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WHOLE NO. 33



CHARLES H. GABRIEL

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A New Book by Dr. Williams

SANCTIFICATION

The Experience and the Ethics



FOREWORD

This little volume is published not because the world needs more books. Its object is twofold, 1st it is an endeavor to answer some uncharitable and also some honest criticisms against those who profess the experience of full salvation. 2nd it is written with a sincere desire to aid those who possess a pure heart and are trying to live a life consistent with their testimony.

What is to follow is not an apology for the doctrine of holiness nor for those who claim such experience. No apology is necessary. The doctrines of the Bible need no defense.

There is a deep conviction in the heart of the writer that proper distinction has not been made between the experience of holiness and the ethics of holiness in the preaching and writings on this subject. That is why we have ventured to publish this book.

Being a Christian and living like Christ is the greatest achievement possible. This little book is an endeavor to express in a small way the heart throb and passion of the writer's soul to thus achieve, and encourage others in their sincere effort to do likewise.

R. T. Williams.

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COMMENDATION

I have read Dr. R. T. Williams' book entitled "SANCTIFICATION, THE EXPERIENCE AND ETHICS" with great interest. This is a volume of great merit. The statements are clear, forcefully put and sustained with facts, logic and scripture. He is clear in his position on the experience of sanctification, and greatly sustains and clarifies the experience by his treatment of its ethics. He thus fills a great need in holiness literature which has long been felt by many. This book will have a wide sale, and should be in every home. It is and will be a classic among us.

—John W. Goodwin, General Superintendent.

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The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, *Editor*

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VOLUME 3

SEPTEMBER, 1928

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THREE INDISPENSABLES TO THE PREACHER'S SUCCESS

THERE are three things which enter into the success of every preacher—otherwise his success is not success. These three things are sincerity, earnestness and genuine grace.

There are certain forces and factors in the making of each and every preacher which are personal to him, but the three we have mentioned must be present in all.

Our tendency is to point out the personal, individual qualities and think of these as essential. Take a preacher like Bud Robinson: we have observed that he had few formal school advantages in his youth, and so we are likely to think that he has succeeded because he is not trained by the schools. But this will not do, for John Wesley also succeeded and he was trained by the schools. We observe that Bud Robinson speaks with a lisp, and we are likely to think that he has won his thousands to Christ because of this lisp. But this is not conclusive. Whitefield won his thousands to the Lord and he was an orator of first rank. And thus we might go on through the list of personal, individual characteristics of Bud Robinson or any other successful preacher of the gospel.

But no man who has simply assumed to be a preacher and has taken up the work as a *profession*, or who has lost his former clean, white ambition to please God and be His prophet among the people can really succeed. It would be a good thing for every preacher, young and old, to take himself aside now and then and examine his motives. Let him ask himself such questions as these: Why did I enter the ministry at the beginning? Why do I continue to devote myself to this work? How much of my interest is mercenary and how much of it unselfish? How much of mere regard for reputation enters into my clinging to the ministry as a calling? What per cent of my fear is godly fear and what per cent of it is merely human, tormenting fear?

And on the point of earnestness: How few can really produce proof that they deserve to succeed! Some preach once or twice on Sunday and lead the midweek meeting and feel that they have done their *share*. Some confine their efforts altogether to the duties they are *hired to do*, and are scrupulously careful not to go beyond. Some are apparently serious when actually engaged in "ministerial duties," but show surprising lightness and indifference at all other times. They make every effort to "put over" an altar service, but seldom engage in informal religious conversation with such as God permits to cross their ways. How different it was with Wesley and Finney and Moody and others who made it their business to win souls "in season and out of season"! These good men were hunting souls all the time and everywhere. A business or social engagement was to them an opportunity to win a soul. The passing meeting with a stranger in the course of travel was a chance to speak of Christ. These men were absorbingly in earnest all the time.

Of course it is a delicate thing to speak of the preacher's personal religious experience. His business is to teach and disseminate religion and if he has but little grace on hand he will the sooner resent the intimation that such is the case. Nevertheless, hundreds have entered the calling of the ministry whose hearts have never been changed by the vital power of the grace of God, and hundreds of others have openly backslidden while serving the altar. And between these extremes are multitudes of preachers who would be forced to join Sam Jones in the testimony that he had possessed only "a log cabin experience for ten years." In other words, just because a man is a preacher is no reason why the devil should leave him entirely alone, and being a preacher does not

guarantee an inviolate purity and unbroken fellowship with God. Nevertheless, the preacher must have much grace at all times if he is to lead others into grace.

Form and sanctimoniousness and noise and demonstration and all other ordinary accompaniments of preacher profession are not certain evidences of power and victory and reality. Some preachers stake everything on the fact that they are "hot" in zeal; but Bud Robinson says, "I would rather be cold and sweet than hot and sour," and our observation is that one may be hot and sour, all right.

But, thank God, there is grace sufficient for the preacher so that he may live under heavens which open to admit his prayers, so that he may endure the strain incident to his work and not be broken by it, so that he may pass through the monotony of his daily and weekly grind and not become hardened by it, and so that he may back up his most searching preaching with a personal testimony.

Sincerity, earnestness and genuine grace; how passing and general these qualities seem, and yet they are indispensable in the true minister. And if the preacher possess these to the nth degree, it is remarkable how many ordinary handicaps he can overcome. He may be but an ordinary preacher, a somewhat faltering leader, a bunglesome pastor and personal worker—in fact, he may have few or no really "strong points" of an individual nature, but if he is as sincere as strained honey, as earnest as a mother supplicating for the life of her child and as possessed of the grace of God as Fletcher of Madelay, he will find a way to get to the people with his message and God will bless him with success.

HE HOLDS THE KEY

After all is said, the preacher holds the key to the situation in the average church. If there is lack of spiritual results, the preacher must shoulder the responsibility; if there is indifference and lukewarmness, such a condition can be traced to the preacher; if there is lack of unity, and disharmony is prevalent, trace the source to the preacher; if the church is lifeless and lethargic, in all probability the preacher has the same symptoms. A strong preacher, a strong church; a wideawake preacher, a wideawake church; a spiritual preacher, a spiritual church; a preacher with a burden for the unsaved, a church with more or less burden. How great are the responsibilities of the preacher!—C. E. C.

CHARLES H. GABRIEL

One of the most prominent gospel song writers of recent years is Charles H. Gabriel who has been recognized as a gifted and brilliant composer.

His songs have blessed and inspired thousands in all civilized lands. Among them are the following popular hymns: "The Glory Song," "He Lifted Me," "Hail Emmanuel," "The Way of the Cross," "He Is So Precious To Me." His song "Higher Ground" is a universal favorite with holiness people.

September is the month when the children go back to school and the young people "go off" to college. It is also the month which contains the only holiday celebrated in honor of labor. It is the time when clerks and office people are returning from vacation. It is the month which marks the resuming of the best program for the Sunday school. It is the month when the prayer-meeting attendance should be increased because of the return of moderate temperature. September is really an epochal month. Let every preacher plan to take full advantage of its opportunities for promoting the work of God.

It would be a good thing for the live preacher to get in touch with his denominational publishing house and make arrangements to have sent to him every book which appears from time to time which might be of interest to preachers. The cost of such an arrangement would not be prohibitive and it would certainly keep the preacher supplied with splendid reading matter.

DOCTRINAL

THE CURRENT REVIVAL OF ANCIENT ERRORS

By BASIL W. MILLER

No. IV. *The Reoccurrence of Semi-Antinomianism*

The Antinomian Controversy, which was destined to have a tremendous power in shaping later theological views, had its origin with John Agricola of Eisleben, who was for a time professor in the University of Wittenberg. He was a contemporary of Luther. It was in 1537 that Agricola maintained his famous disputation, his view against the law, which was controverted by Luther, and Melancthon. The term Antinomianism was derived from two Greek words, *anti*, against, *nomos*, law, and was so named by Luther. Antinomianism is the doctrine that all Christians are freed from the obligation to keep the law of God, and especially the decalogue. It holds that faith in Jesus Christ dispenses with and renders unnecessary, the observance of morality and the performance of good works for the final perseverance of the saint. This dispute, though not named Antinomian until the time of the Reformation, had its roots in the endless argument as to whether salvation is of works or is of faith. It was preshadowed by some of the writings of Augustine, and must always be a portion of any system, Calvinistic or otherwise, which affirms that the saints who are elected to salvation are destined to finally persevere. This controversy proper was terminated by an action of Agricola by which he retracted his views, and during the Commonwealth in England Parliament in 1648 decreed that such was erroneous, and those who held these views should be imprisoned. Though this action in no way eliminated the position of High Calvinism as to this point.

Agricola rested his view upon a misinterpretation of Romans 6:14, "ye are not under law, but under grace." Amsdorf in 1559 went a step farther than his teacher and declared that "good works are hurtful to salvation." Melancthon rightly replied in that classic Latin phrase, "*Sola*

fides justificat, sed fides non est sola" ("Faith alone justifies, but not the faith that is alone.") Agricola waged a warm battle against Moses and went so far as to affirm that Moses ought to be hanged! As Strong, the peerless Calvinistic theologian states, "This is sanctification without perseverance." The colored preacher well stated the Antinomian view thus, "You may rip and tar, You may cuss and swear, But you're jess as sure of heaven, as if you'd done gone de'yar." It is well to note the elements of this erroneous view for that during the present age in so many forms it appears. It was this theological background which laid the roots for all theories which deny the possibility of sanctification as a complete work of eradication.

On the other hand this theory is wrapped up with the doctrine of the imputation of the righteousness of Christ, for without this there could be no righteousness even by the act of faith irrespective of any deeds of later morality. It also affirms that in the view of the theology of the Reformation, both Lutheran and Reformed and later Calvinism, that the Christian's complete justification and his final sanctification is the result of the imputation of the righteousness of Christ, when once the believer—if elected (for it is hard to separate Antinomianism in any form from Calvinism)—exercises saving faith. The three following texts are the essential biblical foundation of this dogma: "Ye are complete in Him" (Col. 2:10). "By one offering He hath perfected for ever them that are sanctified" (Heb. 10:14). "Who of God is made unto us wisdom, and righteousness and sanctification and redemption" (1 Cor. 1:30). Antinomianism affirms that this imputed righteousness of Christ is ours irrespective of any moral righteousness on our part. Sin we may, but still this imputed righteousness is made unto us sanctification and redemption.

The pursuit of an independent perfection, of any form of morality, is thus regarded as a needless action, and oftentimes is an utter impossibility. This makes the action of Christ

complete in defying or negating both the condemnation and the demands of the law over us.

To state this doctrine is within itself sufficient to condemn it, or to answer its arguments. In the first place it must place the law in a position that is unreal and unnatural. Against the righteousness of Christ, the law as an entity separate and with power over mankind is set. It likewise makes righteousness to be separated from the moral actions of mankind, depending entirely upon the action of Christ, and the imputation of His righteousness to the believer; while morality in the strictest sense is properly conceived as the relation of one to the perfect moral law of holiness which God sets as His moral government. Then it denies the possibility of a man's sins separating or dividing him from this position of adoption. It makes redemption an act eternal, without the possibility of being broken or changed. It also declares that the stamp of the image of Christ on the soul cannot be erased forever. We shall discuss this view later in our review of the present reappearance of Calvinistic tendencies, and shall not deal extensively with it at this juncture. It breaks the connection between morality and faith in Christ's saving power; while in reality, it is morality, after the act of saving faith in appropriating the benefits of the atonement to the believer's heart, which maintains or breaks this status as a truly regenerated individual. Without morality, or a constant living up to the moral law of holiness, regeneration loses its efficacy in the human heart. God has declared Himself as a being infinite in holiness, and as demanding holiness of His subjects, and if this Antinomian theory be correct then God does not require holiness of His children.

The Antinomianism of the present carries the implication of the impossibility of living according to the law of holiness or purity in the sight of God, and thus negates the direct commands of God to live holy. For it affirms the law of holiness, or God's law, is too high a standard for the believer to maintain, and the only way in which this can be eliminated is by the imputation of the righteousness of Christ to the believer which frees him from the demands of this law of holiness.

Another outgrowth of Semi-Antinomianism is the fact that it places the sanction of God upon sin and impurity. For while one is believed to be of the elect, with the imputed righteousness of Christ his claim of righteousness and his freedom

from the law of God, he is thus free to commit sins of any degree or character; for this will in no manner change his status as a follower of the Lord and a recipient of His righteousness.

We have stated the nature of Antinomianism, and briefly outlined its implications, let us now turn to its occurrence at the present time. In some sections there is a firm denial of the necessity of a knowledge of the historical development of theology, and there is a gradual turning away from a systematic branch of knowledge, but the result is that many of these ancient errors are gripping the present Church with their heretical elements and the ministry and laity are sanctioning them.

In the *first* place, let us note the outworkings of this doctrine on practical theology or pulpit dogmatics. There is a common tendency on every hand to hear ministers affirm that it is impossible for one to live holy, by this meaning that it is not possible for one to live without sin while in the flesh. Affirming as they do that sin resides in the flesh, and that the carnal mind has power which the Spirit is unable to redeem one from, they make righteousness a matter of the imputation of that of Christ to the believer. This theory is found in those denominations which gladly quote that text, and that wrongly, "There is none that doeth good, no not one." It is well to note in this connection to whom this scripture, when rightly quoted, is applied. The writer is speaking of sinners, and not of the converted, or the elect. It is also discovered in those pulpits and works which magnify the beauty of righteousness but which affirm that this righteousness is a matter attainable only after death. True it is that such dogmas have their roots in Neo-Calvinism—which is a revival of the High Calvinism of the past three centuries—with the necessity of supporting their doctrine of the final apostasy of the unrighteous, and of the final perseverance of the saints; but it also is found at present among those of Wesleyan or Arminian tenets of faith. This is due to the fact that whereas Wesleyanism demands sanctification as a definite work of divine grace in eradicating carnality from the soul, they are unwilling to admit the necessity of sanctification, and even to postulate its impossibility in this life. There is thus developed a form of divorce-ment between righteousness or morality and personal purity.

There is no escaping the fact that the moral law of Christ demands the highest standard of

purity, and this purity Wesley affirmed was attainable only through the action of the Holy Spirit on the heart of the believer subsequent to regeneration whereby the soul is made perfect in love, or made holy. It is this denial of the impossibility of sanctification as a second definite work of divine grace that forms the greatest basis of modern Semi-Antinomianism. In the theologies of those who are true to Calvinistic teachings, and those who have drifted from the moorings of Arminianism as interpreted by Wesley, this recurrence is found. Strong, one of the outstanding Calvinistic theologians of the recent age, whose Systematic Theology can well be studied by the research worker in this field, in refuting what he terms "erroneous views of sanctification," after giving a firm refutation of the Antinomian view thus sums up the argument, "Christ does not free us from the law as a rule of life. But He does free us (1) from the law as a system of curse and penalty; this he does by bringing the curse and the penalty upon Himself. Christ frees us (2) from the law with its claims as a method of salvation; this He does by making His obedience and merits ours. Christ frees us (3) from the law as an outward and foreign compulsion." (Theology, p. 876.) Then he goes on to show on the other hand a form of Semi-Antinomianism in his refutation of the views of sanctification, as he terms, of the Perfectionist—by which he means those who hold the views of Wesley and Finney. He affirms that this view rests upon a false interpretation of the law; that it finds no support in the Scriptures but rather it is contradicted by them. Herein he asserts that in no place do the Scriptures teach that one may live without sin. This is supported by an erroneous misrepresentation of the context and the meaning of certain Bible passages, for instance, 1 John 1:8.

Mark well the fact: whenever any writer or speaker of the present age affirms the impossibility of sanctification, or the action of the Spirit on the soul of man whereby he is cleansed of sin and made holy, that to do so it is necessary either to wrest Scripture from its true meaning in supporting his position, or to deny the validity of those passages that plainly teach the possibility of holiness as attainable in this life, or he affirms directly that it is possible to maintain the favor of God, the regenerating power of the Spirit, and at the same time to live in sin. If this be true then there is no distinction between saints and sinners on the moral score, with reference

to the moral law. For a sinner breaks the moral law, and this brings upon him the condemnation of God; and a saint in so breaking the moral law, must likewise not remain a child of God, but become a sinner by this action of immorality whereby the moral law is destroyed, and thus he loses his position or status as a regenerated soul.

In the *second* place there is a higher form of Semi-Antinomianism, which sets aside the moral law, in what we might term the modern Keswick movements, as also in our better known movements termed "The Victorious Life Movement." Basic to each is the affirmation that it is impossible for sin to be cleansed from the soul, but that victory comes through a form of the suppression of carnality, by added grace from the Spirit. True it is that this movement rightly affirms the existence of depravity, the necessity of living in accordance with the moral law of purity, but it denies the possibility of having the sin principle so eradicated that one can live a life of purity and holiness. This possibly is the most subtle form of Antinomianism that is sweeping the present century. Such doctrines are strong in emphasizing the victorious side of the Christian life, oftentimes the seeking of the power of the Spirit in sustaining grace within the soul, but they deny that more vital action of the cleansing of the Spirit whereby we are enabled to live according to the moral law, a life of holiness. Along this line one must say a word concerning the "modern tongues movement," which though it definitely affirms the necessity of the baptism of the Spirit, witnessed to by the speaking in an unknown tongue (of this we shall write in the article on Mysticism), but at the same time it denies the fact of the cleansing of this baptism from the taint of sin, or carnality. And thus it makes way for a divorcement of righteousness and morality—affirming that one is righteous when he is accepted through saving faith as a child of God, and at the same time failing to emphasize the strong necessity of living up to the moral law of holiness.

There is power for victorious living in the baptism of the Spirit, but this power is first due to the cleansing of the Spirit's action on the soul, whereby one is able to live in accordance to the law of God.

In the *third* place Semi-Antinomianism is discovered in the existence of those cults which specialize in one truth to the utter disregard of all others, and in a lack of emphasis upon the true teaching of the Bible—the maintenance of

a life void of offence toward man and God. There is some truth in Christian Science—there is a natural power of the mental reactions over the physical body—but Christian Science first forgets the necessity of the new birth whereby the heart is made righteous, and whereby it is able to live a life in accordance to the moral law. Christian Science likewise fails to note the necessity of living according to the moral law of holiness. It stresses the law of beauty to the disregard of the law of purity. The result is that with all its other heretical elements this one is also found—that there is the possibility of salvation (as it defines salvation) irrespective of one's moral actions. The life of Mrs. Eddy is sufficient proof of this statement; for it was one, as those who knew her testify, of immorality and iniquity. On this point it is well to read Peabody, "*The Religio-Medico Masquerade.*"

Semi-Antinomianism is *finally* seen in the modern disregard for all laws, whether civil or moral. Man seems to be living in an age when he is flinging to the winds the constraints of custom, the laws of society and the commands of God. This may not seem to be a form of religious or theological dogma, but it has its background in those theological tenets which deny the possibility of maintaining the moral law, and even the lack of necessity of sustaining this law in righteousness. We are living in an age when the thought of constraint of freedom, as it is interpreted to be, is laughed to scorn. If one can be righteous and not live according to the law of holiness, then one can live under the laws of the state and of society and not maintain their dictates. This may be due to a swinging of the pendulum from Puritanic strictness in morals and laws to the opposite extreme. Or it may be the natural outcome of the teachings of those theories which affirm that one can be righteous and commit sin, and which have so deadened the conscience of the nations of Christendom that all moral and civil and social laws are interpreted as being worthless.

Through the past centuries there has been a swing of thought from the extreme High Calvinism which eliminated human freedom and made of man an automaton; until now the dogmas of the freedom of the will, as outlined by Wesley and the revival of that age, have steadily gained in power and influence, and oftentimes one hears the affirmation that Calvinism is on the wane. The outspoken dogmas of High Calvinism which decreed the damnation of infants, and the utter im-

possibility of the freedom of the will, might have passed. But the theory of Calvinism which denies the possibility of personal righteousness in maintaining the moral law of purity, and at the same time makes the righteousness of Christ to be the ground of our final election, rather than this righteousness, plus saving faith, and personal righteousness, resulting from keeping the law of purity, is still on the increase and is seen in the many modern movements which are gaining influence in the soil of our age.

To sum up our position: Antinomianism is that theological dogma which eliminated the necessity of maintaining the moral law of purity, and which affirmed that the righteousness of Christ is imputed to the believer, and that thus he is freed from the necessity of maintaining a moral status of a child of regeneration by living in accordance to the law of holiness. It is seen to be an integral part of the Calvinistic teachings of the final perseverance of the saints, irrespective of their lives after they are converted. Likewise it is found in those Wesleyan affirmations which deny at present the basic truths of Christian Perfection as taught by Wesley.

The gist of the matter is the possibility or the impossibility or the necessity or the lack of the necessity of keeping the law of God, which is the law of personal purity, after one by saving faith has accepted the benefits of the gracious and efficacious atonement of Christ for his sins. Does the Bible declare that man must remain pure in his actions, keep the commandments of Christ, after he is regenerated? Or is it possible for one to be a regenerated person and at the same time to engage in sinful practices? This is the kernel of the controversy which is found in Semi-Antinomianism. Or more broadly to state the proposition: Is it necessary for one to be sanctified by the act of the baptism of the Spirit, whereby he is cleansed from his sins, and from the sin principle, and thus live a holy life? The Wesleyan position on Christian Perfection is: That man is born under the bondage of sin, which is inherited from the fall of Adam; that as soon as one individually commits sin, that he comes under the guilt of carnality and the condemnation of sin; that Christ made an atonement for all the race of mankind, and that it is possible for all to be saved; that the benefits of the atonement can be appropriated by one having faith in the merits of the blood of Christ to save him; that after this process of the forgiveness of sins, there remains the further work

of heart cleansing, which by a full consecration of the soul by the believer to the will of God, and by faith in Christ is received through the efficacious working of the baptism of the Holy Spirit, the active agency in cleansing the soul; and that through this cleansing process of sanctification the sin nature, or principle, carnality or

depravity, is eradicated from the soul; that after this status of divine grace becomes a reality and the sanctified person is cleansed from sin, there is the possibility of falling from grace through sin, and through a breaking of the moral law of holiness, as demanded by God.

PITTSBURGH, PA.

DEVOTIONAL

PASTORAL THEOLOGY

By A. M. HILLS

Chapter 5. Public Prayer

Lord, teach us to pray (Luke 11:1).

PRAYER is both a blessed privilege and a solemn obligation. Foremost among all duties is the duty of prayer and worship. Prayer is the communion of the creature with the Creator.

Prayer is not a custom invented by man. It was taught us by God. Due regard for Him as our Father in heaven, and the Author of our being must show itself in expressions of devotion and regard, in acknowledgment of benefits received, in confession of shortcomings and sins, in seeking guidance and help and blessings.

Prayer is *natural* because God made man dependent, needing His help and guidance, and access to Himself. Prayer is instinctive, a universal expression of human nature. All tribes and races pray, and have always done so. Moreover, prayer is scriptural, of divine origin, and everywhere encouraged in the Word of God.

I. *There is a marked difference between private and public prayer.* In private prayer an individual soul is talking to God about his own personal needs or weaknesses or temptations or sins, about which others may not be directly concerned. He then says, "I," "My," "Me." "Bless the Lord, O *my* soul." "Blot out *my* transgressions." "Be merciful to *me*." "I beseech Thee." But in public prayer, some minister or child of God is expressing the needs or voicing the petitions or confessing the sins of many, perhaps of the whole congregation. He then used plural pronouns, "We," "Our," "Us," "*Our* Father, who

art in heaven." "Give *us* this day *our* daily bread." "Pardon *our* transgressions." "Deliver *us* from evil."

The man of God in the sacred desk is like the prophet Samuel, voicing the needs or expressing the desires, or confessing the sins of the people, Israel. Such a prayer appropriately involves *adoration*, praise and thanksgiving, confession, supplication and intercession. It is a great thing to stand before God and express in prayer the needs and desires and longings and praises and confessions of a whole people! The minister has no higher privilege or holier service.

II. *Heed carefully what Jesus said about public prayer.* 1. "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." That is a most unworthy motive to induce any minister to pray in the pulpit, to be either seen or heard by others. It would mean pride and vanity, and conceit. It might involve utter hypocrisy—a man playing a pretentious part, like an actor in a drama, asking for what he does not want, because it is a part of a performance. Such praying is blasphemous and must be wholly displeasing, as a deliberate mockery of God. No wonder Jesus warned against it, and said, "Verily I say unto you, They have their reward."

2. Again Jesus said, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matthew 6:7). I have mentioned this before, but the Master's words will bear repeating on a matter so serious. Even good people can fall into pernicious habits in public prayer which are alike displeasing to God and distressing

to men. The memory of a dear young man comes to my mind, who, in public prayer, would repeat four or five names of Deity in a single short sentence, and then do it again, and again, on and on, using names of Deity a hundred times in a single prayer! There are people, not a few, who will refuse to attend the sanctuary, rather than endure such an infliction.

Other thoughtless ministers will repeat one name of God in endless iteration fifty or seventy-five times, until it is distressing to hear. Still others will offer prayer in the morning service, and say "this morning" twenty-five or thirty times, as if they were trying to impress upon the mind of God what time of day it was. These are unfortunate habits of His own disciples which Jesus was teaching us to avoid. By all means, let us do it, for His sake, as well as for our own.

We may remark here that with all the mistakes that men may make, yet unwritten prayer is the most scriptural and the most excellent form of public supplication. It is ours to prove the superiority of extempore prayer by making it more spiritual and earnest than liturgical devotion. All our faculties should be called into exercise, and the soul be elevated to noblest action while in public prayer—the Holy Spirit exalting the mind and inditing the petition to be in harmony with the mind of God. But a heartless, unfeeling, indifferent prayer is an abomination in His sight. Only habitual, earnest, communion with God can preserve that becoming fervency that should characterize all devotion and worship.

3. Yet with all these criticisms and warnings it is well to remember that Jesus also said, "Men ought always to pray and not to faint." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father, shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:9-13, R. V.). In other words, Jesus kindly said, "But however poor your grammar, or however bungling and unrhetoical your speech, keep on praying; for God can hear and understand and bless."

III. But still we can take lessons from Christ

and His saints and avoid needless bungling and infelicities. Spurgeon was one of God's pulpit giants, whose public prayers wonderfully blessed one of the largest congregations that ever gathered under one man's ministry. I shall make free use of what he taught his students on "Public Prayer."

1. He says, "Our prayers must never grovel; they must soar and mount. We need a heavenly frame of mind. Our addresses to the throne of grace must be solemn and humble, not flippant and loud, or formal and careless. The colloquial form of speech is out of place before the Lord; we must bow reverently and with deepest awe. We may speak boldly with God, but still He is in heaven, and we are upon earth, and we are to avoid presumption. In supplication we are peculiarly before the throne of the Infinite; we are talking with God rather than seeking the edification of our fellow-men. Therefore, we must put our shoes from off our feet, for the place whereon we stand is holy ground."

2. "Let the Lord alone be the object of your prayers. Beware of having an eye to the auditors; beware of becoming rhetorical to please the listeners. Prayer must not be transformed into 'an oblique sermon.' It is little short of blasphemy to make devotion an occasion for display. Fine prayers are generally very wicked prayers. In the presence of the Lord of hosts it ill becomes a sinner the feathers and finery of tawdry speech with the view of winning applause from his fellow-mortals. Hypocrites who dare do this have their reward, but it is one to be dreaded." A heavy sentence of condemnation was passed upon a minister when it was flatteringly said that his prayer was the most eloquent ever offered to a Boston congregation. We may aim at exciting yearnings and aspirations, of those who hear us in prayer; but every word and thought must be Godward. Remember the people in your prayers, but do not mold your supplications to win their esteem; look up, look up with both eyes.

3. Avoid all vulgarities in prayer. Spurgeon said, "We seldom now meet with the vulgarities of prayer which were once so common in Methodist prayermeetings. Uneducated people must, when in earnest, pray in their own way, and their language will frequently shock the fastidious if not the devout; but for this allowance must be made, and if the spirit is evidently sincere we may forgive uncomely expressions. I once, at a prayermeeting, heard a poor man pray thus, 'Lord, watch over these young people during the

feast time, for Thou knowest, Lord, how their enemies watch for them as a cat watches for mice.' Some ridiculed the expression, but it appeared to me to be natural and expressive, considering the person using it. A little gentle instruction and a hint or two will usually prevent a repetition of anything objectionable in such cases; but we who occupy the pulpit must be careful to be quite clear ourselves. Jacob Gruber, an American Methodist preacher, after having listened to a young Calvinist minister violently attacking his creed, was asked to conclude with prayer. He prayed that the Lord would bless the young man who had been preaching, and grant him much grace 'that his heart might become as soft as his head.' To say nothing of the bad taste of such public animadversion upon a fellow-minister, every right-minded man will see that the throne of the Most High is not the place for uttering such vulgar criticism. Most probably the young orator deserved a castigation; but the older one sinned ten times more by his want of reverence in prayer.

4. "Another fault equally to be avoided is an unhallowed and sickening super-abundance of endearing words. When 'dear Lord' and 'sweet Lord' come over and over again as vain repetitions, they are among the worst of blots. The word 'dear' has come from daily use to be so common, and so small, and in some cases so silly and affected a monosyllable, that interlarding one's prayers with it is not to edification.

5. "Avoid that kind of prayer which may be called a *sort of peremptory demanding of God*, as if we could command and exact blessings from the Lord of all. Remember, it is still a man wrestling, even though permitted to wrestle with the eternal I Am. We are taught to say, 'Our Father,' but it is still 'Our Father *who art in heaven!*' Never fall into a vain-glorious style of impertinent address to God; He is not to be assailed as an antagonist, but entreated with as our Lord and God, in a humble and lowly spirit.

6. "*Pray* when you *profess* to pray, and don't talk about it. Disquisitions in prayer about our need of help are not prayer. Why do not men go at once to prayer? In downright earnestness address yourself to intercession, and set your face toward the Lord. Plead for the supply of the great and constant needs of the church, and do not fail to urge, with devout fervor, the special requirements of the present time and audience. Let the sick, the poor, the dying, the heathen, the Jew, and all forgotten classes of people, be

mentioned as they press upon your heart. Pray for your people as saints and sinners. Mention the young and the aged; the impressed and the careless; the devout and the backslidden. Never turn to the right hand or left; move on, and on, in real prayer. Pray as one who has tried and proved God, and therefore comes with undoubting confidence to renew his pleadings.

7. "As a rule, if called upon to preach, offer the prayer yourself. If you should be highly esteemed in the ministry, make a point, with great courtesy, but equal firmness, to resist the practice of choosing men to pray with the idea of honoring them by giving them something to do. Our public devotions should never be degraded into opportunities of complaint. I endeavor invariably to take all the service myself for my own sake, and I think also for the people's. I do not believe that 'anybody' will do for the praying. No, sirs, the prayer is one of the most useful, weighty and important parts of the service, and ought to be even more considered than the sermon. There must be no putting up of *anybodies* and *nobodies* to pray, and then the selection of the abler man to preach. If you do delegate this part of the service to another on account of your own sickness or feebleness, let it be to one in whose spirituality and preparedness you have the fullest confidence. Appoint the ablest man to pray; and let the sermon be slurred sooner than the approach to heaven. If I am able to do but one, and I may have my choice, I will sooner yield up the sermon than the prayer, and seek of the Lord for the gifts and graces necessary to its right discharge.

8. "In order to make our public prayer what it should be, the first necessity is that *it should be a matter of the heart*. A man must be really in earnest in supplication. It must be true prayer, and if it be such, it will, like love, cover a multitude of sins. You can pardon weaknesses and blunders and faults and limitations, when you clearly see that the man's inmost heart is speaking to his Maker. If ever your whole manhood was engaged in anything, let it be in drawing near to God in public. So pray, that by a divine attraction you draw the whole congregation with you to the throne of God. So pray that by the power of the Holy Spirit resting on you, you express the desires and thoughts of everyone present, and stand as the one voice for the hundreds of beating hearts which are glowing with fervor before the throne of God.

9. "Have variety in prayer. Vary the length of prayers, and the subject of your prayers in intercession. There are many topics which may burden your heart; the church in its weakness, its backslidings, its sorrows, and its comforts; the outside world, the neighborhood, the unconverted hearers, the nation, the heathen world. Pray in the Spirit, and as He may guide in your devotions. As you would avoid a viper, keep from all attempts to work up spurious fervor in public devotion. Do not labor to seem to be earnest.

Pray as your heart dictates under the leading of the Spirit, and do not imitate others. Just be natural in it all, asking the wisdom and guidance and inspiration of the Holy Ghost.

"Let there be meditation and preparation of the mind and heart in private devotion before the public service begins. This is certainly wiser and better than to rush into the august presence of the Almighty without any definite petition or desire or longing. 'O Lord, teach us how to pray!'"

HINTS TO FISHERMEN

By C. E. CORNELL

Gamblers Lose Heavily

Men become obsessed by the gambling habit. They usually gamble until they lose all they possess.

Figures recently completed show that the gamblers of the world lost 154,000,000 francs at Monte Carlo last year. This is not a record, for the losses of 1926 were 7,000,000 francs greater.

Gamblers flock to Monte Carlo from every part of the known world. Casino shares have a par value of 500 francs each, but annual dividends of 725 francs. They sell for as high as 11,000 francs each. Dividends are not paid either until after a generous amount is deducted for keeping up and improving the beautiful grounds and buildings.

Remember Lot's Wife

The Pathfinder says, "Mrs. Lot being a woman was naturally curious and she looked back. For that she was punished most severely. She was turned into a pillar of salt, according to record. For hundreds of years the inhabitants of the country around the Dead Sea, where the ancient Sodom and Gomorrah were located, have pointed out a particular pillar of salt which they claim is the remains of Lot's wife. Many curious superstitions have grown up about this pillar. According to one belief, which has been perpetuated by guides in the Holy Land, if any part of this pillar is removed, it will immediately be replaced by some miraculous process. Recently it was announced that the pillar of salt has disappeared. It stood in the way of commercial development on the shores of the Dead Sea."

The Church's Greatest Need

Much time is spent nowadays discussing methods and efficiency in church work. All kinds of plans are suggested and many of them practically and successfully applied.

But the present great need of the Church is the exaltation of Jesus Christ as an individual Savior. And that every Christian in order to measure up to his best must be filled with the Holy Spirit and fire. We quote from Dr. Augustus H. Strong a pointed paragraph which throws light upon the present-day needs of the Church. Dr. Strong says:

"Not the vagueness and freedom of rationalism, but the self-limitation of a scriptural faith. Not the methods of the politician or the worldling, but Christ's ways of regeneration and faith and prayer. An authoritative Bible, an evangelical theology, a spiritual church—these are our instruments for winning men. They are God's appointed means; and I would rather send out from this seminary ten consecrated preachers and missionaries than a hundred brilliant scholars and critics. If we seek first the kingdom of God, all other things needed shall be added to us."—C. E. C.

The Snare of Shallowness

"Dr. W. L. Watkinson declares that those who build their houses on the sand consult appearance rather than reality, speed rather than thoroughness, and ease rather than security."

An Exceptional City

"Montreal, Canada, is a city with a population of more than a million. There are no theaters, or movies open on Sunday, and no Sunday papers published."

Books About the Bible

"In the past few years we have rejoiced in the almost numberless books that have been written about the Bible. These books have concerned themselves with the history of the Bible, the interpretation of the Bible, the characters of the Bible, and the inspiration that comes from reading the Bible. We sound a note of warning, however. Good as these books are, it is quite impossible for them to take the place of the Bible itself. Let us beware of reading too much about the Bible and too little the Bible."

Blood and Oil

It took very great courage on the part of Mr. George Horton to write his recently published book, "The Blight of Asia," in which he tells the unvarnished truth about the destruction of Smyrna. Says James W. Gerard, former United States ambassador to Germany, in the foreword to this volume:

"That it should have been possible twenty centuries after the birth of Christ for a small and backward nation, like the Turks, to have committed such crimes against civilization and the progress of the world is a matter which should cause all conscientious people to pause and think; yet the writer shows conclusively that these crimes have been committed without opposition on the part of any Christian nation, and that the last frightful scene at Smyrna was enacted within a few yards of a powerful Allied and American battle fleet.

"We turned a deaf ear to the dying Christians when they called to us for aid, fully aware that America was their only hope, and now it would appear that there is a growing tendency in this country to whitewash the Turks and condone their crimes in order to obtain material advantages from them."

The author of this "true story of the burning of Smyrna," embodying an account of the systematic extermination of Christian populations by the Moslems, and some unescapable observations on the culpability of certain great nations in the horrible tragedy, was for thirty years consul and consul-general of the United States in the Near East. This fact alone should give tremendous force to his incisive piece of writing. The story, moreover, is reinforced by numerous half-tone pictures and many letters, affidavits, and documents.

In "The Blight of Asia," Mr. Horton has thrown

such a floodlight on the secrets of world diplomacy and the dominance of commercial interests over human welfare as even to endanger, we believe, his own life. He thinks that the Turk is impossible, that he cannot be transformed, and that money spent in the endeavor to convert "the faithful" is worse than wasted. The book is also a fearful arraignment of America, England, and France, whose governments "looked on with folded hands" during the massacre of Smyrna. "One of the keenest impressions which I brought away with me from Smyrna," says the author, "was a feeling of shame that I belonged to the human race." Continuing, he declares:

"At the destruction of Smyrna there was one feature for which Carthage presents no parallel. There was no fleet of Christian battleships at Carthage looking on at a situation for which their governments were responsible. There were no American cruisers at Carthage.

"The Turks were glutting freely their racial and religious lust for slaughter, rape, and plunder within a stone's throw of the Allied and American battleships because they had been systematically led to believe that they would not be interfered with. A united order from the commanders or from any two of them—one harmless shell thrown across the Turkish quarter—would have brought the Turks to their senses.

"And this, the presence of those battleships in Smyrna harbor, in the year of our Lord 1922, impotently watching the last great scene in the tragedy of the Christians of Turkey, was the saddest and most significant feature of the whole picture."

And what is the answer? To put it in the form of a question that sums up the essential revelation of this challenging volume, it may be asked: "Has the blood of the martyrs been washed out in oil?" —*Zion's Herald*.

Sir Hall Caine and the Bible

"I have walked or ridden again and again over every foot He trod, as far as I know, in the land He lived in, and during those thirty-four years I have (I say very humbly) accumulated as many of the material facts of His life on earth as anybody, as far as I can judge, seems to have possessed; but, lest this should seem to be a vain saying, let me add that I am still by no means sure that of the *soul* of the deathless Book that tells His story I know any more than my old mother knew, who in simple faith lived and died by it," writes Sir Hall Caine in the Methodist Leader.

Lord Hugh Cecil on Topical Sermons

"It is for the ministry to instruct us in brotherly love—I hope they do, and in the principles of Christian ethics; but the application of those principles belongs to the person who knows all the circumstances. When Sir Austen Chamberlain was at Locarno we hope he applied the Christian principles to international relations, but I don't know enough about it to say whether he did apply Christian principles," said Lord Hugh Cecil in a speech at the Church Assembly.

"It is unwise that the clergy should be talking about political, industrial and international questions. There is a sense of profound boredom when a clergyman repeats on a Sunday the daily article which has appeared in the daily press. Let us hear something which is distinctly spiritual. I believe it is because this is not done that our sermons are so dull. A topical sermon is, I think, one of the most tiresome things in the world."

Edison and Immortality

"The moment that the working, intellectual religionists show that there are fifty-two points of evidence for immortality contrasted with forty-eight points against it, that moment the fact (not theory, mind you, or mere faith, or anything but fact) will be accepted by all men. Today the preponderance of probability very greatly favors belief in the immortality of the intelligence, or soul, of man," says Mr. Edison, the famous inventor, in the *New York Times*.

"In the meantime, let the reformed, reconstituted and re-enlightened church teach everything that can be proved about things spiritual and then devote its efforts to imparting to its congregations convictions as to the primary necessity for beauty, honesty, and health. These things include everything really worth while. Nothing should be based upon belief which is not in its turn based upon truth."

"Mr. Edison is coming into the light," observes the *Raleigh News and Observer*. "He is growing old and his new conception is proof of the words, 'At evening time there shall be light.'"

The Value of Pastoral Calling

There seems to be quite a considerable difference of opinion relative to the value of pastoral calling. A number of preachers think that it is obsolete, unfitting a man, squandering time that should be given to study, prayer and meditation. That a man cannot be at his best in the pulpit, if he wears out his shoe leather tramping the streets from house to house.

But here is a testimony on the other side from a minister who was a highly successful pastor, and who now occupies a leading place in American Christianity, namely, Bishop Charles H. Brent of Buffalo, New York.

The *Christian Advocate* recently said: "In the course of the autobiographical sketch which was printed in *The Churchman* of January 8, he speaks thus of his fifteen years' service in Saint Stephen's parish in the South End of Boston, in association with Father Torbert. 'A more loyal and united congregation never existed than that to which we jointly ministered. It was the pastoral work which held it together. There is no room for doubt that in house to house visiting today lies the strength of the Church. The rector who fails to come to know his people in their homes, who, if he calls at all, does so perfunctorily, or on the occasion of a marriage or funeral only, is not a pastor. He may be a signboard, but he is not a reservoir of spiritual influence, let his pulpit eloquence be that of angels, and his organizing gift that of a Napoleon. We usually think of Phillips Brooks as a preacher. He was first a pastor and then, because of it, a preacher. He is quoted in Bishop Lawrence's *Memoirs* as saying: 'I wish that I could devote every hour of the day to calling on my people. I know of no happier or more helpful work that a pastor can do, and I call as much as I can. How is it possible for one to preach to his people if he does not know them, their doubts, sorrows and ambitions?'"

"'It would be difficult to discover the secret of the spell that Bishop Brooks' preaching had on people. It lies hidden in that subtle thing, personality. He had at times such an influence on me that I was affected physically. I felt as if I might be the string of a harp on which a master hand was playing. I vibrated to his touch. But of this I am convinced, that much of the secret of his power lay in his experimental knowledge of human life, worked out in his pastoral relationships. There is no need of setting preaching and pastoral visiting one against the other. The good pastor is always worth listening to in the pulpit.'"

High-Sounding Phraseology

Quite a number of preachers are guilty of flinging high-sounding words at the defenseless heads of their audience.

A young student discoursing upon the theme, "We love him because he first loved us," spoke of "The inexpressible felicity of the affectionate reci-

procity existing between the divine mind and the human consciousness."

Another one of these ministerial catapults flung this one at his audience.

"It is not necessary to discuss the philosophical import of the Spirit upon the human consciousness."

High-sounding words are usually not an evidence of superior scholarship. The simpler the words the more beautiful the phraseology. Do not display your scholarship, but let your scholarship display you.

Some Pentecostal Results

(Acts 2:38-47)

Repentance—for the remission of sins.

The promise, to you and your children.

And as many as the Lord our God shall call.

They gladly received the word, and were baptized.

About three thousand souls.

They continued steadfast.

They had Christly fellowship.

Fear came upon every soul.

Many wonders and signs were done by the apostles.

All that believed were united in Christian brotherhood.

They had all things common.

Some sold their possessions and gave to the poor.

If anyone had need he was supplied.

They were daily in the temple.

They were of one accord.

They had sweet fellowship.

Their hearts were undivided.

They were glad in the Lord.

Their mouth was full of praises.

They had favor with all the people.

They thrived both spiritually and numerically.

What's the Matter with the McDowells?

The McDowell family, members of Second United Presbyterian church of Cleveland, Ohio, holds a unique record. Chester McDowell, father, has never missed Sunday school for one Sunday in twenty-three years. Mrs. McDowell has a perfect record for eleven years. Charles, a son, has a perfect record for twelve years. Jean, a daughter, has not missed in eight years. Alvin, brother of Chester, has been there every Sunday for seventeen years. Bessie, a sister of Chester, has not missed in twenty-four years.

Don't the McDowells ever have company on Sunday that keep them away from church?

Don't they ever go anywhere on Saturday night and get up tired on Sunday morning?

Don't they ever have headaches, colds, nervous spells, tired feelings, poor breakfasts, sudden calls out of the city, business trips, Sunday picnics, or any other trouble?

Don't they ever read a Sunday paper?

Don't they have a radio so that they can listen to "some mighty good sermons from out of the city"?

What's the matter with the McDowells?—*Epworth-Euclid Bulletin*, Cleveland, Ohio.

Theology Defined

Although the term theology came into use in the fourth century, it was much restricted in its meaning, and not until the time of Abelard (1079), did its scope enlarge so as to include anything more than the doctrine of God, absolutely, and without any relative consideration as between God and man. As now used, theology includes five other branches, viz.: Cosmology, Anthropology, Soteriology, Eschatology, and Ecclesiology. These subdivisions may be briefly defined, thus:

Cosmology includes the doctrines of the world in relation to God.

Anthropology includes the doctrines of man in relation to God.

Soteriology includes the doctrine of salvation through the person and work of Christ.

Eschatology includes the doctrine of the final states of all men.

Ecclesiology includes the doctrine of the Church, its constitution and government.

Thus theology may be defined as the science which treats of God and the universe in all their known relations to each other.

As the tree is known by its fruits, so the value of the study of theology, as made manifest to the world through the leading divines who have developed the science, can only be judged by religion. Not that religion is the outgrowth of theology—it is the reverse—but religion reflects theology; and so the best thoughts of best thinkers about religion will afford us the truest estimate of theology, in its practical aspect.—**PROF. HIAL-MAR D. GOULD.**

Call to Prayer

From 100,000 minarets in three continents, 235,000,000 Mohammedans hear the call to prayer. When shall they hear of Jesus Christ and His message of salvation?

HOMILETICAL

THE CONDITIONS OF SALVATION

By A. M. HILLS

TEXT: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22).

Fifty-seven years ago, I read Charles Spurgeon's account of his own conversion. It was snowing very hard when he, a sixteen year-old lad, started for church. Getting tired of facing the storm, he turned aside to a humble Methodist chapel in an obscure street and listened to an ignorant lay preacher preach from the above text. He pointed his finger at the youth and shouted, "Young man, you are in trouble. Look to Jesus and be saved!" Charles Spurgeon looked and was saved, and became one of the world's greatest preachers.

I. *Manifestly the whole world needs salvation.* The race has lost its innocence. Something is wrong with every kindred and tribe and family of man. No individual escapes the hereditary moral ailment. This is not a theory, but a universal fact. The man who denies it is, well, is simply talking for effect and playing the fool. Every intelligent and thoughtful man knows that the whole race is sick with the awful malady of sin.

II. *The Christian religion has an omnipotent Savior as its heart and life, and is the only religion that can save.* "Come unto me, all ye that labour, and are heavy laden; and I will give you rest." "I am the bread of life." "I am the water of life." "I am the light of the world." "Learn of me." "Look unto me and be ye saved."

Such language would have no meaning in the lips of any other founder of religion, this world ever had. But it was perfectly becoming and appropriate in the lips of Jesus. Why? Because "I am God, and besides me, there is none else." "There is none other name under heaven given among men whereby we must be saved."

III. *Man, to be saved, must co-operate with God.* It is Calvinistic nonsense to talk about man as being passive in regeneration. He must "seek the Lord while he may be found." He must "Turn ye, turn ye, for why will ye die!" "As many as received him, to them gave he the right to become the sons of God." God says if you would be saved, "Come," "Turn," "Repent,"

"Believe," "Receive," "Seek," "Ask," "Knock," "Look," "Choose," "Be saved."

"Passive" in regeneration? I should say not. I was never more active in my life than then.

Multitudes are waiting passively for God to save them by irresistible omnipotent grace, as Calvinists are foolishly telling them to do; and they will wake up from their delusion at last in an endless hell.

IV. *All the ends of the earth.*

1. That means all parts of the earth, the people living the farthest from the origin of Christianity, and the centers of Christian influence, in earth's remotest bounds, the jungles of Africa and Asia, and the faraway cannibal islands of the sea.

2. It means the farthest from God and the most wicked, the most depraved and habit-bound, the helpless and the most fallen.

It all means, a universal Savior for all men who will turn from their sins and "look and live."

V. *"Look unto me," the look of faith.*

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish but have eternal life." It was the look of faith then that saved the snake-bitten Israelites; it is the same look of faith unto Jesus now that will set Satan's captives free, break their chains, and cleanse their hearts and give them eternal deliverance.

PHARISEE RELIGION AND CHRISTIANITY

By C. E. CORNELL

Text, Matt. 5:20.

I. CHRIST'S WORDS: THEIR SIGNIFICANCE

1. The Sermon on the Mount.
2. It means what it says.
3. The Sermon on the Mount for Christians.

Illustration: Philip Mauro says: "There is not a saying in all the Sermon on the Mount that cannot be carried out by the feeblest disciple who trusts the Lord for needed grace and strength. And may the Lord in His infinite goodness and mercy give to us all the submissive will, the contrite spirit, the single eye, and, above all, the heart that is perfect toward Him. Then will He show Himself strong on our behalf. (2 Chron. 16:9).

II. THE PHARISEES

1. Originally a holy sect.
2. The guardians of the divine law.
3. The *peculiar* people of God to guard His Word.

Illustration: Josephus represents the Pharisees as leading a temperate life, renouncing both excessive riches and immoderate pleasure, and striving above all to acquire a knowledge of that law and to practice those precepts which would fit them for the life to come.

Illustration: The Talmud holds up a high standard of thinking and conduct: "The more flesh on the body the more worras (when it is dead), the more riches the more cares, the more wives the more witches, the more hand-maids the more unchastity, the more manservants the more robbery, but the more meditation in the divine law the better for life, the more schooling the more knowledge, the more counsel the more intelligence, the more benevolence the more satisfaction; he who acquires a good name acquires it for himself in this world, but he who acquires a knowledge of the divine law, acquires for himself life in the world to come."

III. THE PHARISEES OF CHRIST'S TIME

1. They prayed.
 2. They fasted.
 3. They paid tithes.
 4. They went to church.
- They kept the letter of the law but failed to keep the spirit of it.

IV. THE MODERN PHARISEES

1. Say that they sin in word, thought and deed.
2. They stick for the "letter" but are not careful about the spirit.
3. God requires not only *OUTWARD* but *inward* righteousnesses.

THE OFFENSE OF THE LIPS OR IMPRUDENT SPEECH

By C. E. CORNELL

Text, Matt. 5:23-26.

I. COMPARE THE MORE HEINOUS OFFENSE OF MURDER WITH THAT OF "ANGER"

II. THE THREE OFFENSES

1. Wrath—*Anger*.
2. A hostility to one's intellectual rights—*Raca*.
3. A destructiveness toward another's moral character—*Fool*.

Three punishments.

1. Judgment.
2. Council.
3. Gehenna fire—Valley of Hinnom.

III. THE GIFT AND THE ALTAR

1. True devotion embraces self-examination.

2. We remember; the Spirit enlightens the mind.
3. Why our prayers fail.

IV. A CURE FOR LIP OFFENSES—HOLINESS

Illustration: See tract, "Not a Word."

• EXPOSITIONAL SERMON
No. 1

By C. E. CORNELL

Text, "The very God of peace sanctify you wholly," etc. (1. Thess. 5:23-25).

I. A CAREFUL EXEGESIS OF THE TEXT

"The God of Peace *Himself*."

1. The God of *Peace*—the author of *Peace*, the giver of *Peace*, who sent the Prince of *Peace*, who proclaimed a gospel of *Peace*, which brings *Peace* to each *man* who will receive Him.
2. *Peace* is the antithesis of war. War rages in the human breast.

II. "SANCTIFY"

1. Meaning. (1) Primary, separation from things profane and dedicated or consecrated to God. Like the vessels of the temple. (2) To cleanse or purify. "Sanctify"—Greek, aorist tense, an "instantaneous past transaction." Once—for all, supernatural *act* in response to a human *act*. A divine bestowment, in response to a human condition.

III. "YOU"

1. Who? Give that later.

IV. "WHOLLY"

Complete, entire, throughout, spirit, soul, and body.

V. "PRESEVED"

Entire, better than blameless.

VI. HE CALLS YOU

1. Ours to refuse or obey.
2. God is only reasonable.
3. His pleasure is our good.

VII. "WHO?"

These Thessalonian Christians.

1. Their organization
2. Preachers.

SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

The Retreat Eternal

TEXT: "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty" (Psalm 91:1).

Introduction: Abiding under the shadow of the Almighty—living where God blesses the soul. When troubled David sang of the nearness of God. The desert of sin—the shadow of the Almighty. Two contrasts.

1. A *Safe Retreat*. Under His shadow none can

lack or suffer; none is able to move thee. In the battle it is a stronghold.

2. *A Retreat for the Night.* The Hebrew word for abide carries the meaning of remaining for the night. Our souls know the night—the fire of trial and test, disconsolation, broken ambitions, etc. For such storms, such nights, dwell, soul, under this retreat.

3. *A Heavenly Retreat.* This retreat is eternal—lasting—dwelling in the heavenly places—strengthened with heavenly might—finally it is a heavenly habitation, the New Jerusalem.

Conclusion: Ye who are out in the storm, come under this soul retreat! Ye who are alone in the night, come under the Almighty's shadow! Ye who are lost, come to the retreat eternal!

The Treasures of the Lord

TEXT: "*The Lord shall open unto thee his good treasure*" (Deut. 28:12).

Introduction: The treasures of the Lord in contrast with life's jewels, gems, golden crowns, empires to rule. All are the Lord's—all grace abounding—riches unsearchable. God will open unto us:

1. *Treasures of a Christ-centered Life.* But one life is worth while, the life centered in Christ. A walk as that of Christ; a mind like Christ's; loves and ambitions and daily services like Christ's.

2. *Treasures of a Life Dead to Sin.* A Christ-centered life is one dead to sin. He will liberate one from the rulership of sin. He will break the bonds of death eternal and set the soul forever free.

3. *Treasures of a Life Consecrated to an Ennobling Ideal.* Livingstone. Paton, consecrated to an ennobling ideal. Moody, Wesley, Finney so consecrated. God will open to us the treasures of a life of holy conquest. He will lead us into paths of service unknown. He will so transform us that it will seem impossible.

Conclusion: Appropriating these treasures. They are ours, but unless we use them, seek for them, they remain useless.

The Crimson Stream

TEXT: "*There is a river, the streams whereof shall make glad the city of God*" (Psalm 46:4).

Introduction: The crimson stream flowing through the centuries—trickles from Calvary, flows out with widening force, sweeps through the ages with majestic power. They plunge in from every land and clime and are transformed. This is the river of which the poet sang,

"There is a fountain filled with blood,

Drawn from Immanuel's veins;

And sinners plunged beneath that flood,

Lose all their guilty stains."

1. *The Crimson Stream Blots Out Transgressions.* Its power wipes the soul clean from all stains of iniquity. "Though your sins be as scarlet, they shall be as white as snow."

2. *The Crimson Stream Transforms Character.* Naught else will transform the soul but this flow. It breaks habits, purifies the intellect, fires the emotions with holy capacities and abilities, remakes the man.

3. *The Crimson Stream Alone Meets the Requirements of Eternity.* Time will recede; eternity will draw on; the judgment will be set—eternity's requirements will be met when written across the "book of life" are these words, "Saved through Jesus' blood." Training will not prepare; finance will not buy one's way through; culture will fail.

Conclusion: Plunge beneath its crimson flow!

The Blossoming Desert

TEXT: "*The desert shall blossom as the rose*" (Isaiah 35:1).

Introduction: The burning desert a picture of the desert of sin and of life—parched ground, dead verdure, waterless stretches—souls destroyed by iniquity, passions that eat as a canker. But Isaiah saw it blossom into a fragrant garden, when Christ or salvation came to it.

1. *The Desert of Life.* Life without Christ is a desert, a barren waste, ruled by blighting winds of fate. The aching heart; the burdens borne alone help form this desert. Even the flowers carry vipers and every banquet closes with a scene of blood and death.

2. *When Christ Comes.* Christ alone changes life, renews the soul, lifts the burdens, lights the night, shines with a holy radiance into the inner being.

3. *The Blossoming Desert.* The night now is illumined with the "morning star;" the day is made fragrant with the "Rose of Sharon." Evil habits give way to a Christlike character. Melody breaks forth when the soul is redeemed. This is the desert abloom, for Christ is in it.

Conclusion: Christ makes the life fragrant with Christian graces. The life becomes a garden abloom with love. The beauty of the "Rose of Sharon" makes radiant the countenance. Let thy desert blossom with the glory of "the lily of the valley."

The Mother's Throne

TEXT: "*Bathsheba therefore went unto king Solomon . . . and [he] caused a throne to be set for the king's mother; and she sat on his right hand*" (1 Kings 2:19).

Introduction: Describe thrones of ancient monarchs with all their sparkling grandeur—royal rulers of distant day clothed with fabled story—and the glory of Solomon. The mother's throne is of greater power and worth to the world than these.

1. *The Mother's Throne One of Love.* Paint a word picture of a mother's love—the childhood home—the caressing hand. No love comparable to this.

2. *The Mother's Throne One of Godly Influence.* Mother's influence molds the destiny of the child and youth. Augustine and his famous mother—Wesley and his matchless mother—worthy sons of worthy mothers! She sets ambitions, inflames ideals, shapes the character.

3. *Mother's Throne One of Greater Splendor, Glory and Power than Any Monarch of the Ages.* They ruled small empires, mothers sway the scepter over the rolling centuries. Their thrones crumble, but hers rides the storms of the ages to eternity.

Conclusion: A charge to mothers: You mold the centuries—your influence lifts empires from their hinges—your power if rightly employed will change the stream of time (Wesley's mother's did). Be thou an example of holiness, of chastity in morals and decorum, of uprightness of ideals and of purity of speech.

SERMON STUDIES IN HEBREWS

By W. W. CLAY

VIII. Backsliding and Apostasy (concluded)

Let us notice the other great reference to this subject in the book of Hebrews (chapter 10:26-31). Here the author of Hebrews is not talking of apostasy or of falling away, but of sin. The passage considered in the previous article referred to rejecting the atonement of Christ: this, to going again into sin. No distinction is here made as to the nature of the sin as to whether it was the crime of murder or adultery, or a mere refusal to obey God. The one characterization that is made is that it is wilful sin.

The first fact that is apparent in this scripture is God's definition of sin—not that it is an act out of harmony with the will of God, but that it is a break between the will of man and the will of God. All wrong acts are voluntary, but not all

wrong acts are the result of a break with the will of God. A child who dearly loves its father may thoughtlessly throw something that would injure the father, and cause him pain: yet because there was no break between the will of the father and child, there would be no sense in which it could be called a wilful sin. But if the child deliberately defied the command of the father, even if the direct result was of little effect as to his comfort, yet the attitude of the child is that of rebellion to the father's will, and is in its true sense a sin.

Then follows another revelation in the text, that all acts which though done voluntarily and though they may be contrary to the will of God are yet done in ignorance of that will, are constantly covered by the blood; there does remain "a sacrifice for sins," that are so committed, and there is no "fearful looking for of judgment" that is the inescapable penalty of the man who wilfully sins. This does not preclude the necessity of repentance for such acts and the asking for their forgiveness. The child who really loved its parent, should it accidentally cause that father pain, would be truly sorry for the injury and ask forgiveness; while the father might chide the child for its carelessness or deprive it of privileges in order to prevent the recurrence of the act; and yet there would be no thought of any rebellion on the part of the child nor of forfeiture of fellowship on the part of the father. So when the believer sins ignorantly of the Father's will, though he may and should seek forgiveness when he realizes his wrong, yet he has been in the favor and fellowship of God all the while because a "sacrifice for sins remaineth" for him in just such emergencies.

Then follows the next revelation, that as soon as a believer's will breaks with the will of God in a "wilful" sin, regardless of the lightness of the offense or the enormity of the crime, instantly he passes out from under the blood—"there remaineth no more sacrifice for sins." More than this, he suffers not merely the loss of fellowship but there comes to his soul the divine condemnation, "a certain fearful looking for of judgment." And the Word reveals that this is brought about, not by a continued course of sin, but by *just one sin*. One sin brought death to Adam and to the whole human race—it will bring death to any soul. Just one sin brings condemnation—and "there is therefore no condemnation to them that are in Christ Jesus." Just one lie will shut a man out of heaven—"whosoever loveth or maketh a lie." One murder makes a man a murderer—and the Word

declares that "no murderer hath eternal life abiding in him" (1 John 3:15). Just one sin brought carnality into Adam's heart, and it will do the same for every other heart, so that the sanctified soul that breaks with God needs not only forgiveness but the second crisis of heart cleansing as well. The truth taught by the Word that the sanctifying baptism of the Holy Spirit must come as a second experience is exactly as binding in the restoration of a soul as in its initial experience. Any argument that could be brought to demonstrate that a backslider could be saved and sanctified all at once would apply with greater force to the man who had never had the experience. If God were to make any difference at all, He would do it for the man who was ignorant of the process, rather than for the man who had once had the blessing and knew the way.

Now note the final count in the indictment against the believer who commits wilful sin—he has become God's adversary: "which shall devour the adversaries." As an adversary he has put his heel upon Christ—"trodden under foot the Son of God," despised the blood—"counted the blood . . . an unholy thing," and insulted the Holy Ghost—"hath done despite unto the Spirit of grace." And lest there should be those who would try to evade the fact that God is here speaking of those who were once saved; lest the statement "those who have received the knowledge of the truth" be construed to mean sinners who had heard the word but had rejected it: God here declares that these who thus trample Christ under their feet, and are adversaries to God, are those who once had been under the blood;—"counting the blood of the covenant *wherewith he was sanctified* an unholy thing."

But it may be objected that this represents the state of the sinning believer and not his standing. So look at what God has revealed in this text as to the standing of the backslider. First, he is headed for judgment—"a *certain, fearful* looking for of judgment;" yet God has declared that a believer shall not come into judgment—"He that . . . believeth . . . cometh not into judgment" (John 5:24, R. V.). Second, he is the object of fiery indignation, which cannot be said of anyone who is the possessor of eternal life. Third, he is declared worthy of greater punishment than those who despised Moses' law: their punishment was death and the only punishment that could be greater than death would not be any punishment of earth but eternal death. Fourth, they are set

forth as the objects of divine vengeance, in the verse immediately following: "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord." And lastly the one who draws back is declared to be on his road to perdition (10:30).

In all this there is no hint that such a backslider, though his sin of heart rebellion is more awful than that of the one who had never been saved, may not be forgiven and restored. Thank God, the unconditional promise of Jesus, "Him that cometh to me I will *in no wise cast out*," (John 6:37) applies as well to a backslidden Peter as to a persecuting Saul.

But it is a matter of astonishment that in the face of the fact that so much scripture is positively against the once-in-grace-always-in-grace theory and so little that can be brought by its adherents as having any reference to it at all, that it should be so tenaciously insisted upon and so strongly emphasized. By some of its advocates it is put as one of the essential doctrines of the fundamentalists; by others it is more often mentioned than repentance or the fullness of the Spirit. Yet it is not a doctrine that even if it were true could be of any saving importance; for the man who does not embrace it could suffer no loss for he would be "in grace" whether he believed it or not, and the man who preached to the contrary could not send any souls to hell by his error, for according to the theory they would be eternally secure regardless of their belief or disbelief. On the other hand, if it be not true, to preach it will send a multitude to hell by making them think they are safe while they live in sin. For there are multiplied instances of those who had such a real faith in Christ that their being saved was unquestioned, who let go of God and died in that condition without giving any sign of repentance or of return to Christ. If this theory is true they were saved, but if it is not true they were lost, and if they put off their return to God because someone had taught them they were safe anyway, that teacher was responsible for their damnation. Hence, there is no apparent gain to anyone by believing such a doctrine and nothing to lose by rejecting it—a statement that is also true of the teaching that there is no hell, and many other false doctrines.

Let us in considering these statements in Hebrews compare their teaching with that of the rest of the Word of God on the subject. There is the warning of God in almost the very last words of the Bible to certain persons that He will "take

away his part out of the book of life." God does not anywhere in the Word threaten impossibilities. Look at the definite statement in Ezek. 33:13: "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." This though found in the Old Testament is not spoken from the standpoint of law but of grace: God here defines the righteousness that saves as that which He imparts—"When I say . . . that he shall surely live," as distinguished from another righteousness that fails to save—"his own righteousness." Note, too, the positiveness of God's declaration of the possession of eternal life: the use of the word "surely" is equivalent with God to an oath, as God himself declares in Heb. 6:13, 14, making this text even stronger as to the possession of God-given life than the one which the advocates of eternal security quote oftenest (John 10:27, 28). Yet although God's promise of eternal life is here sealed with the oath of God, yet that gift of eternal life is forfeited by one sin: "if he . . . commit iniquity, he shall die." And in the parallel passage in Ezek. 18:20 it declares that this death is not physical death, but soul-death: "the soul that sinneth, it shall die."

Then look at the very passage upon which practically every teacher of this once-in-grace doctrine bases his doctrine, John 10:27, 28. Here God declares that those to whom He gives eternal life are those who follow Him: "My sheep—follow me;" yet these teachers say that even if we are not following Him we are His sheep, a contradiction of what the passage declares. The truth is that as long as we follow we are His sheep and as the tense in the original implies, He keeps giving to us who thus follow eternal life. There is no warrant whatever to regard this gift of eternal life as a permanent unalienable bestowment.

A text that bears on this very point and is so decisively against the theory of eternal security that its defenders rarely if ever quote it, is John 15:1-6: "Every branch in me that beareth not fruit, he taketh away. . . . If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire and they are burned." Here God is speaking of a real branch—"in me"—not an imitation or something tied on or unsuccessfully grafted on. A man could not be asked to abide in Christ who was not already in Christ. Then, too, nothing can wither

that has not first had life. Yet this branch "in me" that had the life of the vine not only withered, and was cast off, but it never got back into the vine again—it was burned. Nor is Jesus figuratively speaking here, in verse 6; He is definitely referring to "a man." Nor is the translation correct in the Authorized Version that says "Men gather them:" the word "men" is not in the original. The correct reading is given in the Revised Version: "they gather them." If you would know who it is that gathers up these who once had eternal life and casts them into the fire, and what the fire is into which the angels cast them, note the Savior's words in Matt. 13:41: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Yet this unscriptural doctrine to which has been given the fine-sounding name of eternal security is being preached from hundreds of pulpits; and the dangerous thing about it is that many of those who believe and teach it are ministers whose lives are above outward reproach, who are gifted with talent and personality, and who stand for the inspiration of the Bible and the reality of a Christian experience. Yet it always has been the tactics of Satan to proclaim his false doctrines through the lips of good men rather than through his own followers, and this doctrine, coming from the ones who are the trusted defenders of the faith, is doing untold damage to the cause of God. It has its effect on the methods of those who teach it. Very few of them insist on really praying through—just an insistence on a mental acceptance of Christ followed by a verbal acceptance of Him in public. Repentance is being minimized as a condition of salvation. If their converts quit their sins, so much the better; but if they do not, they are told that they ought to and unless they do they will suffer the loss of rewards; yet *no matter how they live, they cannot be lost*. Hence, it has a deleterious effect on those who come under their teaching. A group of young people were saved in a revival held by a minister who though an earnest follower of Christ held and preached this doctrine of eternal security. After a time, these young people went back to the dances, shows and card parties that they had given up when they were converted. When reproved and pled with by their pastor they admitted that they ought not to do so, but said nevertheless that they were still saved and

could not be lost, no matter how they lived—and they were right if what their pastor had taught them was true.

This then is the reason why Satan so industriously spreads this doctrine and encourages men to keep it to the forefront. It permits sin in the life, apologizes for it, and makes Christ a cover for a continual life of sin. What a slander on a holy God to say, as this doctrine does, that one man who is a blasphemer, liar, murderer, panderer, ruiner of innocent girls, is a saved man, possessing eternal life and sure of heaven at last, while another man whose outward life was moral would go to hell, all because the first had at one time in his life believed on Christ. What a comfort to the man who does not want to quit his sin such a doctrine must be.

Preachers, warn men that "the wages of sin is death," and that there is no exception. God's law, "The soul that sinneth, it shall die," has never been repealed. The "law of the spirit of life in Christ Jesus" can only make you "free from the law of sin and death" as it through His blood pays the penalty for sins that are past and through His power keeps you from going again into sin. When we let go of God and go back into sin, we again become "dead in trespasses and in sins."

Then, too, let us persistently preach the love of Christ for those who have lost eternal life, even though they have gone back to the depths of sin. Like the sheep that was lost, they still have physical life, yet have lost all the life that came to them through the Shepherd—His care, His fellowship, His protection, His safety. No sheep out of the fold is safe. Yet the Shepherd still loves it and will follow it and try to bring it back. Or like the prodigal son, they may have the physical life that came from the Father, yet as far as the true life of the home is concerned, they are dead, shut off from its joy, no claim on its inheritance, shut out from its safety. But if they will but return and repent, a loving Father will not only restore their fellowship with Him but the life that they lost with its safety and inheritance, and announce to the angels, "This my son *was dead* and is *alive again*."

Outlines

Text, Heb. 3:13, as explanatory of Gen. 3:4.

THEME, The Greatest Lie Ever Told.

1. The Bible inseparably connects sin and deception. While deception is of itself a sin, it is also the outstanding characteristic of sin. Note

the Savior's words regarding Satan—"a liar and the father of it."

2. Go back to the record of the first sin. Before the sin of Adam and Eve was committed, a lie was told; and this lie was not only the cause of the first sin, but has been back of every sin since then, so that it may be truthfully called the greatest lie ever told.

I. THE GREATEST LIE EVER TOLD—"Thou shalt not surely die."

1. Greatest in that it was not the careless utterance of a man but the carefully laid plot of all hell. No other lie ever had such a diabolical purpose.

2. Greatest in that it is the opposite of the greatest truth on which all the happiness and harmony of the universe depend, faith in God and obedience to God.

3. Greatest in its consequences. Other lies have separated friends, broken up homes, saddened hearts, lost fortunes, changed history; but this lie wrecked a world and peopled hell.

4. Greatest in its extent. Has lasted through the world's centuries and is told today stronger than ever. Told by more people. All the world outside Christ are spreading it. Other lies told by one person or interested group of persons; this by infidels and church members, illiterates and college professors, business men and spendthrifts, bootleggers and bishops. Everywhere it is being told, "You can sin and get away with it."

II. THE MODERN VERSIONS OF SIN'S DECEPTION.

1. Christian Science. God says, "The soul that sinneth, it shall die;" and when Christian Science says that there is no such thing as sin or death it charges God with lying and repeats the lie of the ages.

2. The Universalist. The man that says God is too good to punish sin, and that no man will surely die.

3. The Russellite, who says that you will not surely die, but in another age have a second chance.

4. The Modernist, who says that God never said it, that sin is only a step upward, that hell is only a fiction, that there is no penalty for sin aside from its immediate consequence.

5. The advocate of the once-in-grace-always-in-grace theory, who says that if you have just trusted in Christ, after that you may sin and not die, indeed they say that no matter how much you sin you cannot die—just another echo of the old lie, "Ye shall not surely die."

III. THE WARFARE OF THE AGES IS WITH THE DECEITFULNESS OF SIN.

1. Not a question of church membership or of creeds, but of the reality and awfulness of sin.

2. It directly affects the work of the Church of God. No church can enter into the work of soul winning unless it realizes the power and penalty of sin.

3. It nullifies the cross of Christ. Heb. 9:26 declares that the purpose of Christ in His eternal sacrifice was not to apologize for sin, not to cover up sin, not to excuse sin, but to put away sin.

IV. CONCLUSION.

1. Point out the deception of sin as applied to your hearers, in alluring to pleasure, in getting them to procrastinate their return to God, in making them think they can control it or work their way out of it. The text says, it hardens.

2. Apply the injunction of the text—"Today."

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The illustrations which follow are all taken from a book by Rev. F. W. Boreham, the well-known Australian preacher and author. Mr. Boreham is one of the most versatile and luminous preachers of the present day. His preaching is not only characterized by a crystal clarity, but is reverent and loyal to the truth as it is in Jesus. Every minister would do well to become acquainted with his published works.

The Cost of Righteousness

In his amazingly candid autobiography Benjamin Franklin tells an ugly story. He has been describing his passionate and methodical struggle after goodness. And then he likens himself to "my neighbor, who, in buying an axe of a smith, desired to have the whole of its surface as bright as the edge. The smith consented to grind it bright for him, if he would turn the wheel. He turned, while the smith pressed the broad face of the axe hard and heavily on the stone, which made the turning of it very fatiguing. The man came every now and then from the wheel to see how the work went on. At length he said he would take his axe as it was, without further grinding. 'No,' said the smith, 'turn on, turn on, we shall have it bright by and by; as yet it is only speckled.' 'Yes,' said the exhausted man, 'but I think, after all, I like a speckled axe best!'"

More Than Conqueror

We have all chuckled over the letter written by the puzzled Pliny to Trajan the emperor concerning the Christians. The poor proconsul is at his

wits' ends. He has found a class of criminals for whom his most horrible punishments and his most loathesome prisons have no terror. Indeed, they seem to like these things; for the more he persecutes, the more "the contagion of the superstition spreads!" The imprisoned Christians sing in their cells, and the dying martyrs greet the unseen with a cheer. Prisons become palaces to them, and their hardest crusts are transformed into angels' food. Pliny confesses to his imperial master that he is perfectly bewildered. Again, when one of the early confessors appeared before the Roman emperor, charged with being a Christian, the emperor threatened him with banishment unless he renounced Christ. The Christian replied, "Thou canst not, for the world is my Father's house." "But I will slay thee," said the emperor. "Nay, but thou canst not, for my life is hid with Christ in God." "I will take away thy treasures." "Nay, but thou canst not," was the reply, "for my treasure is in heaven, and my heart is there." "But I will drive thee away from man, and thou shalt have no friend left." "Nay, but thou canst not," once more said the confessor, "for I have a Friend in heaven, from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me." What is the use of imprisoning men of this temper? They escape, not *from* the prison, but *in* the prison. Like the three Hebrew children, they walk unharmed in the midst of the flame.

Wait Patiently for Him

Just after I was settled in my New Zealand manse it was my great privilege to entertain one of the most gifted, most experienced, and most gracious of our ministers. I felt it to be a priceless opportunity, and I sought his counsel concerning all my early ministerial difficulties. One lovely morning we were sitting together on the verandah, looking away across the golden plains to the purple and sunlit mountains, when I broached to him this very question. "Can a man be quite sure," I asked, "that in the hour of perplexity, he will be *rightly led*? Can he feel secure against a *false step*?" I shall never forget his reply. He sprang from his deck chair and came earnestly towards me. "I am certain of it," he exclaimed, "if he will but *give God time!* Remember *that* as long as you live," he added entreatingly, "*Give God time!*"

Dr. Jowett, of New York, says that he was once in the most pitiful perplexity, and consulted Dr. Berry, of Wolverhampton. "What would you do if you were in my place?" he entreated. "I don't know, Jowett, I am not there, and you are not

there yet! When do you have to act?" "On Friday," Dr. Jowett replied. "Then," answered Berry, "you will find your way perfectly clear on Friday! The Lord will not fail you!" And, surely enough, on Friday all was plain.

I Will Rejoice

There is on record a conversation between Daniel Webster and some of his illustrious compeers. Somebody raised the question as to which was the finest passage in the Bible. One argued for the Creation story, another for the Sermon on the Mount, and a third for the description of the redeemed in the book of Revelation. But Webster slowly quoted these exquisite verses from one of the minor prophets: "'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.'" "I am amazed," said Webster, "that no talented painter has seen there a subject for a masterpiece—the prophet Habakkuk sitting in the midst of his dreadful desolation, still praising God and rejoicing in his unseen Saviour!"

All Things Are Possible

Is the immediate conquest of the world possible? The question is ridiculous. The world contains millions of Christians. But the task does not need millions. Millions ought to be able to evangelize the entire universe. Fifty men of the stamp of Paul and Xavier and Wesley would make Christ known to every living soul on the face of the earth in twenty years. That is our shame. If I could call spirits from the vasty deep, and if they would come when I did call for them, I would undertake to summon to the task a hundred heroes who would make the whole wide world ring with the praise of Christ, whilst we are still droning over our minute books. It is the indisputable possibility of the task that makes our tragic failure so shockingly humiliating. Yes, it is all quite clear. We simply need to visit the Delectable Mountains with Christiana and her party, and to climb Mount Marvel, "where was a man who tumbled the hills about to show pilgrims how to tumble their difficulties out of their way." This redoubtable son of Great Grace knew perfectly well that there is no room in the universe—nor in a million universes—for both a God and an impossibility. If you are quite sure of God, there is no crack or crevice among all His worlds that can harbor an impossibility. Atheism alone is the re-

ligion of the impossible; and, for that very reason, it is an impossible religion. No man yet born has a faith roomy enough to permit of his believing in God and in the impossible at one and the same time. All things are possible to him that believeth.

Sacrificial Devotion

In his "Legend of the Eagles" George d'Espartes says that the most heroic piece of self-sacrifice known to history occurred a century ago. "It was in the depth of winter, and the French army, pressed on all sides by the Cossacks, had to cross a river. The enemy had destroyed all the bridges, and Napoleon was almost at his wits' end. Suddenly came the order that a bridge of some sort must be thrown across the river, and the men nearest the water, of course, were the first to carry out the almost impossible task. Several were swept away by the furious tide. Others, after a few minutes, sank through cold and exhaustion; but more came and the work proceeded as fast as possible. At last the bridge was completed, and the army reached the opposite bank in safety. Then followed a dramatic scene, one of the most horrible recorded in the annals of any nation. When the men who had built the bridge were called out of the water, not one moved. Clinging to the pillars, there they stood silent and motionless. It was soon found that they had been frozen to death, their arms rigidly fixed against the woodwork in the attitude of Caryatides—the Caryatid of death. Napoleon, who witnessed the awful scene, could not, in spite of his impassive temperament, restrain his tears."

Be Careful for Nothing

I sat for a moment or two before the fire, with my Bible for company. I sat captivated by those great words of Paul to the Philippians: "Be careful for nothing . . . and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." I fear I must have dozed. For, all at once, I saw a garden. The bed was overgrown with weeds. Beside it stood the Master and the gardener. In His hand the Master held three rare and radiant chrysanthemums. They formed a perfect riot of floral glory. Their flowing petals were like fluttering tassels of beauty. Their fragrance was delicious. "Grow chrysanthemums like these," said the Master to the gardener, "and I will bring you the seed of the sweetest Heart's-case with which to make a border round the bed." The gardener eyed the exquisite blossoms admiringly, and then, close to the Master's fingers, he caught sight of a tiny label with which the wind was playfully toying.

The gay chrysanthemums were labeled CHEERFULNESS—"Be careful for nothing." And then look of wonderful insight and understanding overspread the countenance of the gardener. "Yes," repeated the Master deliberately, "if you can grow chrysanthemums like these in the bed here, I will give you the rarest Heart's-ease for a border—the peace of God which paseth all understanding."

GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14). Theme, Called of God for a Specific Purpose.

"That in all things he might have the pre-eminence" (Col. 1:18). Theme, The Pre-eminent Christ.

"To day if ye will hear his voice, harden not your hearts" (Hcb. 3:7, 8). Theme, The Tragedy of Hardening the Heart.

"He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1). Theme, The Sudden Destruction of the Hardened Soul.

"The Master is come, and calleth for thee" (Jno. 11:28). Theme, The Call of the Master.

"There was no room for them in the inn" (Luke 2:7). Theme, The Crowded Out Christ.

"And he said, Tomorrow" (Ex. 8:10). Theme, Tomorrow—the Certain Path to Destruction.

"I also will laugh at your calamity; I will mock when your fear cometh" (Prov. 1:26). Theme, God's Derisive Laugh.

"And she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him" (Judges 16:19). Theme, The Shears of Delilah.

"If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death" (Psa 7:12, 13). Theme, God's Bent Bow.

"Their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste" (Deut. 32:35). Theme, Sinners in the Hands of an Angry God. (Edwards' famous text and theme; under the preaching of this sermon men hung onto their seats for fear of falling into hell.)

"Jesus tarried behind" (Luke 2:43). Theme, The Lost Christ.

"I the Lord search the heart, I try the reins" (Jer. 17:10). Theme, God's Searchlight.

"Being past feeling" (Eph. 4:19). Theme, The Tragedy of Spiritual Death.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). Theme, The Coming Glory.

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8). Theme, Amazing Grace.

"Wherefore he is able also to save them to the uttermost that come unto God by him" (Heb. 7:25). Theme, Uttermost Salvation.

"God, who is rich in mercy, . . . hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:4-7). Theme, The Exceeding Riches of His Grace.

INDIFFERENCE

When Jesus came to Golgotha they hanged Him on a tree;

They drove great nails through hands and feet, and made a Calvary;

They crowned Him with a crown of thorns, red were His wounds and deep;

For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham they simply passed Him by;

They never hurt a hair of Him, they only let Him die;

For men had grown more tender, and they would not give Him pain—

They only just passed down the street and left Him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do."

And still it rained the winter rain that drenched Him through and through.

The crowds went home and left the streets without a soul to see,

And Jesus crouched against a wall and cried for Calvary!

—G. A. Studdert-Kennedy, in "The Sorrows of God."

PRACTICAL

READING AND THE PREACHER

By BYRON H. MAYBURY

BACON put the matter in a nutshell when in very concise words he said, "Reading serves for delight, for ornament, and for ability. The crafty condemn it; the simple admire it; the wise use it. Reading makes a full man; conference a ready man; and writing an exact man. He that writes little needs a great memory; he that confets little, a present wit; and he that reads little, much cunning to seem to know that which he does not." In other words, reading contributes to the public speaker's success much as putting the cider into the old barrel does to getting it out. Put nothing in and you get nothing out. Reading fills the mind with facts, images and fancies; informs as well as pleases. All men should read, but the preacher *must* read.

The habit of reading, whether natural or acquired, must be kept alive, if the relish for it would be retained. And the only way to keep it burning is to add more fuel as needed, and to fan it habitually. Only by reading faithfully, can this be realized. Read as you walk, as you ride, as you wait, and as you can. I knew a preacher who read the entire New Testament through in a short time while waiting for his wife to prepare breakfast. Who was that man who became great, who mastered Greek while holding the bridle of his master's horse as he made calls?

It has been said that the preacher should be a man of one book, the Bible. True! For what the law is to the lawyer, what the blueprint is to the builder is what the Word of God is to the minister of God. Without the Word he would be in the same fix as a fish out of water, out of his element, and void of the proper background. Whatever else he may know he must know his Bible. The Bible gives us depth of thought, as well as authority of statement.

But extensive reading in the fields of human thought and action, fact and fancy is also essential to a preacher if he would be an interesting, informing, and effective preacher, if he would have breadth. The truth of the ages, as stored away

in the ancient classics, in the archives of history, in the lives of the great, in the findings and teachings of science and nature are veritable gold mines of inspiration. We cannot afford to miss help from any source. There is no illustration of principle, no statement of fact, no message of truth, no elaboration of precept that the most learned can pass by with complacency, for the gospel is so precious, and souls too valuable to ignore any thing that would assist us in getting our message over. There is a danger, of course, that a preacher may become bookish. Then, too, he may come to read other things to the neglect of the most important study, the Bible. To bear this in mind will help to escape these snares. A minister taught an old man in his parish to read. He proved a proficient scholar. After the tutoring had come to an end, the minister was not able to call at the cottage for some time, and when he did he found only the wife at home. "How is John?" said he. "He's canny, sir," said the wife. "How does he get on with his reading?" "Nice'ly." "Ah, I suppose he will read his Bible very comfortably now." "Bible, sir! Bless you, he was out of the Bible and into the newspapers long ago!" Let us take warning, and with all our reading not get into other things to the neglect of the Word of God.

In support and illustration of the necessity and importance of reading to the man of God, suffer us to give an excerpt from Wesley's Journal. In a letter to a Mr. John Trembath, Mr. Wesley in his most vigorous style and pointed manner aims and wings a vital shaft to the center of the former's vulnerable egotism, which certainly should have pierced him to the quick and produced prompt action on his part to rectify his fault. He writes: "What has exceedingly hurt you in time past, nay, I fear to this day is *want of reading* (emphasis herein is ours). I scarcely ever knew a preacher who READ so little. And, perhaps, by neglecting it, you have lost the taste for it. Hence, your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not *deep*; there is little *variety*; there is no *compass* of thought. Reading *only* can *supply* this, with

daily meditation and prayer. You wrong yourself (and others, too, I would say) by greatly omitting this. You can never be a *deep* preacher without it; any more than a thorough Christian. Oh, begin! Fix some part of every day for private exercise. You may acquire the taste which you have not; what is tedious at first, will afterwards be pleasant. Whether you like it, or not, *read and pray daily. It is for your life; there is no other way; unless you will be a trifler all your days; and a pretty superficial preacher. Do justice to your own soul; give it time and means to grow. Take up your cross and be a Christian altogether. Then will the children of God rejoice (not grieve) over you; and, in particular, yours, etc., John Wesley."*

The above words require no comment. They speak volumes. Decipher them for yourself. Unravel their significance for personal benefit. Grasp the purpose of Wesley. Maybe some of us are not as bad as John Trembath. Still, we might be helped by the perusal of the above. Show me a man who thinks he can't improve and I'll show you a dammed-up stream, or worse yet, a stagnant pool. None are too old to learn, none too young to begin. Reading is the combination that opens all doors of truth.

How do you read? Do you ever use pencil or pen? Do you underscore the things that show freshness of thought, or fineness of fancy? Do you make marginal notes that push the ideas on the page further, or that nail down some passing thought prompted by something read within? If the books which you read are your own, mark the things you desire to remember. Thus you may read that book the second time over with half the trouble by your eyes running over the paragraphs which your pencil has noted. It is a weak objection against this practice to say, "I shall spoil my book." Well, did you buy it like a book-seller to sell it again and again? Or as a scholar to improve your mind thereby? If your mind be improved, it is to your advantage, even though the books yield less money to your executors.

Some books are more fruitful than others. I heard Rev. Leewin B. Williams say that he didn't mind paying a dollar or two for a book if he got something out of it. Of the making of books there is no end, it seems. And we live in days of prolific bookmaking. But with all that, real good books are rare, and when you come across one that stimulates thinking, compels thought, prompts

your fancies, and stirs to action, treat it as an heirloom.

Reading will do for the preacher many times what grandfather used to do to the pump. The pump would be dry, and would not draw. He would then take a little water which was generally kept handy for the purpose, and pour it into the top of the pump and prime it, and in this manner would get the old pump to working, pouring out the abundance of its contents. So it is with the preacher who needs many times to be primed. Most of us can generally make an outline, but to get meat to fill it in is the problem, and at times no small one, either. But mayhap an editorial by Dr. Chapman, a sermon by Spurgeon, a comment by Mathew Henry, a passage by Paul, a proverb by the wise man, something another has said, an incident of local or national interest, a special day, many things we see or hear, serve to prime our mental and spiritual pumps to action, producing sermons and talks, etc. And we will find that the majority of the stimuli which incite to mental action come by reading.

Don't read for mere amusement, nor to pass the time away. Read to improve the tone and strength of the mind by an analyzing, discriminating and thinking manner of reading. Don't read too much, but endeavor to absorb and remember what you do read. Pay great attention to the nature of the reading you do. The object of reading is the acquisition of power, to develop powers of thought—memory, judgment, comprehension, and ability to create, to originate thought and action, as well as to analyze the creations of others.

It is not how many books we have that counts. My father once warned me that it is not how many books one has that counts. He said, "Better have a few books and know their contents well, than many books and know little about any."

Reading requires application, study requires pains, but both redound to the credit of the preacher, as well as to the glory of God. Next to private devotions and Bible study, reading is the greatest asset to the man of God. The one we must do, the other we can't afford to leave undone. And to fall below the best within us is to fail ourselves and the God who made us. 2 Timothy 2:15 and 1 Timothy 4:13 are scriptures pertinent to the subject and it might be said that they are the dictum of a man who knew the vital necessity of reading to every preacher.

Whoever said, "You can't tell by the honk of the horn how much gas there is in the tank,"

surely must have had in mind a preacher like John Trembath. The preacher certainly cannot give his congregation more than he has. God can use a dull tool, of course; but a keen one would do better work. Therefore, to obtain a keener mental edge and deeper spiritual insight into truth most successful men have found it necessary to do much reading. Success doesn't happen. It is organized, pre-empted, captured by common sense. In these days of abundant books there is no excuse for anyone's not growing in grace and knowledge. We may be content with what we have, but should never be with what we are.

RICHMOND, VA.

DAVID'S DOWNFALL AND RECOVERY

By E. E. SHELIAMER

Text: "But the thing that David had done displeased the Lord" (2 Samuel 11:27).

A MAN may climb to the top branch of a tree but if he loses his hold he falls and as a rule continues to fall until he is at the bottom. Sometimes he may regain his hold but generally he keeps slipping until he hits terra firma. In like manner, when men begin to break step with God they are so enamored by the temptation that they do not fully realize they are slipping until they find themselves under guilt and condemnation.

Here we have a full sized picture of "a man after God's own heart," falling from a mighty pinnacle. Infidels in all ages have gloated over David's sin, though they have not "acknowledged" as did he their transgressions, nor written their penitential psalm.

Let us look at the facts. In the first book of Samuel 13:14, David is mentioned as a man after God's own heart. More than a half century later, when corrupted by power and indulgence, and led astray by temptation, he sinned, repented, and suffered. When it was said that David was "a man after God's own heart" he was a lad with a stainless record, ready to take the place that Saul had failed to fill, and do whatever God commanded him (Acts 13:22). His life as a whole was marked by rare humility and nobility. The wrong things which he did were things which were done by other kings and monarchs in his day and in other days without rebuke and with little reproach. But for those things David was smitten with sore affliction, and doomed to perpetual trouble; while the account of them has been written down in all its details, without suppression, apology or de-

fense, and sent down through the ages, giving infidels an "occasion to blaspheme" (2 Sam. 12:14); and they read the record and denounce king David, forgetting that some of their own records if fully unfolded might be as dark as his.

In studying this sad picture we will see the steps other men have taken in getting away from God. David for the time being had conquered all his enemies, but we read, "After the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; . . . But David tarried still at Jerusalem."

1. *He was idle.* This will ruin any man, family or nation. It has caused the downfall of kings and the overthrow of empires. David was invincible until he "tarried still at Jerusalem" and ceased to fight the battles of the Lord. Then when ease, luxury, and popularity came, he went down with a crash. It would put a stop to a lot of disgrace and divorce scandals if a host of idle men and women could be kept busy caring for a home with several children. They have too much time to gad about and meddle with the affairs and affections of others. This is what damned Sodom. We read, "This was the iniquity . . . of Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters."

2. *He allowed his eyes to wander.* "In an evening tide [after an afternoon nap], David arose from off his bed, and walked upon the [flat] roof of the king's house: and from the roof he saw a woman." Drop the curtain! It is too sad! The mighty Samson also "saw a woman" which led to his downfall. This *seeing* business is a serious thing. Peter spoke of "Having eyes full of adultery and that cannot cease from sin." The eye is the avenue to the soul. Most men who have fallen into sin first looked, then desired, then planned and yielded. It would have been a great blessing in disguise if some men had been born blind. Either this, or been so thoroughly sanctified as to have power not to look the *second time*, yea, if necessary to turn the back like Joseph and flee. It is wonderful to have self-mastery over your eyes and every other part of the body and be able to say, "Stay at home and mind your own business." Temptation must be nipped in its incipency. Job realized this when he said, "I made a covenant with mine eyes; why then should I think upon a maid" (Job 31:1). If this were necessary in Job's day, it is much more so today.

3. *He became curious.* "David sent and en-

quired after the woman." An old writer said, "Idleness and curiosity married together beget envy." True! Let anyone be idle and curious and he will likely pry into the affairs of others where he has no business. All sin begins in thought. He who is able to call back and control his thoughts will never go into sin of any kind. No doubt we will get a higher reward in heaven for good thoughts than good acts; for our thinking determines our behavior. In fact it is impossible to say an unkind word, or perform an unholy deed except as one has first thought along a similar line. No marvel then that we read, "As he thinketh in his heart so is he." This then is the real man, regardless of what he professes. He is no better than his thoughts. Tell me what you think and I will tell you what you will do if you have the opportunity. Tell me your mental pictures and I will tell you your standing with God.

4. *He became oblivious to others' rights.* "David sent messengers, and took her." Here he loses all sense of justice and deliberately becomes a high-handed robber. There was no domestic, or physical excuse for this act. But when a man loses his footing and is swept into the vortex of evil desire, there is no telling how insane he will become. It is too late to reason with a man when he is half-crazed with passion or rage. The time for putting on the brakes was away up the road, before the declivity of the incline was so steep. Satan takes as much delight in getting one to inwardly consent under a whisper to let down just one rail and look over the fence for a moment, as later on when the same victim is stone blind to a future good and ruthlessly tramples underfoot or throws to the winds all semblance of restraint. It is impossible for a collapse to come except for the slightest indiscretion up the road there.

One step leads to another. Next, Bathsheba "sent and told David" that which caused the cold sweat to come. Now he must cover up his devilry as quickly as possible, so he "sent" to Joab, saying, "Send me Uriah the Hittite."

David was a great sender. Five times did he "send," then God began to *send* sickness, sorrow, and sedition upon him and his household. When a man takes the first step out of divine order he does not look down the road and see an awful harvest awaiting him. This one step may require a thousand others to undo it if ever it is undone. Oh, the blindness and deception of sin!

This is a dark picture, but there is another side to it. David was a great sinner, but he was also

great at confessing. The penitential psalm (51) is one of the sublimest pieces of literature ever written. In it we find the personal pronoun thirty-five times in the first sixteen verses. This, perhaps was the chief reason why David was "restored" to the favor of God and the throne, while poor Saul lost everything—because he could not humble himself. Some men fall so hard and low that they cannot be gathered up and put together again. Saul, Absalom and Judas were such men. But though David and Peter went down, they were too sincere to stay down. There was something left, out of which to make a saint. Their repentance was so genuine that God was moved with compassion to forgive.

Look at David. When Nathan the prophet confronted him with his sin, instead of equivocating he prostrated himself in dust and ashes. The prophet had hardly finished his burning message and left the king's palace until God told him to return and say, "The Lord also hath put away thy sin; thou shalt not die."

According to the law, anyone found guilty of adultery was to be stoned to death. But David so humbled himself that the death penalty was transferred to the illegitimate child. What a thought! That we can so abase ourselves and plead the merits of Jesus, that living faith will seize and sheathe the uplifted sword and instead receive the kiss of reconciliation.

True, like the Psalmist, we may be chastened for our sins, but if we can truly say, "I acknowledged my sin and mine iniquity have I not hid," perhaps God will yet rule and over-rule so that in the end others may take warning and profit from our sad mistakes. Amen and amen.

THE PREACHER AND THE CIVIL LAW

By GLENN E. MILLER

Real Estate Laws

OUR law in this country is derived to a large extent from the English law. Most of the statesmen who had to do with the founding of this republic were lawyers educated in English jurisprudence, and as was natural, the English system of laws, and particularly land laws, had a marked effect upon our system. The English Common Law, being the body of the law of that country determined by universal custom and usage and the decisions of courts thereon, became the basis of the law of the American commonwealth and of practically every state in the union. In turn the land laws of England were the out-

growth of feudalism. This was a military system of land tenure introduced by William the Conqueror. The theory was that all the land belonged to the Crown and those who held it did so as tenants. The king let it out in large areas to his lords and barons in consideration of military service rendered and to be rendered; these then parceled smaller areas to lesser tenants and these to others *ad infinitum*. The underlying idea however was the use of lands granted in return for military service. Lordships, vassalage and serfdom obtained and the different grades of tenure and service extended in varying degrees from the king, who it was presumed "could do no wrong," to abject slavery. One can readily see how our system of ownership partakes of the English system. And with this brief outline of the foundation we shall proceed to a study of the land laws of this country. For our purpose four divisions will suffice: I. NATURE OF REAL PROPERTY. II. RIGHTS IN REAL PROPERTY. III. ENCUMBRANCES ON REAL PROPERTY. IV. ACQUISITION AND TRANSFER.

I. NATURE OF REAL PROPERTY

There are two kinds of property, realty and personalty. The first consists of lands and estates in lands. The second of all other kinds of property. In general they may be classed as things immovable, realty; and things movable, personalty. Consequently there are different laws applying to these two classes of property. The one being immovable, the laws governing ownership, title, inheritance, encumbrance and sale of same are more uniform and rigid. Personal property, consisting in general of things not attached to the land and capable of being moved without injury, the laws relating to possession, ownership, taxation and transfer of these are more flexible, e. g., the title to realty is the evidence of ownership while possession of personalty is *prima facie* evidence of ownership. Transfer of the one requires a deed while the other does not. The law where land is situated controls transfer and mortgage of it while the law where the contract is made controls with regard to a sale or mortgage of personalty. On the death of the owner real estate passes to his heirs or devisees while personalty passes to his personal representative. Realty can only be taxed where situated while personalty may be taxed where the owner resides.

Ownership of land includes soils, surface, minerals, permanent structures, woods, water, air, rocks, fossils, fences, bridges, grass, crops, oil, gas, and everything under it to the center of the earth

downward, and the space above it to an unlimited distance. Any of these things capable of being detached from the land may become personal property when so severed, and when this is done the laws of personalty govern. The owner may so convert these at will, and he also may attach chattels to the realty in such manner that they become real estate, in which event they are called "fixtures" and become subject to the laws of real estate.

II. RIGHTS IN REAL PROPERTY

"Title" has been defined as the evidence of ownership. It is the evidence of the right to possession and use of property. When a person owns land he is said to have the title to it. The title to land must be obtained or relinquished in one of two ways; viz: by descent or by purchase. By descent is meant inheritance. The term "purchase" includes much more than is ordinarily understood by it. It includes forfeiture, adverse possession, prescription, alienation, judgment, wills, bankruptcy, etc. Briefly, forfeiture means forfeiting the right to ownership by violation of law or otherwise. Adverse possession means holding under a claim of ownership. Prescription means use of land as in case of a road, and as a matter of right. Alienation simply means a voluntary sale or conveyance. Judgment means when a court of competent jurisdiction adjudicates against the supposed owner. Wills dispose of property according to the will of the testator. Bankruptcy is a proceeding under act of congress wherein the debtor surrenders his property to a trustee in bankruptcy for the benefit of creditors.

When a person is in full ownership of a parcel of land he is said to have the fee simple title. Entailed estates in which the owner was prevented from disposing of his property in lands have been abolished in this country. The system of primogeniture has never prevailed in this country and a person cannot entail his estate by specifying who is to receive it in future. He may transfer the life estate to one; the remainder to pass to another at the death of the first, but he cannot limit the estate beyond the children of someone then living.

As to questions of inheritance, transfer, wills, construction of wills, etc., one should always consult the laws of the state where the land is situated. One state cannot enact laws prescribing what shall be done with land in another state.

The title to running water in a stream is not absolute in any owner over whose land it passes, but he has a right to use the same in any legitimate manner and must allow it to pass on unpolluted

to others in its course. The ownership of ponds and lakes however rests in the owner of the underlying lands. The title to land lying under navigable streams and lakes is in the state and cannot be usurped by fencing, etc.

Title to land may be gained by accretion when the imperceptible action of the waters of an adjoining stream deposit soil upon the land bordering thereon. One whose land is being injured and reduced by the action of a stream may use any necessary means to protect his land except that he may not alter the course of the stream in so doing.

When by the sudden and violent action of nature or the elements, called in law the act of God, the course of a stream is changed into another channel, title to the land lying between the old and new channel will not pass to another as in the case of gradual accretion.

Estates in land may be by sufferance, at the will of the owner, for a term of years, for life, or in fee simple which means absolute ownership.

When by the terms of a conveyance one person is vested with an estate less than fee simple, and at the expiration of his right the title is vested in another, the latter is said to own the remainder.

Title may be vested jointly in two or more persons at the same time, or one may own the life estate and another the remainder. Not more than one life estate may be created at one time, however, as this would entail the estate.

The title may be held by one person in trust for another if the instrument of conveyance so provides, but the trustee is strictly bound by the terms of the instrument creating the trust, and must account for the use and profits of the land.

Title to land may be gained by adverse possession. When one holds lands as a matter of right or under claim of ownership for a given time, and during this time no one disputes his claim, his possession will ripen into a good title, and all persons will be estopped to claim the land. The law of adverse possession is different in different states.

Courtesy and dower are the rights of the surviving husband and widow respectively to the use for life in the lands of a deceased owner. Homestead is a similar estate, and all depend upon the laws of the state.

Rights of way, franchises and easements are forms of limited estates in lands.

III. ENCUMBRANCES

There are several different kinds of encumbrances which may be created upon land, and which may hinder the free use or alienation of it. Such are

mortgages, vendor's liens, mechanic's liens, materialmen's liens, assessments, taxes, judgments, pending suits, executions, landlord's liens, debts of decedent owners, and perhaps others.

A mortgage is a pledge of property to secure the performance of some act or obligation. This has been a common thing among all peoples and was minutely provided for in the laws of ancient Israel. Any property capable of ownership may be mortgaged except where prohibited by law or against public policy, as in the case of Shylock in the Merchant of Venice. Such a mortgage would be against public policy. A mortgage is substantially the same as a deed of conveyance except that it contains a defeasance clause conditioned upon the performance of an obligation, the discharge of which annuls the conveyance. No particular form is necessary but certain elements must be present in order to its validity. There must be a mortgagor with legal capacity to convey, and a mortgagee with legal capacity to take, there must be a valuable consideration for the mortgage, there must be sufficient particularity of description to identify the property, the defeasance must be specified and it must be properly executed.

Under the law of most states the mortgagor is entitled to the possession and use of the property but the mortgagee may restrain him from unnecessary or unusual waste or destruction of the premises.

Both the mortgagor and mortgagee have an insurable interest in the property but neither is obliged to have or keep it insured unless so agreed. Each party may have his interest insured and this will not amount to double insurance.

The mortgagor may, in the absence of any agreement to the contrary, sell and convey or otherwise dispose of the property, in which case the mortgage lien will follow the property if properly recorded or notice given. He may also create additional mortgage liens upon the property, these taking rank and precedence in the order of their execution.

The mortgagee may likewise sell and convey his interest in the property and transfer same to his assignee, or in case of his death it passes to his personal representative as personalty. The mortgagee or holder of a mortgage lien is bound to release same upon the performance of the obligation by the mortgagor. Assignments of the lien must be recorded to protect the assignee.

In the absence of a statute to that effect, it is not necessary to the validity of a mortgage for it

to be recorded. If it is unrecorded however it is not effective against subsequent lien-holders, creditors, or innocent purchasers for value, who had no notice of the existence of same.

In order for the mortgagee to protect his lien and make it effective against the aforementioned classes and against all the world he must have his mortgage recorded according to the law of the state where the land is located. If the land lies in more than one county the mortgage must be recorded in each county. Some states require the mortgage to be filed with the recording officer within a specified time to make it recordable and valid.

If the mortgage is unrecorded it will not be good as against *bona fide* purchasers of the property for value, subsequent lienholders or creditors, unless such actually knew of the existence of the mortgage or had knowledge of facts sufficient to put them upon notice. If actually notified by word of mouth or otherwise this would serve as notice to them.

Mechanic's and materialmen's liens when filed for record and perfected according to law create an encumbrance upon the property involved which has the force and effect of a mortgage. So with landlord's liens.

Vendor's liens recited in deeds, taxes, special assessments according to law, judgments, pending actions involving the title, and like liens, are encumbrances upon the title and follow the land so that subsequent purchasers or creditors are bound thereby.

All kinds of liens, whether mortgage or otherwise, which are recorded, must be released on the record in order to clear the title. The owner, upon satisfaction of such liens, should always demand a release of the lien holder. If this is not done it will constitute a cloud upon the title indefinitely.

IV. ACQUISITION AND TRANSFER

In this country the theory of ownership has always been that the title to land within the territorial limits of the United States rested first in the United States government. The government in turn transferred it to the different states or patented it out to individuals in large tracts. Instead of the crown as in England, the federal government granted the public lands to be owned by individuals in contemplation of their service as citizens and taxpayers and military service when public necessity required. A government may acquire land by discovery, occupation, conquest,

cession, grant, eminent domain, confiscation or escheat.

In examination of abstracts of titles it is always best to trace the title back to the original patent from the United States government.

In studying the modes of acquisition and transfer it is necessary to make two divisions of the subject, to wit: First, DESCENT; second, PURCHASE OR CONVEYANCE.

FIRST: When a person dies intestate, i. e., leaving no will, or if he leaves property undisposed of by will, the laws of descent and distribution of the state where the land lies will control and the land will pass to the heirs at law of the decedent. No instrument of conveyance is necessary in this case as the title immediately vests in the heir upon the demise of the ancestor. State laws differ but as a general rule the next of kin in the line of lineal descent will take. If there are no lineal heirs than collateral heirs are next entitled. If no heirs are left and the property is not consumed in settlement of the estate the state may acquire title under the law of escheat.

SECOND: Since "wills" are to be discussed in a subsequent article we shall consider only deeds at this time. In deeds of conveyance no certain form is necessary, provided of course the instrument contains the essential elements of a deed. A writing that clearly shows the purpose of the owner to convey, describes and names the grantor and grantee, shows a valuable consideration, properly describes the land and is properly executed by the grantor is sufficient in most states. In some places acknowledgment before the proper officer is also necessary to its validity. A state may also require a deed to be recorded before it is operative.

An infant (meaning in law one who has not attained legal age) cannot convey his property. His deed, however, is not absolutely void but is voidable. Upon reaching his majority he may either affirm or disaffirm his deed previously made. If affirmed either actually or impliedly no new deed is necessary. If he disaffirms it he must do so in a reasonable time after becoming of age or he will be presumed to have ratified it. The incapacity of infants to convey does not prevent them from receiving or owning property. They may acquire title the same as adults but cannot be divested of same without due process of law.

At common law a married woman could not convey her property and this incapacity was adopted to a large extent in this country. The adoption of laws known as "The Married Women's

Acts" have largely abrogated this harsh rule. She may now convey but in some states her deed is void unless her husband joins in it.

Persons who are *non compos mentis*, such as idiots and insane persons, may own property but have no legal capacity to convey. This can only be done by a trustee or by a court authorized by law.

Land may be sold under a levy of execution or for delinquent taxes, and such is called a "ministerial sale."

When real estate is sold pursuant to a judgment of court this is called a "judicial sale."

The right of Eminent Domain is the inherent right of a state to take private property for public use upon payment of just compensation to the owner, the amount to be determined according to law. When the public safety or convenience require it the right may be extended by law to individuals or corporations.

A deed of conveyance may contain any restriction or condition not contrary to law or against public policy.

Deeds are made with either General Warranty or Special Warranty. In the former the grantor covenants with the grantee that he owns the property and that he will defend the title against all claims of any persons whatsoever who dispute it. In a special warranty the grantor only warrants the title against any one claiming by, through or under him and not against all the world.

Quit-claim deeds are used to release such right, title and interest as the grantor may have in and to the lands in question. This form is frequently used to clear a title of an existing cloud upon it or to release encumbrances.

Some states have the "Torrens System" or "Australian System" under which transfers of title to land are made through a public registrar who keeps a record of all titles and issues certificates of ownership to purchasers.

An abstract of title is a brief epitome of the record of a title showing all transfers, mortgages or other liens, judgments, etc., affecting the title. If the abstract is accurately made a competent attorney, upon examination of it, can see any defects in the title. It is never safe to purchase real estate without having a reliable abstract made and passed on by a good lawyer or having a qualified attorney examine the record and make a report on the condition of the title. If this rule were strictly adhered to much inconvenience and litigation would be avoided. An attorney is responsible in damages

for a mistake made by him in the examination of a title which results disastrously to his client. In most localities there are title insurance companies which make a business of examining titles and issuing policies of insurance protecting them against any defects. The premiums are not high and money expended for title insurance is well invested in these days of high priced property.

Let our readers remember that it is always best to consult a reliable lawyer on legal points when property of value is involved. Always get the best. It never pays to employ a novice just because he is cheap. He is likely to be too cheap. Good advice is less costly than litigation. A good legal maxim that lawyers follow is to "always exercise an abundance of caution," and this is a good one for the laity to keep in mind.

CHURCH ADVERTISING—THE WHY AND HOW!

C. A. S.

The Sunday School

SOME would place the Sunday school ahead of the church in the matter of importance to the work of the church because it is from the Sunday school that we secure our workers in the church. It is the training school; the period of preparation for active church service, but with these facts in mind, we believe that the Sunday school is secondary to the church because the church is the parent organization and the Sunday school is an auxiliary. Nevertheless, in some respects, it may rank ahead of the church in relative importance, particularly in the minds of the boys and girls. The Sunday school has the same problems that the church has when it comes to the matter of attendance and advertising.

Very few of our Sunday schools take full advantage of the flexibility of their organization. I mean by this that the Sunday school can adapt itself more readily to surrounding conditions, such as type of scholars, such as home conditions of scholars, far more easily than the church. It is a flexible organization and too often this fact is lost sight of, either through a narrow-minded superintendent or the indifference of the leaders of the school.

There should be in every Sunday school an attendance officer or attendance superintendent, or whatever you choose to call him, whose particular duty is to keep an accurate record of the enrollment of the school and the "weakly" (weekly) at-

tendance. Through his office, every absentee should receive a card mentioning the fact that his absence has been noted and that they trust to see him present the following Sunday. Now, I know that in the Sunday school of today, in some churches, they will say, "Oh, we have such a large school that it is impossible to give individual attention." God pity the Sunday school that loses sight of the privilege it has of individual training, and individual contact simply for the sake of numbers. When the Sunday school ceases to function in such a way as to know the individual and look after the individual, then it ceases to be a Sunday school and becomes simply a conference or convention or group of some sort. The Sunday school to survive must look after the individual and must take a personal interest as an organization and as individual leaders of the organization in each attendant.

The Sunday school must have as its superintendent a man simply bubbling over with life, ideas and ideals; a man who loves children; a man who knows children and understands them. Every Sunday school service calls for careful and prayerful study and preparation on the part of the superintendent and his cabinet. I make this charge against the Sunday school and the officers throughout the length and breadth of this great country, *ninety-five per cent of the Sunday school services are entered into without preparation.* Too many superintendents think all they have to do is to stand in front of the scholars, announce a couple of hymns, have a prayer, make announcements, and take up the study of the lesson. A Sunday school, to be a successful school, must be an organization within the church that at all times expresses through its activities the hopes and aims and ideals and precepts of the church and the Master we all love to serve. And its service each Sunday is so important that it calls for hours of prayer and study and preparation on the part of every officer and official from the superintendent down.

I would suggest that each Sunday be given a particular name, such as one Sunday a "Ginger-up Sunday." This would be a Sunday to "pep" them up, get them started off again on a basis of understanding and work. To advertise this Sunday I would have printed on circular stickers the announcement "Ginger up—Be with us next Sunday in a great service," or some such similar wording. These stickers I would paste on the back of a

ginger snap and I would see that every boy and girl of my community received one of them. It is only a novelty stunt, but we oftentimes find that it is the novelty stunt that catches the eye and oftentimes when the eye has been caught, we catch the heart. Another Sunday may be advertised as a "Smile Sunday—Everybody bring his smile." Your own imagination and initiative should allow you to put across a "Smile Service." And then, there should be a "Parents' Day," when boys and girls bring their parents to the Sunday school, and other such names for each Sunday service. Every detail of the program should be planned, even down to the songs to be sung.

In advertising the Sunday school service, the same plan of using the newspapers and parish paper as noted in the article last month on the "Church Service" may well be followed. One of the most successful ways of advertising the Sunday school in addition to the type of service which you put on is through the individual teachers and through the various week-day class activities. In the foregoing portion of this article, I mention the fact that the Sunday school must keep in contact with the individual and this is best accomplished through the personal interest of the teachers in the problems and pupils of her class.

To advertise the Sunday school, you must have a trained and capable corps of officers and teachers. Why is it men and women will not attend Sunday school? In most cases it can be traced back directly to the type of teachers they had in their own boyhood and girlhood days. Sunday school teachers must exert their influence over the individuals of their classes, not only for a thirty-minute period on Sunday morning or Sunday afternoon, but must make a contact with the pupils during the week. And I tell it to you frankly that the Sunday school that amounts to anything at all in the life of the church today, is the Sunday school where the teachers are with the scholars in some type of class activity during the week. Oh, some will say, "What can we do as a Sunday school class?" There are a million and one things that a Sunday school class can do if they will but apply themselves and make of their class a real vital factor in the life of the church. Advertising! Why, an up and coming Sunday school is one of the greatest advertisements for the church that we can think of, and just in such proportion as the Sunday school functions, so will the church function.

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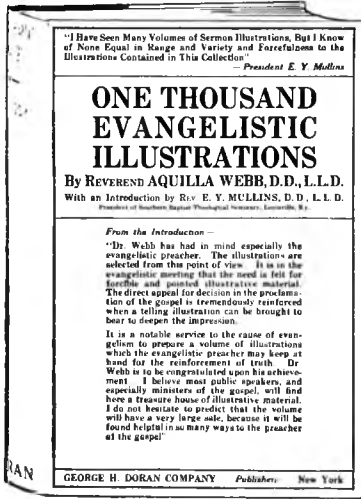
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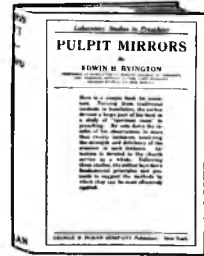
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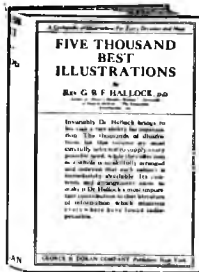
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