christ shall return once again. The Greek also in the temporal clause may be easily construed to refer to the future; thus both items in the original would point to the future. There is reference to another coming of Christ to earth not in lowliness and humiliation, but in power and glory when not only men but angels and principalities shall do Him homage.

Reigning Upon An Eternal Throne

In His superiority over the angels, the highest of created beings, Christ is Son of the Father and will receive the homage of all from the lowest of created human beings to the cherubim and the seraphim in the heavenly realm. But there are other lines wherein Christ excels the angels. The word of proclamation reads on:

"But of the Son, be saith,
Thy throne, O God, is forever and ever;
And the sceptre of uprightness is the sceptre of thy kingdom.
Thou hast loved righteousness and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows"
(R. V.).

The angels were ministers, servants in making known the content of moral and religious truth; they reigned not in their own right; they were sent upon

missions of mercy and grace; they obeyed the commands and behests laid upon them. But the Son reigns upon a throne of moral power and being. There lies a vast difference between the carrying into effect of moral commands enunciated by another and being the fountain head and source of all moral and religious truth. God as holy radiates from His being righteousness and uprightness; Christ, one with the Father, likewise sits upon the throne of ultimate moral truth grounded in holiness, a moral truth which is the natural antagonist of all iniquity which could not be otherwise than in opposition to sin and unrighteousness. Herein is the Son glorified with the Father because such was His inherent being and such did He maintain in the humiliation upon earth when He took upon Himself man's low estate and met the tempter's foils. Now Christ is exalted not only by what He is in essential being but for what He wrought in conquest over evil.

Creator Of The World

Once again does the pre-eminence of the Son find expression. His manifestation in redemption had exalted Him above all created beings; His reigning upon a throne of moral truth and dominion had also exalted Him; now is His supremacy set forth in that He was the Creator of the world. We have spoken of the essential Trinity and the redemptional Trinity. Sometimes there is included another descriptive term speaking of the economic Trinity which has reference primarily to creation. Herein the Father works through the Son and the Holy Spirit. This explains the fact that in Scripture we have creation referred to the Father, to the Son and to the Holy Spirit. Because the Son entered into the work of creation He stands exalted.

"And,
Thou, Lord, in the beginning, didst lay the
foundations of the earth,
And the heavens are the works of thy hands:
They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail" (R. V.).

Christ is above all created beings, which would argue on the basis that the greater would include the less, that He is above all finite entities. But our Lord and Master is not only represented as above; He is also their Creator; He made the beauty of the world, its glories and wonders. Not only did He make them but He abides amid their ever reiterant [repeated and excessive] decay and revival of life; He shall abide when they shall forever be turned back again to their original elements from which there shall be no reviving only through a new creation. He abides, the one and the same "yesterday, today and forever."

Exalted In Triumph

With all of the proofs of the exaltation of Christ our Redeemer, the mind of the writer seems not yet to have compassed the whole scope. There comes within the ken of his mind's horizon another phase of pre-eminence.

"But of which of the angels hath he said at any time,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?" (R. V.).

As Westcott says, "The writer appears to turn aside from the contemplation of the unchangeableness of God seen in the person of Christ to the thought of the conflict between good and evil wrought out in time. Here also the supreme eminence of the Son is conspicuous. The language used of Him has been used of no angel. He serenely waits for a sure and absolute victory while they are busied with ministerial offices." The thought turns once more to the time when Christ shall come again into the world, "When every knee shall bow and every tongue shall confess him Lord, to the glory of God the Father." Then shall there be the ultimate and complete triumph of the work of salvation, then shall there be the fullness of the work of redemption and all the enemies of truth and righteousness shall withdraw from the presence of the manifestation of His glory.

Thus the supreme glory of the Son is manifested. He stands in a unique relation to the Father. He reigns upon an eternal throne of truth and righteousness, He stands in relation to the world as its Creator and He is potential victor over all those who defy the truth and seek the evil and the day is coming when this potential victory shall become actual and Christ shall reign over all, "God blessed forever." Thus would we join with the great throng that John brings before our vision in the book of Revelation and with them we would unite in the pæan of praise:

"Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.
"Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever" (R. V.).

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04 -- MOTHER'S DAY -- By Basil Miller

Text: Son, behold thy mother (John 19:27).

Introduction -- Mothers are the world's greatest uncrowned queens. They have done more to build righteousness into the fabric of the centuries than any other force. Take out of the ages such women as Monica, Augustine's mother,

Susanna, John and Charles Wesley's mother, and great is the loss. Vashti lost her crown because of her principles, but uncrowned by kingdom, still God held for her a crown of glory. So with mothers-uncrowned -- there awaits them a "crown of glory that fadeth not away." Behold:

I. The Empire Of Mother's Influence -- Susanna Wesley taught her sons the glory of achievement, and put within them a desire which later bore fruitage in the famous Holy Club, and later still the Methodist Church. No Susanna (can we say?) no Methodist Church. (1) Note mother's influence upon early life when it is plastic. (2) Her power to mold sentiments that will work for righteousness, for back to her sons come in later life for consolation and encouragement. (3) Her ability to embed principles in life which are guiding forces until old age.

A word from Mother buried in the heart of a youthful son pays dividends ten, thirty, fifty years later. She rules the world by rocking the cradle.

II. The Scepter Of Mother's Love -- Her scepter may not be diamond studded, but by love she sways a greater power than ever a Napoleon with his commands and his armies. She holds her wayward sons true to her youthful principles by love. Through love she wins them again for the Master. By the means of love she is able to mold character in terms of her own beliefs in God and righteousness.

III. Her Crown Of Immortal Glory -- Hers is a crown of immortal glory. For she shall share honors with her notable sons. They stand in a long line. The mother of Moody, refusing when her husband died to "farm" the children out, so that she might train them. Booker T. Washington's mother, a slave, praying that her son might be led to the Lord. And a host of lesser lights. They shall be called to receive honors with their sons and daughters. Engraved side by side their names should stand.

Conclusion -- Give honor, while she is living, to your mother. Weave for her a garland of praise. Deck her today with your carnations and roses. If she be with that glad host "on the other side" call to memory her noble character, and thank God for her many tears and prayers.

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05 -- MY MOTHER'S BIBLE -- Author Not Shown

Text: Forsake not the law of thy mother (Prov. 6: 20).

Introduction -- Mother's Bible, my first remembrance -- tear-stained, thumb-marked -- it blazes across the decades and burns brightly on the mind. Let us think of it today -- this Mother's Day.

I. It Showed Her The World's Greatest Friend

From the Bible, however great the temptations, Mother knew that she had a Friend who would carry her through. When others would forsake her, she knew that the tender hand of Jesus was outstretched. Other helpers might fail, but she knew that Jesus never failed. Friend, read Mother's Bible, that you may find this Friend, and show Him to others.

II. It Brought Her Consolation When Broken-Hearted

Whenever Mother's heart was made to bleed, she would find consolation in the pages of the "dear old black Book." When downcast, she could read a few pages, and her spirit would soar again in victory. When death overtook the family, "in the valley of the shadow" she leaned strongly upon her Bible. When your heart is troubled, find your consolation, then, in Mother's Bible. When heavy, let its pages illumine your mind. When defeated, may its commands and promises be your source of joy.

III. It Afforded Spiritual Energies For Life's Struggles

Many were and are the struggles of motherhood -- when spiritual energies are sapped. But mothers have learned "that as their days, so shall their strength be." No night has been too long with suffering, but the Bible carried mothers through. Mothers have learned, as we all must, how to "renew their strength" by drinking long at the spiritual fountain of the Bible.

IV. To Mothers It Pointed Out Life's Surest Highway

Mother was never in doubt as to which way to take -- the Bible was her pathway marker. She was never hesitant about how her children should go -- for the Bible told her. The ending of mothers' lives, who have trusted their all to the Bible and its God, has been blessed -- for the Bible pointed her to the haven of rest.

Conclusion

Make Mother's Bible, friend, your guide on life's way, the source of spiritual strength for the struggle, and the fount of your greatest joys.

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06 -- MAKING A MINISTER -- By Paul S. Hill

The Call To Preach

The two predominant things in the call to preach are the impartation of a message of salvation and the urge to preach it. As a religious experience it is peculiar to those who receive it, and can hardly be understood by the general body

of Christians who are not called to preach. Other Christians have religious experiences that are common to all believers, but this is a call that is given by the Spirit to those whom He wishes as His ministers, and convey His sacred truths in the capacity of preachers.

Besides the call to preach there are many other things that enter into the making of a minister, which things depend largely on his own ability to make unto himself, but of all the things that go into the ministerial making the "call" is the most fundamental. If there is no impartation of a message of salvation for him to preach, or if there is no urge to preach it, all the other equipment of the ministry will be almost wasted. It will be mostly a weak, scattered and aimless propounding of bookish things that lack the punch and power that belong to the gospel message.

We have known several men who manifested the sincerity of their call by beginning to tell the "story of salvation" almost as soon as the call came to them. There was, in some cases, a visible lack of training and education, but the "call" was evidently there and manifested itself by the great urge to tell to others the story of Jesus and His cross. That is, there was the impartation of a message of salvation, and the urge to preach it. Or in other words, God had placed upon them and within them a peculiar something that burned like fire in the soul, a something that dealt with the souls of other men, a something that because of its intensity and beauty lifted them above the small and usual things of life and definitely laid upon them a message of salvation for a lost world. And this something, this impartation of a message of salvation, was accompanied with a zeal and an urge to tell it.

It is no surprise if there is a radical beginning to the Christian ministry. There is a message, there is an urge to preach it, there is a physical man in action, there is frequently (and usually) a lack of training in public speaking, and what wonder if there are speeches that are more sincere than wise? More radical than mellow? To be truthful about the matter some of our greatest preachers have almost gotten into trouble in their earlier ministry because of the unvarnished and radical presentation of truth. A radical preacher at the beginning of his ministerial career has a better chance of turning out a good preacher than the man who has nothing to say and tries to say it by book rule.

The man who is called to preach is inclined to preach. He will be likely to preach every time he is asked, no matter where. He will preach at a campmeeting or a general conference, a prayermeeting or street corner. He may feel mentally unqualified, and homiletically unprepared, but he will preach. The urge and the message are his. He has the basic preaching material. He will and should preach.

This type of preacher preaches. If there is no place for him to preach he will make one. He doesn't need a call to some large church with a good salary. He will not complain because he can find nothing to do. The world all around him is unsaved. There are men on the streets, in the shops, on the trains, on the farms. He

feels more like preaching than he does like drawing a fat salary. He will preach because the preach is in him.

It is being told these days that there are more than twenty thousand ministers in the United States without a job. It seems preposterous that a man with ordinary strength and thinking ability who is possessed with a message that God has burned into his soul, that is likely to go to hell if he does not preach the burden off his heart, and who is surrounded every day with men who need him and his message, can't find a job, a preaching job. We suspect that some of these twenty thousand ministers who are out of a preaching job have either lost their message and the urge to preach it, or they never had it.

How different is the man who is called to preach from the man who is called to salary and leadership of a big group of society that like to listen to a review of the latest book of the day. The preacher who is called is called to something. He is to preach law to the lawless, humility to the proud, faith to the doubter, hope to the forlorn and lonely, riches of grace to the poor, liberty to the enslaved, sobriety to the intemperate, liberality to the greedy and selfish, and the whole truth of the Almighty God to the poor, deluded, so called scientists who dabble in the things of material life. Can't find a job! No place to preach! Man! What is the matter with you?

But you say, "A man can't starve to death." And it is just on that point that I like to read about the early life of some of our great preachers. They made up their minds that a man could starve to death, but God did not let them. There were too many berries in the fence corners and too many rabbits in the woods. My own experience is not so valuable along this line as some others, but I can testify to times when there were not enough pieces of money in my pocket to rub together, and no prospect in sight. But with the preach in my soul and a determination to tell somebody about Jesus the Savior, I came out in fine shape after a little. I give as my soundest and most mature judgment that no boy will get a schoolhouse and preach like a house on fire for a week, and get somebody saved and sanctified, but that somebody will take upon themselves to pass the hat for him, especially if they think he is in need.

It stands to reason that the call to preach comes fairly early in life, and it is likewise observed that the men who delay answering the call lose the keen sense of it and frequently do not get to preaching at all. It takes all there is of any man to be a preacher. If he has the call upon him it means something, and he should pay attention. Men should not be afraid to follow the leading of the Spirit, and attempt their duty as they know and feel it. God will see His ministers through.

Big Church And Little Church Pastors

We have known several men who did well as pastors after they were located in a fairly good sized church that afforded them a fair living, but who seemed unable to take charge of a small church and make it go. Also we have known a few who if

placed in a good-sized church would in a few months have a smaller church. All of the men we have in mind were good men, fairly well educated, and above reproach in their conduct.

There seems to be a rather fixed sentiment to the effect that a man who cannot make a small church go would fail in a larger one, and that a man who does well in a small church will be safe to take a large one. We think that the rule is fairly accurate, but observation proves that there are exceptions. Probably we could all think of such cases.

There seems to be some reasons why a man who can do well in a small church, or is gifted in starting a new work, sometimes is not successful in a church that is well established. Probably it is his methods. In the beginning of a work the finances, plans and workers are generally under the control of the pioneer worker, and as long as this system can be carried on the man will do well. But when the work gets so that others have a large share of control the man seems unable to carry on. His failure to manage a large work may be this, or it may be something else.

The man who cannot handle a little work, but is successful in a bigger one is something more of a mystery. It may be that being unable to formulate a system that will take care of the detail work, and coming into a well established church where there is a system fixed by long use, he will be able to fall back on its support, and really do a good work as pastor.

On this ground we would be tempted to classify men on their ability to attend to details. One man directs the details himself, the other man lets out the detail work to others.

But we do not think that the detail classification is correct. It is probably so that the question of details is important, but we think there is a more fundamental distinction. To leave the matter on the detail basis would mean simply this, instruct men to take care of details, and their way to success is assured, it being understood that the care of details is enlarged so as to include the services of others. Among men in the financial world there are some failures and some successes both of which have had a faculty for taking care of details. One man has had as much concern as the other over the counting and spending of the pennies, but his vision was so cramped that he could not see far enough ahead to avail himself of his opportunity. The other had something the first did not, and because of this something he succeeded. It is that something in the minister that fits him for a large work or a small one.

Some ministers can preach well to a small congregation, but feel lost when they face a large one. Other men cannot preach to a small crowd. They need a big one. Some well known evangelists are just about as good as nothing in a small meeting. It is nothing against them that they are so, they just can't get going. They

are used to big crowds that shout them on and pull the preach out of them, and when they are in a little meeting that does not furnish much shouting, and but little inspiration, they seem to sink and shrink away from their normal bigness. Now brethren, we can say what we will, but there is inspiration in a crowd, and lacking this inspiration some men cannot be at their best preaching. On the other hand, some men do better when they feel that they understand about everybody present. They know the men who sit on the front seat, and have a passing acquaintance with all in the congregation. This is likely to be especially true of pastors. To have even a few extra outsiders in puts them into a little flutter. They can't seem to help it. It is not that they are afraid, or that they do not want a large crowd, but it seems they need to understand the needs of those present in order to preach helpfully to them.

It would seem, however, that any minister should be able to preach to the crowd that faces him, whether it be large or small, and we believe that those who are inclined to be of one type or the other should seek to overcome their weakness and become more general in the range of their ministry.

The Funeral Sermon

The funeral sermon is in a class by itself. The preaching atmosphere is created by the occasion of death and separation. There is entirely lacking the spirit of enthusiasm which enters somewhat into other preaching services, and there is no possible way of creating another background for the ministry: of the Word other than the solemn presence of death. In other services the minister may share in making an atmosphere for his ministry, but here it is all made for him, and it is in some respects at least the most unfavorable of all preaching conditions. Personally I never yet have preached a funeral sermon but that I have faced a hopeless task so far as bettering the condition caused by death was concerned. I cannot bring the loved one back to life. I cannot tell the mourning ones that life for them will be just the same as it was before their loved one died. I cannot truthfully paint a rosy picture of death, for death is an enemy, and the entire soul of man revolts against it. In spite of all that a minister can do the background for a funeral sermon is drab and unenthusiastic.

And because the preaching atmosphere is so naturally dismal and unchangeable a minister is likely to be the prey to temptations of a ministerial nature. He will possibly be tempted to take the attitude of helplessness. "O well there is nothing that I can do, so why try?" "Just a few little meaningless remarks are as good as anything, let it go at that." That is, he will be tempted to preach little or no truth of a saving nature; or if he does preach truth he is likely to do it in a manner that has no point or punch to it. But a dead funeral sermon in the midst of death itself is almost the worst thing a minister can do. If he does that he misses entirely the object of the Christian ministry. Just as he is called upon to preach law to the lawless in a lawless age so now he must preach life to the dying in the midst of death. His message must be full of solid life giving truth and hope. And this is true whether the dead has been a Christian or a sinner. There is no place where the

great truths of life stand out so clearly as in the immediate presence of death, and that minister fails who sins so against the hearers, the mourners, and the gospel as to not take advantage of the very deadness of the occasion to preach living truths.

Another ministerial temptation possibly will be to give a discourse on "Death." Indeed death is a great mystery, and there is plenty of literature available to show the many guesses that have been made concerning it by eminent scientists and philosophers. The minister might be able to present an interesting array of scientific and philosophical guesses as to the cause, processes and consequences of death. To be sure he has an example of death before him. The minds of the people are open to the subject, and it is an ideal occasion for a treatise on death, but the minister who abuses his ministerial calling by stooping to scientific guesses and empty philosophies at the occasion of a funeral sermon is about as much out of place as a navigator on the bottom of the river just under Niagara Falls. It means a great deal to have a Christian minister, a representative of the Christian faith, with Christian truths to preach, called in to conduct a religious service for the family on the occasion of the death of a member of their family, and for a minister to dodge his duty and indulge in guesses and theories is about the last thing he can afford to do. He is not called upon that he may give an array of conjectures and scientific platitudes. He is there to preach Christian truths from the Word of God that liveth and abideth forever. In reference to the cause, process and consequence of death James' definition answers all purposes and it is briefly stated, "The body without the spirit is dead." That definition is complete and is understandable by all.

It is not necessary to close the funeral sermon with a eulogy of the dead. There is no biblical or ministerial reason why this should be done. Of course if the dead has been an eminent Christian, or prominent in official circles it is permissible and even commendable to give a brief account of the life that has just closed, and there is no rule against it in any case. But the funeral sermon must deal with truths that are eternal, and the minister can safely close his service with no reference to the life or conduct of the dead. The people present are quite likely better acquainted with how the dead person lived than the minister is, and a statement to that effect by the minister is frequently sufficient.

While it is true that by the process of elimination the material for funeral sermons is somewhat narrowed there is still a sufficient scope for good sermonizing and helpful ministry in preaching. Take a few subjects for illustration: "The Love of God"; it is proved in a hundred ways, all have been benefited by it, it is the same now in the presence of death as when life was teeming with joy. Or "The Grace of God"; it has been sufficient in the past, thousands have proved it, its provisions are many, through grace is salvation, it is a dependable source of strength now. Or "Eternity." We are in time bound for eternity; we shall live somewhere. How? According to our choice and conduct. Or "The Death of Christ." He, the Immortal, came into the realm of mortality to save to the uttermost all who through fear of death were all their life time subject to bondage. Or "Christian Perseverance." All the days of my appointed time will I wait, till my change come,

Thou shalt call, I will answer. The above subjects are usable for sermons on funeral occasions, and furnish a foundation for truth that warns, helps, comforts and blesses.

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07 -- THE CONTINUING REVIVAL -- By Raymond Browning

The revival spirit and atmosphere are so essential to the life and growth of any holiness body it is no strange thing that many of us have wondered how such a spirit could be maintained in the Church of the Nazarene. Nearly all the Nazarene preachers know how to begin and conduct a revival. It will be an excellent thing if we can also learn how to keep our churches at the normal and healthful revival temperature. I do not claim to have solved the problem but, after some thirteen months of partially successful effort in that direction in which our home church has had fifty-eight Sundays in succession without a barren altar service, I am venturing to suggest how I believe it can be done. As may be expected, our Bible furnished us the key to this particular problem. It appears to me that this key is in Acts 2:42, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," and the remaining verses of that chapter tell us of the fear that came on every soul, of the many signs and wonders done by the apostles, of the fear that fell on their enemies, of the gladness and praise that came on the church, of how the common people looked upon them with favor, and what is of especial interest in this discussion, how "the Lord added to the church daily such as should be saved." Here we have the aftermath of the great revival precipitated by the preaching of Simon Peter and the other apostles who were still glowing with the fiery baptism of the Holy Ghost. The gospel net had already gathered in three thousand lively souls and still the fishing was good and the zeal of the fishermen was unabated. The verse which was read says, "And they continued stedfastly" and therein lies the first ingredient of the continuing revival spirit.

I. "They continued stedfastly" What a wealth of meaning in these simple words! Would that God would give us all the gift of continuance in the good things we have already learned. The same mixture of faith and prayer and preaching and personal work that produced the revival will keep it going if there is the added grace of stedfast continuance. Here is where we need some repairs in our church machinery. We have not yet learned the fine art of keeping a steady, unbroken spiritual gait. Some of our people seem to think that some kind of inescapable law makes us go up and down instead of up and up. We make the mistake of imagining that we must ride the see-saw instead of the elevator. The writer of Proverbs expressed something of this truth when he said, "The path of the just is as the light of dawn that shineth more and more unto the noonday splendor." He never mentioned afternoon nor sunset but what he suggested was increasing splendor and fadeless glory. Old Æsop, the famous Greek slave, whose fables lifted his name out of the shadows of the past, told about a race between the tortoise and the hare.

He was not a preacher of holiness but there are lessons in his fables that would do us a lot of good.

We have all seen Brother Rabbit. He is very attractive and amiable. He has lots of good sense and when he is on the right track he can out-distance almost anybody in the church. However Brother Rabbit has a weakness for detours. The first thing you know he has quit the race and has gone off to see and hear some mysterious ministerial bird of passage that has happened to alight in the pulpit of some slowly dying mission. Again we hear that he has been down to the Tatterdermalion Tabernacle to examine into a soul-insurance proposition which guarantees that if once you take out the policy it will certainly be paid in full whether you ever keep up your payments or not. He wastes a lot of precious time wondering if the company that issued this "once in grace always in grace" promise is really going to be able to make good on it when it falls due. He even ventures to stand on the edge of the crowd who are watching strange contortions and listening to weird tongues down at the Tower of Babel. Again we hear that he has taken his family to visit the big congregation on Mars' Hill although there hasn't been a holiness sermon preached from that place since they put the apostle Paul out of the pulpit.

Meanwhile dear old slow-moving, plain-looking, patient Brother Terrapin has been plodding along up the Canaan highway. He hasn't missed a prayermeeting. His tithes have dropped into the church treasury right on schedule time and somehow he managed to find an offering for the evangelistic services. He is roofed over and undergirded with such a durable experience that the storms do not worry him and if somebody hits him with pebbles of criticism he doesn't seem to notice it but just plods right along. To make a long story short, for reliability and stick-to-it-iveness and steadfastness give me the terrapins every time. The rabbits run well but about the time you need them most they disappear in the bushes. One of our American poets wrote these words:

"The longer in this life I live and view
The varying qualities of men,
The more I see the high, stern-featured beauty
Of plain devotedness to duty,
Stedfast and still nor paid with mortal praise
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and in unwasted days."

Infinitely more lofty than these sentiments is the exhortation of Paul to the Corinthians, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord." It seems to me that in these sad days of turmoil and confusion and apostasy God needs a tribe of men like Stephen who "being full of the Holy Ghost

looked up stedfastly into heaven and saw the glory of God and Jesus standing on the right hand of God."

II. We observe now the second element which secures the continuing blessing of God and that is the "apostles'" doctrine. In the twenty-seven verses which immediately precede this text Peter in that memorable pentecostal sermon crowds together the lofty peaks of Christian doctrine like a range of pearly mountains. Immediately we perceive that he believes in the divine inspiration of the Scriptures and in the fulfillment of prophecy. He announces his text from Joel and without any apology to the various creeds and denominations represented in his vast congregation he boldly announces his theme is "The Baptism with the Holy Ghost," and declares that this is the blessing that will make their sons and daughters prophesy and the young men see visions and so vitalize their old men that down to their last days they will still be dreaming of newer fields for spiritual conquest. He bids the Jews and the Calvinists widen their ranks and invites the neglected strangers and foreigners to come forward. Then before their astonished eyes he grabs the old extension table of free grace and stretches it clear around the world and piles it high with gospel dainties and begins to shout:

"Come sinners to the gospel feast;
Let every soul be Jesus' guest.
Ye need not one be left behind,
For Christ hath bidden all mankind."

The bottom rail is at last on top, the poor and the outcast have inherited a fortune, and the great tribe of "whosoever" can move to town and live on the boulevard. Even the poor, crippled Mephibosheths down in the country home hear the good news and the next time we see them they are dressed like princes and sitting at the king's table with the royal family. The preacher now addresses himself to the Israelites and before their astonished minds he projects the greatest motion picture humanity ever beheld. He shows them the gentle, humble peasant working in a carpenter shop in Nazareth. The carpenter lays aside his tools and walks abroad. Suddenly there is a transformation. God smiles down upon him and by "miracles and signs and wonders" the curious multitudes are taught that the common clay of his humanity covered but thinly the awful and fathomless depths of deity. The proud Jews refuse to see this and they nail the Prince of Life to a ghastly tree and later fix a seal upon the tomb that contains His mutilated body. Then the earth trembles, that tomb bursts open and is empty. Suddenly in the distance appears a shining throne and the once despised Nazarene is sitting upon it crowned with glory and majesty. The spirit of the prophet David rises out of his sepulcher long enough to declare:

"This is the confirmation of that oath God made to me that from my descendants according to the flesh, he would raise up Christ to occupy my throne."

Observe again in Peter's sermon that range of doctrine, the Trinity, the Inspiration of the Scriptures, the Fulfillment of Prophecy, the Incarnation, the Foreknowledge of God, Redemption, the Resurrection of the Body, Salvation for the Lost, the Second Coming of Christ, the Glorious Reign on the Throne of David, and for fear someone should think that holiness is left out, remember that Peter said of the gift of the Holy Ghost "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This is but a brief and imperfect summary of those doctrines in which the fruitful church continued. Other truth doubtless found its way into the teachings of the early church but all their preaching and teaching had the massive and indestructible foundations and pillars and girders and beams and timbers of doctrine. If we wander from these things the curse of barrenness will fall upon us as it fell upon Michal, the proud daughter of Saul, who when her husband David got blessed and leaped and danced before the Lord, despised him in her heart. Right here in America there are before our eyes thousands of churches, who have neglected the preaching of God's truth, of whom it can be said as truly as it was said of Michal, "She had no child unto the day of her death." On the other hand think of the promise of fruitfulness to those who preach God's truth. I can imagine seeing Peter in later years as he wrote his First Epistle to those whom he called his "obedient children." He brushes tears from his eyes and reminds them that they were "born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever." Then he adds, "And this is the word which by the gospel is "preached unto you." Thank God for this glorious gospel. While other churches boast of their treasures of music, art and architecture and eloquence and learning let us like Cornelia, that wonderful Roman matron to whom a friend showed some lovely and costly adornments, bring forth our lovely children begotten by this glorious gospel and say, "These are our jewels."

Other churches may turn their pulpits into forums for the discussion of economics, governmental affairs, racial problems, eugenics, modern fiction and the like but Nazarenes cannot. Other preachers may invite the Catholic priest, the Jewish rabbi, the half-clad mystic from India, the political luminary, or the skeptical professor from the university to speak to their congregations but be well assured that the enemy will sow enough tares in our wheat fields without our calling for any assistance along that line.

If one of our Nazarene preachers should some day be tempted to put on some gaudy play or pageant in his church in the fond but foolish hope that it might prove a blessing I would suggest that he procure the co-operation of some kindhearted undertaker to bring his outfit and stage a funeral. That would be far more appropriate because it will be a faithful portrayal of what about to happen to your church. Aaron was foolish enough at one time to let some church people put on a big pageant such as they had seen in Egypt and by the time it was over three thousand people had to be buried.

Later on, king David organized a beautiful pageant to impress the Philistines and to help the cause of the Lord a bit. It wound up by offending the Lord and one of the chief actors died for his foolishness. It is to be hoped that it will not be necessary for us to organize a pick and shovel band in the Church of the Nazarene to cover up a lot of sad mistakes that will be made if we leave the old paths of the Second Birth, the Second Blessing, and the Second Coming.

At this juncture there comes to my mind a letter written by a blessed old Nazarene General Superintendent who was getting down to the end of the journey. His feeble hand one day penned a few words of encouragement to a young preacher. He wrote, "The time is coming when a lot of people will not want to hear the real truth of the gospel but they will develop a kind of ear affection. This will make them unable to stand a sermon more than fifteen minutes long and three-sixteenths of a thought in depth. Furthermore they will want it as soft as soup and as sweet as honey." Then he continued, "But, Timothy, my dearly beloved son, I knew your dear old sanctified grandmother Lois and I know that godly little mother of yours, Sister Eunice. She has written to me asking me to pray for you that you may be a faithful minister. I believe you will and just remember, when I am gone to heaven, that the last thing old Brother Paul ever wrote was this: 'Preach the word, be instant [pressing on] in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.'"

At this point let me ask will you suffer a word of exhortation which came to me some time ago and remember that, according to the ancient custom, this exhorter includes himself in the exhortation:

"Go message quickly from these lips of clay,
Leap lightly through the air, fall where you may.
My time will soon be gone and millions wait
In gloom and know not Christ, and I am late.

"'Twas late I heard, so late was made alive,
Some died while yet I trifled. Now I strive
To tell of Jesus ere the shadows come.
O help me get some scattered sheep back home.

"This world's so big, its children careless, pray,
Thou mighty Holy Spirit stand across the way.
Eternity's so long I shudder. Let me tell
About the blood-stained cross between the lost and hell.

"Let my prayers rise like fragrant incense higher
Than seraph's song. Wing all my words with fire
Until the careless ones who dared to spurn
Thy tender love shall tremble and return.

**"Time moves apace. The western rim of life appears.
Beyond that rim the ocean of eternal years.
Come, blow the trumpets, wave the standard high,
Death's on the pale horse but our crown is nigh."**

III. The third element which contributes to the continuing revival is fellowship. This is the natural outgrowth of Christian doctrine and Christian experience. Just as certainly as "Birds of a feather flock together," holiness believers flock together. Our gospel is a unifying gospel for the author of Hebrews says that, "He that sanctifieth and they who are sanctified are all of one." We have moved into a new spiritual country. We have learned a new language. We have found congenial spirits and fellowship is the natural and normal outgrowth of these attainments. It will be well for us now to remember that it is not only our duty to get people saved and sanctified but also to create, so far as we may be able to do so, a warm and healthful atmosphere in which newborn souls can live and develop. All the elaborate plans and all the expensive equipment with which some worldly churches try to get people together and make them friendly and congenial is but a feeble and disappointing gesture as compared with the fellowship of the saved and sanctified. We do not need the gymnasium, the elaborate church kitchen and dining room, the silly stunt performances, the stage to make our folks enjoy one another. There are entertainments and social affairs and merry-makings especially among our young people that are in no wise hurtful or questionable but our fellowship is by no means dependent on these things. It is a sort of spiritual congeniality and it seems to transcend ordinary limitations of education, temperament, training, position, property, or even age. If we remember this we will not try to take our sanctified young people and try to make them mix and mingle with a worldly and godless crowd. Some good sanctified mother may have more religion than good judgment and imagine that it would have a good effect on her godless, cigarette smoking boys if she invited a lot of our Nazarene young people to her house for a social time. You might as well try to weld the wooden handle to a silver spoon. It isn't going to work. For my part I have no interest in trying to make a lot of sheep and goats enjoy one another's company. I am tremendously interested in trying to make the Lord's people understand and enjoy and love one another. Jesus said that this would be one of the object lessons to an unbelieving world that we are really His disciples.

An old chaplain of the Confederate Army told me about a time when they were on a retreat in Virginia and came to the James River. The water was not too deep to wade but the current was swift and the bottom of the river of slick stone. Several soldiers tried to cross the stream and came near drowning. The commander halted the men and ordered them to get together in squads of a dozen and lock arms and then wade in. One fellow would slip but an arm on either side supported him. They didn't all slip at the same time. In this way the crossing was made safely. The currents of sin and temptation rush with terrible force and swiftness through this land and it is a blessed thing to have the sustaining help of Christian fellowship in the times of great trial. Not many of us would be able to get to heaven alone. We

need the assistance and encouragement of other pilgrims who are on this royal highway. Then there is a more divine side to this fellowship. I read a poem once by Bishop McIntyre on "Christ in the Nazareth Shop," in which he told of the people who wished they might have been with Christ in certain great scenes in His career but the author of this poem wished most of all to have been with Him in the little shop. Sometimes I have actually grieved that I was born too late. I have wished that it might have been my lot to live in those bygone years. If only I could have seen Him in the little village or known Him down by the Sea of Galilee. How it would have thrilled this dull soul of mine to have been called by name as He did Peter or John. Ever since I first heard that lovely children's song:

"I think when I read that sweet story of old
When Jesus was here among men,
How He took the little children like lambs to His fold,
I should like to have been with Him then.

"I should like for His hand to be laid on my head,
For His arm to be thrown around me.
I should like to have seen the kind look when
He said 'Let the little ones come unto me:'"

I felt that I had missed something that never could be mine. The kind of feeling that a motherless lad has when he sees his playmate go home from school and sees a fond mother greet him with a kiss and say, "Son, Mother made some cookies for you today. You'll find them in the pantry."

One day I got a letter from one of the sweetest saints that ever lived. It was written just before he died and the letter was quite a while reaching me but the news was as fresh as the dews of the morning. One paragraph read like this: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us and truly [think of it, truly] our fellowship is with the Father and with his Son Jesus Christ." When I was writing these words in this paper the greatness of this privilege got hold of me until I got happy and shouted right out in my study all by myself all the family was asleep. Glory to God!

IV. Two other things in which they continued might be mentioned, the breaking of bread and of prayers. But the discussion of the Lord's Supper and the fathomless subject of "Prayer" would consume time upon which there is little division of opinion among us that it is not necessary for the purposes of this article to enter into these things.

Furthermore I will have to pass by several alluring fields in simply mentioning the results that followed their stedfast continuance as indicated in the text -- the fear that fell upon their enemies, the many signs and wonders done by the apostles, their marvelous unselfishness and generosity, their consistent church attendance, their hospitality, their gladness and singleness of heart, their glad hallelujahs that

arose like the continual burning of sweet incense and that most astonishing fact that the holiness church commanded more love and respect than did the big temple with all its gorgeous paraphernalia of worship for it is said they had "favour with all the people." That ought to encourage all of our Nazarenes to stick to our task "of spreading scriptural holiness." Our time of favor will come one day, favor even with the people. However the last and chief point to which I would call attention is the main objective of this article, namely, the revival bore fruit. We read, "And the Lord added to the church daily such as should be saved" or as another version given by Adam Clarke reads, "And the Lord added daily to those who were saved." By either version the outstanding truth is that people were still getting saved and filling up the ranks of the church. That is what we are interested in and that is the kind of revival that we should like most to have. We want something that keeps us right on at the beautiful task of getting people saved and sanctified and ready for heaven and puts them into a church where they will have the best opportunity to hold fast to the blessings received. Such a church we believe that we have and such a church we purpose, under the blessing of God to maintain. Maybe I can illustrate God's tender love for the soul-saving church.

About two years ago when Colonel Lindbergh's baby boy was kidnapped my heart was strangely weighed down by that tragedy. One night I was unable to go to sleep for thinking about the little fellow and the grief of that father and mother. Finally I went to prayer and prayed long and fervently for the child and the heart-broken parents. I looked out the window into the moonlight and thought what if my doorbell should ring tonight and when I go to the door a man with a muffler about his face should hold out to me a bundle and say, "Preacher, my conscience is driving me mad. This is the little Lindbergh baby. He's alive and well and I'm going to trust you to take him to his parents. Good-bye." Before I could speak he would leap into a waiting car and roar away into the night. I could imagine myself taking the babe upstairs to my wife and showing her the little curly head and dimpled rosy face and telling her what had just happened. Then I thought about calling the father over long distance and telling him what had happened and hearing him catch his breath and say, "Preacher, I'll be there just as soon as my plane will bring me." I could see the plane whizzing through the air and then gliding down at the airport and the big car flashing from the airport to our parsonage and the colonel mounting the stairway two steps at a jump to where my wife was in our room holding the baby in her arms and snatching the little fellow up and saying, "Preacher, you brought me the happiest news I've ever heard in this world. I can never forget you, never."

All this was so vivid in my imagination that I got down on my knees and prayed to God to let me have just that sweet experience which I imagined. Maybe it was something of a selfish prayer with a lot of human ambition in it but anyway I was dead in earnest when I prayed. Like many other well-intended but entirely mistaken prayers it was destined to remain unanswered. The baby was dead long before I ever prayed the prayer.

However, I know another Father whose children are dearer to Him than was the curly-haired babe to Colonel Lindbergh. His children strayed away and have been lost. I have been privileged to return a few of them. The news hasn't gotten into the papers yet but I've had a message from that Father and He has sent me an invitation to come to see Him. I replied and told Him that my clothes were shabby, that I was a poor man and couldn't afford the trip, that I didn't much want to leave my family especially since I didn't own a home. He answered right back and said, "Never mind about the clothes, you won't know yourself when we get you dressed up. Bring the family right along. I'm expecting them. We've built a new home for you on a lovely hillside right near the River of Life.

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THE END